PILLAR
nonprofit network

Board Diversity Training: A Toolkit

Acknowledgements:

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Introduction

It is no surprise that our world is changing. In Canada, the diversity of the country is composed of Aboriginal peoples, the English (British, Irish and Scottish) and French settler groups, and immigrants from around the world. It was only 60 years ago that the modern human rights movement began and, as a society, we have come a long way; language such as "anti-racism" and "equitable hiring practices" are now becoming part of our vernacular.

Given this change in attitudes and in demographics, more people are calling Canada their home. Whether they are forced to move from their home countries or choose to leave, our cities and communities are becoming increasingly diverse. Due to this mass migration, which is significantly larger and occurring faster than ever before, many cities and communities around the world are now composed of a diversity of people with different languages and cultures.

Interesting Facts from Statistics Canada

- The 2006 Census enumerated 6,186,950 foreign-born people in Canada. They accounted for virtually one in five (19.8%) of the total population, the highest proportion in 75 years. [1]
- Between 2001 and 2006, Canada's foreign-born population increased by 13.6%. This was four times higher than the growth rate of 3.3% for the Canadian-born population during the same period.[1]
- 70.2% of the foreign-born population in 2006 reported a mother tongue other than English or French. Among this group, the largest proportion reported Chinese languages (18.6%), followed by Italian (6.6%), Punjabi (5.9%), Spanish (5.8%), German (5.4%), Tagalog (4.8%) and Arabic (4.7%).
- The Toronto, Montreal and Vancouver census metropolitan areas (CMAs) were home to 68.9% of the recent immigrants in 2006. Surprisingly, higher proportions of recent immigrants chose to settle in smaller CMAs between 2001 and 2006. In the CMAs of Calgary, Ottawa–Gatineau, Edmonton, Winnipeg, Hamilton and London the percentage of newcomers settling in these areas increased from 14.3% in 2001 to 16.6% in 2006.[1]

New Generation, New Challenges

As a country, we pride ourselves on being a multicultural nation, where all citizens have their own identities and feel a strong sense of belonging. The cornerstones of national multicultural policies and inter-ethnic relations continue to be equality, respect for diversity, human rights, and full participation.[2] Despite this ideal, many continue to face barriers in accessing services, programs and meaningful leadership positions in organizations and institutions.

A CPRN study stated, "Recent data suggest that today's immigrants are facing greater difficulty adjusting to life in Canada than their predecessors. They are experiencing higher than average levels of poverty and unemployment and face difficulty accessing affordable housing and skilled jobs. Racial discrimination and linguistic and professional barriers exacerbate the situation. 'These are signs that we are not doing enough to ensure the inclusion of newcomers." [3]

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[1] Statistics Canada. 2007. *London, Ontario* (table). *2006 Community Profiles*. 2006 Census. Statistics Canada Catalogue no. 92-591-XWE. Ottawa. Released March 13, 2007.

[2] Kunz, J.L., & Sykes, S., *From Mosaic to Harmony: Multicultural Canada in the 21st Century,* 2007.

[3] "Immigrants and Cities: Making the Most of an Advantage." CPRN Press Release. Ottawa. January 24, 2003.

A study by Jeffrey G. Reitz and Rupa Banerjee (2007) highlighted evidence of racial inequality and discrimination and its relation to the social integration of racial minorities in Canada. The study found that second generation racialized Canadians (persons of visible minority born inside Canada with at least one parent born outside Canada) did not feel as "Canadian" and had a lower sense of belonging compared to their white counterparts. Most surprising was that this group scored lower on dimensions of voting, trust and Canadian identity as compared to their parents as well as earlier immigrants.[4] These results show that there are unique challenges associated with racialized communities, regardless of whether an individual was born in Canada or not.

Changing demographics, coupled with these challenges, have caused cities, institutions and organizations to re-evaluate the ways in which they recruit and hire, provide services and programs, and build their organizational culture. London is no exception, as many more people from around the world are calling the city their home. In 2006, the total population of London was 352,395, a 4.7% increase since 2001.[1] Twenty-two percent of the total population was comprised of immigrants, with 12,240 people immigrating between 2001 and 2006. Over 20% of the total population has a mother tongue that is neither English nor French.

London may face economic and social challenges if it does not become more diverse. Dr. Deb Matthews, M.P.P of London North Centre, warned that London may not be getting enough of its share of recent immigrants. The percentage of immigrants who came to Canada between 2001 and 2006 was 4% of the total population. In London, only 3% of the population is composed of recent immigrants.[5] This has an influence on the projected population of London in 2051. Dr. Matthews forecasts that the population will shrink in the 0-24 and 35-49 age groups and will subsequently affect the economic growth and sustainability of the community.

What does this have to do with the nonprofit sector? Dr. Matthews reports that the location of family and friends is the most important factor in determining where a new immigrant will settle in Canada. Therefore, if London needs to increase its share of recent immigrants, it must work on making sure its community serves those immigrants well, ensuring that newcomers have opportunities for themselves and their children and helping them feel welcome and integrated into the community.[6] Looking not only at recruitment, but also the retention of immigrants is something that directly affects how the nonprofit sector responds to and includes new Canadians.

> **Building a vibrant and inclusive community in which to live, work and play can only help.**

As the nonprofit sector wishes to create and deliver respectable and quality services to the community, it has an obligation to provide resources and to generate public dialogues in which ethno-racial and cultural communities can equitably engage.

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[4] Reitz, J.G., & Banerjee, R., Racial Inequality, Social Cohesion and Policy Issues in Canada. 2007.

[5] Statistics Canada. 2007. *Population by immigrant status and period of immigration, 2006 counts, for Canada and census metropolitan areas. 2006 Census.* Statistics Canada.

[6] Matthews, D., *Can immigration compensate for below-replacement fertility? The consequences of the unbalanced settlement of immigrants in Canadian cities, 2001-2051,* 2006.

The Board Diversity Project

Given the demographic reality and increasing interest from nonprofit organizations to address diversity issues at a governance level, Pillar Nonprofit Network embarked on The Board Diversity Project in September 2006. This project was funded by Canadian Heritage through its Multiculturalism & Aboriginal Peoples' Programs.

The main objectives of this project were:
- To help nonprofit boards of directors become more inclusive and reflective of the community by providing training, tools, support and resources that will enable them to implement organizational change.
- To increase the capacity, knowledge and confidence of individuals from ethno-racial communities who are interested in serving in leadership positions, thereby creating a new pool of skilled board candidates.
- To consult and work with ethno-racial communities, providing a connection to nonprofit organizations that address the needs and interests of both groups.
- To raise awareness in the nonprofit sector and beyond about the importance of creating inclusive, responsive and accessible organizations and institutions.

As the work with the organizations began, it became clear that many of the boards desired to become more diverse but lacked the necessary tools to do so in an equitable way. Comments such as, "We want to increase our board diversity, but we don't know how," were very common.

The project addressed these issues. Pillar Nonprofit Network provided cultural competency self-assessments to the organizations, professional development workshops at a group and individual level, as well as board orientation sessions to prospective board members from ethno-racial communities. With the help of skilled diversity consultants and facilitators, training materials and action planning tools were created with each participating organization. This toolkit is a summary of these learnings and materials from the project.

The Board Diversity Training Toolkit

This resource is for boards of directors, executive directors and senior managers who are responsible for the decision-making in an organization. This toolkit is also designed for diversity managers, leaders and champions who have an interest in learning from a best practice model from the London community.

The goal of this resource is to provide organizations with the necessary information to set and reach your diversity goals. This resource is board governance-focused and will map out how to move from acknowledging and respecting diversity to developing real action-based strategies. This includes developing an organizational diversity goal, a board recruitment process, and tailoring your documents and statements (i.e., vision, mission, values, policies, constitutions and by-laws) to be more inclusive.

All the tools have been tested on participating organizations and they are proven to be effective and ready-to-use. This toolkit will help organizations who want their boards to become more diverse and inclusive, thus having an effect throughout the whole organization.

According to the scope of this project, diversity is defined as being inclusive of individuals from racialized communities, Aboriginal and First Nations peoples, and immigrants and refugees composed of different ethnic, racial, religious and cultural backgrounds. Gender and socioeconomic status are also interconnected with these identities. This allowed the project to encompass all of the many social and economic realities of the people in our community who have historically been excluded from power or denied rights enjoyed by others.
Even though every person has a right to be treated fairly, barriers still exist at all levels of our society and result in the inequitable treatment of some. People have varied access to power and privilege and this limits the full participation

of some individuals in their communities. In order to change this, at the social services level, it is important for nonprofit organizations to examine their organizational culture, their policies, procedure, and program and service delivery to ensure systemic barriers can be identified and removed.

The board diversity training toolkit has been organized as follows:

Section I: The Importance of Diversity and Leadership

Presents an overview of what the issues of diversity and inclusion are about, the context in which these issues exist within London, Ontario and Canada, as well as why these issues are relevant to community organizations.

Section II: Let's Get Started

Provides an overview of what an anti-racism organizational change process looks like and tools to help your organization achieve this.

Section III: Tools and Strategies

Offers tools and concrete tips that community organizations can use as they go through the process of becoming more inclusive.

Section IV: Putting Your Plan into Action

Offers examples of diversity policies, recruitment strategies and tips for board mentorship.

Section V: Accountability Framework and Evaluation

Highlights examples of how your organization can keep racial equity on the table and how to evaluate your progress.

Appendix

Provides additional resources, case studies and definitions that will help your board continue the work throughout the entire organization, followed by a Bibliography that lists the resources referred to in this document.

**To build capacity and sustainability in our community,
diversity must not only be part of an organization's service delivery initiatives,
but also a part of its leadership and governance structure.**

Section I: The Importance of Diversity and Leadership

"Why is a diversity lens important in the board governance structure?"

The demographic reality of our country and our communities makes a diversity lens – looking at the world ever-conscious of diversity issues – increasingly important.

The percentage of immigrants in London increased by 31% from 1981 to 2001 and, according to the 2006 census results, the city is home to 75,620 immigrants, 22% of the total population. In addition, between 2001 and 2006, 240 new Canadians settled in London. More than 20% of the total population has a mother tongue that is neither English nor French.

According to the 2001 Census, the 10 largest racialized groups[8] in London were: Black, Arab, South Asian, Chinese, Latin American, Southeast Asian, Korean, Filipino, West Asian, and Japanese. In 2001, racialized communities made up 11% of London's total population and Aboriginal peoples 1.4% of the total population.

> **We need to include immigrants into social networks, community life, volunteering, and community planning."** [7]

Immigration is increasing the racial and cultural diversity of the City of London. In its action plan, the City's Welcoming Cultural Diversity in London committee identified five priority areas to better support newcomers and immigrants, including social inclusion and civil engagement.

Unfortunately, the majority of leadership structures in London's nonprofit organizations are not reflective of the rapidly changing society, and they have yet to adapt their policies and procedures to this. Seventy-eight board directors from 10 organizations participated in the Board Diversity Project's cultural competency self-assessment survey. Of this number, only five (6.4%) of the directors were self-identified as racialized persons. This number is far below the percentage of racialized people in London (11%). Ethno-racial communities seem to be under-represented in decision-making and leadership positions in London's nonprofit organizations.

Pillar Nonprofit Network conducted research in 2004 related to the participation and inclusion levels of racialized communities and new Canadians in nonprofit organizations. The study, London's Voluntary Sector Employment and Training Needs Study, showed that only "one in five organizations recruited visible minority volunteers on their board (20.9%) and fewer than 10% of organizations recruited at least one newcomer to their boards of directors." The survey went on to reveal that some organizations choose not to hire newcomers to their board since they feel these individuals do not bring with them the experience and contacts that other candidates provide.

In an open-ended response, one organization indicated, "The Board volunteers are required to have extensive networks within the business community and geographic area they represent. This requires that they have been

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[7] Statistics Canada, *2006 Census*, 2007.

[8] In accordance with the Ontario Human Rights Commission in their recently published *Policy and Guidelines on Racism and Racial Discrimination*, (as cited in Lopes & Thomas, 2006) we use "racialized group" as is it preferred over "visible minority," as it "expresses race as a social construct rather than as a description on perceived biological traits… furthermore, other terms such as visible minority, treat 'White' as the norm to which racialized persons are to be compared, and have a tendency to group all racialized persons in one category, as if they are all the same."

involved in their local communities and are quite active when they join our board. They must also join the board as a high profile representative of a particular constituency or business organization. This precludes newcomers from taking an active role on the Board. However, they are able to participate at the committee level."

This comment ignores the fact that diversity is an essential component of organizational survival. Since boards of nonprofit organizations are a powerful resource in developing the vision and improving the performance of the organization, it is important for the board to be diverse and knowledgeable about the different needs in the community. A board of directors is responsible for setting in place the symbols, structures and processes of an organization, as well as securing resources and legitimacy.[9] With greater diversity (immigrants and racialized communities) on a board, the group is better able to be responsive to community and client needs, to respond to funding priorities and to make creative decisions.[10] If there is a lack of representation of the community at governance levels, this affects the efficiency and effectiveness of program and service delivery and the overall strategic decision-making process.

Values play an important role in good board governance practices. Good governance that values and appreciates diversity will function as more than just a way to increase organizational productivity, it will also become crucial to the organization's mission and existence.

There is a need for organizations and institutions to include immigrants and racialized communities in their systems and processes. Recent immigrants continue to face many challenges, especially in terms of employment. In Pillar's 2004 study, individuals surveyed gave as the top reasons preventing immigrants from finding relevant work: a lack of Canadian experience (28%), a lack of a Canadian certificate (28%), lack of references and networks (13%), and difficulties with English (7%).

Volunteering has been cited as a solution to the situation faced by new Canadians. Volunteering is one way to acquire skills, meet people and build networks, and gain Canadian experience while learning about the work environment in Canada, as well as a way to practice English. Volunteering may also help a new Canadian to integrate into the community. As suggested by Robert Putnam's "social capital" thesis (1994; 2000), "Participation in community-based networks will enhance the capacity of immigrants to build relationships and strengthen the general cohesion of the community. Social networks and voluntary organizations are thus seen as key agents in promoting sustainable diversity." There are a small proportion of new Canadians that serves as board or committee members. Pillar's results show only 8% of new Canadians serve on a board and 14% volunteer with a committee, compared to 41% of all Canadians.[11]

The Definition of Diversity and Beyond

There are many terms and definitions associated with diversity. In the Board Diversity Project, facilitators Dr. Alison M. Konrad and Dharshi Lacey (2007) defined these terms as central to understanding the meaning of diversity in the board context.

- Diversity
  The combination of ways in which each of us is like all others, like some others, and like no other
- Representation
  The number of demographic group members present

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[9] Brown, W.A., Racial Diversity and Performance of Nonprofit Boards of Directors, 2002.

[10] The Maytree Foundation, *Diversity in Governance,* 2007.

[11] Putnam, R.D. *Bowling Alone,* 2000.

- Inclusion
    The extent to which all members of a diverse organization are included in important decision-making processes and social interactions
- Assimilation
    The requirement that individuals conform to the dominant organizational culture
- Multiculturalism
    The ability of an organizational culture to learn from and incorporate the values of non-dominant cultures (Ely & Thomas, 2001)

For a more complete list of definitions, please see the Appendix, Section I.

Organizational Change and Racial Equity

Canadian Heritage introduced a model of institutional change relating to diversity more than 15 years ago. This model of institutional change is comprised of four parts (organizational culture, soft system, hard system and results) that are the basis of an organization.
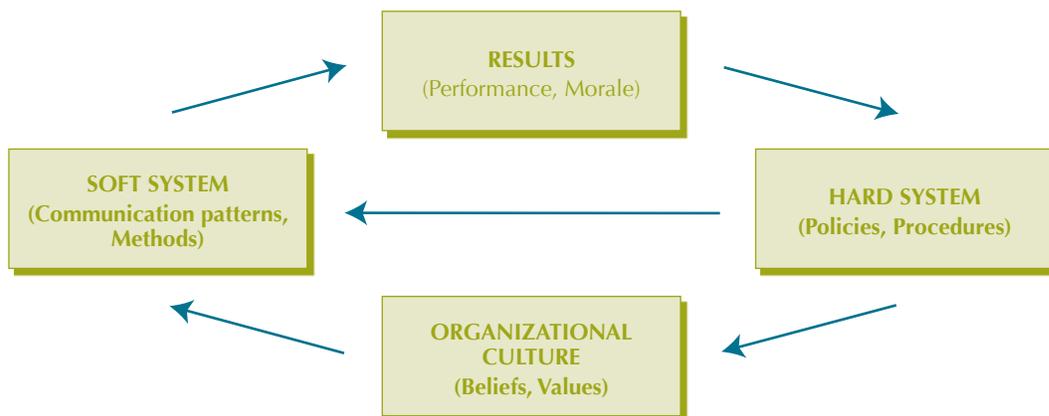
The organizational change process involves developing and implementing policies, procedures, programs and services that are inclusive and address the needs of a diverse community. It is important to note that change takes place at the individual and organizational level, using formal and informal approaches. Therefore, the entire change process will be different for each organization and for each community. It is important to determine the dynamics of a board or organization to decide what the organizational change process will look like. Similar to other change processes, one that focuses on racial equity must filter throughout all areas of an organization. The way communication materials are presented, the way hiring takes place, and the way a board makes decisions will all be different. Becoming a diverse and inclusive organization will not happen overnight. It is a planned, ongoing process that requires commitment from each person in the organization.

The significance of using a model before embarking on institutional change is that it will provide guidelines on how change will affect all aspects of the organization.

Benefits of Diversity

Research and work on organizational practices have illustrated the benefits diversity brings to an organization. Promoting and valuing diversity in an organization is not just the right thing to do, it also brings in social and economic benefits. According to diversity experts at the Richard Ivey School of Business, three potential strategic benefits of effectively managing workplace diversity have been identified, specifically:
- Greater creativity and improved problem-solving
- Better insight into the needs of a diverse customer/client base
- Enhanced ability to attract the best talent in a diverse labor market

Diversity will also increase communication relations and access to the best and brightest job candidates. Furthermore, racial diversity is seen as important, both politically and operationally for boards. Racial diversity analysis revealed that boards with a higher percentage of racial minorities reportedly performed better on the political aspect of board performance (Brown, 2002).

However, not becoming inclusive can cost an organization. The Denver Foundation's publication, *Inclusiveness at Work: How to Build Inclusive Nonprofit Organizations*, found that:
   "Potential soft costs will be:
- Low staff/board morale
- Fewer innovative ideas
- Inaccurate/unfocused communication with key audiences
- An unwelcoming environment

   Potential hard costs will be:
- Expenses for recruitment and retraining
- For nonprofit organizations, it means fewer clients and less revenue;
- Decreased funding from donors, foundations, and government."

Section II. Let's Get Started

Organizational change is not an easy process. For some organizations, it may take up to three years to fully implement an organizational change process throughout the entire organization.

In the book, *Dancing on Live Embers: Challenging Racism in Organizations*, authors Tina Lopes and Barb Thomas highlight what organizational change with a racial equity focus looks like.

Examples of Organizational Change for Racial Equity
- Resists the assumption that racial equity is a technical product of change that has nothing to do with how we think, the bodies we live in, or the ways we live
- Begins with the understanding that the process is not linear or simple, and that it will often stall, lurch ahead, lose ground, and occasionally inch forward
- Recognizes the impact of organizational power on people's social, physical, and mental health
- Poses questions about how seemingly neutral systems perpetuate disparities in power among people in the organization
- Connects inequities in the organization to broader economic, social, and political inequities locally, provincially, nationally, and internationally
- Names the fact that people with organizational power either challenge or reinforce inequity through their actions – there isn't a third option
- Is measured by the ways in which people with less or little power in the organization benefit from the change
- Allocates resources and attention to building the capacity of internal change agents in various parts of the organization
- Holds both organizational systems and the individuals who implement them accountable for how power is used in the organization
- Creates new meaning and values through the development of new symbols, stories, and artifacts

The steps outlined in this toolkit are suggested and may not work for all organizations. The model highlighted in the toolkit was determined by the Board Diversity Project staff and was implemented when working with a specific group of nonprofit organizations in London, Ontario.

Some organizations may want to prepare for the organizational change process differently, by providing training and community consultations before conducting an internal assessment. Some may decide to create a board diversity policy before establishing an evaluation framework and providing training and orientation to board members, staff and/or volunteers. It depends on the resources (human and financial resources) available and where an organization is in terms of the level of awareness and capability to engage in anti-racism organizational change.

However, no matter what stage an organization and board is at, it is important to establish a shared vision at the board level of what could or should be done and why the organization is embarking on this work. Board or membership approval, communicating to staff and volunteers and involving them in the process, as well as identifying and allocating resources are all activities that should be done in preparation for the change process.

Step 1: Board Assessment

Conducting an assessment will help an organization clearly identify where the current gaps lie within the governance structure in terms of cultural competency and how the board should proceed in order to put racial equity on the agenda. Determining the level of diversity awareness and establishing the needs in your organization can also help to secure resources from funders to engage in the work. Your organization can hire outside consultants to perform an assessment, but there are also many resources currently available for an organization to perform a self-assessment.

Two resources are recommended:

1. ***Cultural Competency: A Self-Assessment Guide for Human Service Organizations***, from the Cultural Diversity Institute in Calgary, Alberta.

   Cultural Competency is described as a "set of congruent behaviours, attitudes and policies that enables human service organizations to work effectively with various racial, ethnic, religious and linguistic groups." This guide provides 145 survey questions to assess cultural competence within the organization as a whole. The questions assess areas of Organizational Culture, Document Checklist, Governance, Administration, Policy Development, Program/Project Development, Service Delivery, Client Feedback as well as a tool to interpret your results.

   For the purpose of the Board Diversity Project, Pillar Nonprofit Network adopted this survey and condensed it to 45 questions, specifically designed to be completed by boards of directors and senior management. We focused on the following sections:
   - Organizational Culture
     - The objective: To assess the organization's overall understanding and commitment to cultural competency
   - Document Checklist
     - The objective: To ensure that all of the organization's documents recognize cultural and racial diversity in the community as well as among board members, staff, volunteers and clients.
   - Governance
     - The objective: To assess the governing body's structure, commitment, knowledge and skills with respect to cultural competency (includes the organization's vision, mission, operations and goals, as well as selecting new board members, board orientation, training, evaluation and selecting executive directors).
   - Policy
     - The objective: To assess the policy development process to ensure cultural and racial diversity as well as meaningful participation from community members, board, staff, clients and volunteers is included.

   The full document can be accessed through the Government of Alberta: http://tprc.alberta.ca/educationfund/publications/docs/CulturalCompetencyGuide.pdf

2. ***The Cultural Competency Assessment Tool***, developed by the Ministry for Children and Families, British Columbia.

   This tool is used as a way to identify the strengths and weaknesses in an organization and to develop an action plan for improvement. "The underlying principle of the assessment tool is to enhance services and programs to ethnocultural communities, including newcomers..."

   The full document can be accessed through the Ministry of Children and Families: http://www.mcf.gov.bc.ca/publications/cultural_competency/assessment_tool/cultural_assessment_tool.pdf

Additional surveys are also available online. They include:
- Ontario Healthy Communities Coalition: *Organizational Inclusiveness – A Self-Assessment Tool.* http://www.healthycommunities.on.ca/publications/ICO/ICO_3.pdf
- Boardsource: *Self-Assessment of the Board Demo.* http://boardsource.enetrix.com/pls/flexp/survey_360.anonymous_survey_access?projid_in=2152597&baction=NEW
- Center for Assessment and Policy Development: *Evaluation Tools for Racial Equity.* http://www.evaluationtoolsforracialequity.org/evaluation/question.PDF

Suggested Assessment Template:

The Cultural Competency Self-Assessment was administered on-line to the organizations that participated in Pillar Nonprofit Network's Board Diversity Project. The Board, the Executive Director and any other agency staff that reports directly to the Board were asked to complete all the components of the questionnaire that are most relevant to the work they do for the organization. The survey was developed using *Cultural Competency: A Self-Assessment guide for Human Service Organizations* and *The Cultural Competency Assessment Tool* as templates and guides.

For each of the statements in the assessment, choose the answer that best describes your organization at the current time. Please answer all the questions. If a question does not apply to you, please select N/A. There is space provided at the end of each question to write down positive progress as well as additional steps your organization might take to move towards cultural competency.

Y – Yes   N – No   IP – In Progress   N/A – Not Applicable

1. What is your role in the organization?
   a. Board Chair/President
   b. Board Vice-Chair/Vice-President
   c. Director
   d. Treasurer
   e. Secretary
   f. Executive Director
   g. Staff
   h. Other

2. How long have you worked (paid and/or unpaid) with the organization?
   a. <1 year
   b. 1-5 years
   c. 5-10 years
   d. >10 years
   e. Other

3. Which ethno-racial/cultural group do you identify with?
   a. Racialized/Visible Minority
   b. Aboriginal
   c. Caucasian
   d. Multiple Identity
   e. Other

Organizational Culture:

4. The organization acknowledges and respects the right of an individual to his or her cultural customs, beliefs and practices.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

5. The organization affirms that an individual's culture is an integral part of the physical, emotional, intellectual, spiritual and overall well being of that individual.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

6. The organization is responsive to issues of cultural diversity, and designs programs and services that reflect its client populations.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

7. The organization considers cultural factors (language, race, ethnicity, customs, family structure, and community dynamics) in developing its management and service delivery strategies.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

8. The organization respects the diversity and rights of their clients.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

9. The organization respects the diversity and rights of their staff and volunteers.
   Y　　　N　　　IP　　　N/A

   Positive Progress / Additional Steps:

10. The organization incorporates the principles of equality, freedom from discrimination, and access to participation outlined in the Canadian Charter of Human Rights and Freedoms, Canadian Multiculturalism Act and the Ontario Human Rights Code into its management and service delivery strategies.
    Y　　　N　　　IP　　　N/A

    Positive Progress / Additional Steps:

11. The organization provides a welcoming environment for new Canadians, Aboriginals, and visible minority clients.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

12. Individuals from ethno-racial/cultural communities participate in the decision-making process in the organization.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

Document Checklist:

13. The process of developing and reviewing the mission and vision statements include input or participation from staff and people from outside the organization.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

14. The mission, vision, and policy statements specifically refer to services to racially and culturally diverse people.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

15. The policy and procedure manual specifically refers to services to racially and culturally diverse people.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

16. The organizational statements and documents have been communicated to the ethno-racial/cultural population or are readily available to them.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

17. The language in the organizational statements and documents acknowledge the ethno-racial/cultural diversity of the community (service and geographical targets), board and staff.
    Y   **N**   **IP**   **N/A**

Positive Progress / Additional Steps:

Governance – Mission Statement:

18. The mission statement reflects the organization's commitment to serve racially/culturally diverse people competently.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

Governance – Selecting New Board Members:

19. The organization identifies barriers that may prevent culturally diverse groups from becoming board members and/or accessing its services.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

20. In selecting new members, the board of directors considers representatives from the ethno-racial/cultural community to ensure that the board membership reflects racial/cultural diversity in the community.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

21. The board of directors consults individuals, groups or organizations that represent culturally diverse people in the board recruitment process.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

Governance – Board Orientation:

22. New members of the board of directors receive an orientation to the mission, vision and policy statements, organizational goals and board functions and responsibilities with respect to cultural competency.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

23. New members of the board of directors receive materials that provide a review of statistical data and client service information pertaining to cultural diversity in the organization as well as in the community.
    Y   N   IP   N/A

    Positive Progress/Additional Steps:

Governance – Board Training:

24. All members of the board of directors have access to training activities in the organization that focus on issues relating to cultural competency.
    Y   **N**   **IP**   **N/A**

    Positive Progress / Additional Steps:

Governance – Evaluating Board Members:

25. Board members are accountable for providing leadership in helping the organization fulfill its mission and goals relating to cultural competency.
    Y   **N**   **IP**   **N/A**

    Positive Progress / Additional Steps:

26. Board members are evaluated on, among other skills, their knowledge and skills pertaining to cultural competency.
    Y   **N**   **IP**   **N/A**

    Positive Progress / Additional Steps:

Governance – Selecting and Evaluating an Executive Director:

27. The board of directors selects a new Executive Director from a field of candidates with the requisite knowledge and experience in managing a culturally diverse workforce.
    Y   **N**   **IP**   **N/A**

    Positive Progress / Additional Steps:

28. The board of directors regularly evaluates the Executive Director's leadership in helping the agency achieve its goals for cultural competency.
    Y   **N**   **IP**   **N/A**

    Positive Progress / Additional Steps:

Governance – Program/Project/Ad hoc Committees:

29. The committees' membership reflects cultural diversity in terms of race, ethnicity, language, nationality and religion in the community and among clients.
Y   N   IP   N/A

Positive Progress / Additional Steps:

30. The committees collect, analyze and incorporate culturally specific data* (demographic and statistical information) in their planning process.
Y   N   IP   N/A

Positive Progress / Additional Steps:

31. The committees develop goals and objectives for allocating resources and delivering services in a manner that addresses the needs of culturally diverse populations.
Y   N   IP   N/A

Positive Progress / Additional Steps:

32. The committees educate culturally diverse businesses, religious groups and other cultural organizations about the organization and seek donations from such groups.
Y   N   IP   N/A

Positive Progress / Additional Steps:

33. The committees advertise their fundraising activities in ethnocultural media, as well as through community information networks and organizations representing culturally diverse people.
Y   N   IP   N/A

Positive Progress / Additional Steps:

Policy – Development:

34. The policy development group is composed of community members, staff of all levels, board members, volunteers and clients who are knowledgeable about cultural diversity issues.
Y   N   IP   N/A

Positive Progress / Additional Steps:

35. The policy development group reviews policy positions held by cultural advocacy groups and incorporates those that are appropriate into its policy development process.
Y   N   IP   N/A

Positive Progress / Additional Steps:

36. Policies and procedures are developed through consultation with and input from staff, board, and others who reflect the cultural make-up of the client population.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

37. Policies promote a range of culturally appropriate service delivery models.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

Policy – Content:

38. The organization has policies that incorporate goals of eliminating barriers of accessibility to services and which have been implemented.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

39. The organization has a policy on multiculturalism that extends to clients and which has been implemented.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

40. The organization has a policy on discrimination that extends to clients and which has been implemented.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

41. The messages, examples, language and symbols used in the communication of policies are culturally appropriate.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

42. The procedures / guidelines and by-laws mandate that the organization establishes a proactive and purposeful program to recruit volunteers from culturally diverse communities.
   Y   N   IP   N/A

   Positive Progress / Additional Steps:

43. The procedures/guidelines and by-laws mandate that the organization advertises board opportunities in ethnocultural media, and through community information networks or organizations representing culturally diverse people.

Y N IP N/A

Positive Progress/Additional Steps:

44. The procedures/guidelines and by-laws mandate that the organization has a clear statement against culturally biased language, behaviours or practices.

Y N IP N/A

Positive Progress/Additional Steps:

45. The procedures/guidelines and by-laws mandate that the organization provides the board, staff and volunteers with training to continually examine their own cultural beliefs and attitudes, to respect culturally diverse values, and to understand dynamics involved in cultural diversity and interaction.

Y N IP N/A

Positive Progress/Additional Steps:

It is important to remember that a self-assessment tool must be used within the context of a larger organizational change plan. Performing any kind of assessment is one step in an organizational change effort, just like workshop training or equitable recruitment strategies. None can be done in isolation. The CDI's *Cultural Competency* further highlights some key guidelines when using self-assessments in an organization (CDI, pg. 10):

- A self-assessment is an internally managed process that requires great patience, voluntary participation, time and energy commitment from board members and staff at all levels, as well as the courage to reflect upon existing individual and organizational behaviors.
- A self-assessment is only as beneficial as human service organizations are willing and able to use the results as springboards to take further actions.
- People from diverse racial, ethnic, religious and linguistic backgrounds should be involved in all aspects of the cultural competency process, including assessment, planning, implementation and evaluation.

Step 2: Setting your Diversity Goal/Vision

When deciding to embark on an organizational change process, your organization should collectively decide what the approach will look like. As authors Tina Lopes and Barb Thomas explain in their book, "organizations that are serious about transforming power, and that are committed to grappling with racism, often turn to an anti-racism model [as opposed to a multicultural approach that is seen as less conflict ridden]" (p. 12).

It is also important to recognize that if your organization decides to challenge power and racism and create real equity in the organization, everyone must take an honest and critical look at how you do things. This would include the ways in which the traditional systems and everyday practices of your organization may benefit the "dominant" groups and disadvantage racialized people. Your organization's diversity goal should include goals for inclusion, where procedures are established that address real disparities of power among people. Inclusion means "the extent to which all members of a diverse organization are included in important decision-making processes and social interactions."

A good example of a diversity goal comes from Planned Parenthood of Toronto:

Planned Parenthood of Toronto's Equity Vision
(Approved by the Board August 21, 1998. Reviewed 2001/2002)

Our equity vision is to build an agency that is welcoming, safe, accessible, and inclusive. We are committed to:
- creating and implementing an accessible anti-discrimination/equity policy which promotes our vision and which includes procedures for handling issues of discrimination,
- promoting equity principles as an integral part of our ongoing activities,
- developing and maintaining ongoing relationships with diverse populations and communities,
- encouraging and creating real opportunities for staff, service-use and volunteer participation at all levels,
- creating and implementing hiring and recruitment practices that are inclusive,
- ensuring that all PPT print, visual, and other promotional materials reflect diversity and inclusivity and present positive images,
- promoting and conducting ongoing anti-discrimination/equity training, and
- taking a leadership role in promoting equity within our agency and within the community.

Step 3: Create a Diversity/Equity Committee

One action that has proven effective for many organizations embarking on organizational change and racial equity is to create a diversity/equity committee. The committee would monitor the progress of the work relating to diversity in the organization. The committee should be comprised of individuals inside and outside of the organization. Staff, board, volunteers, and experts in the community will ensure different perspectives are represented. Organizations that participated in the Board Diversity Project found it useful to have representation from their board on this committee. Many of the organizations identified the board representative(s) as the "Diversity Champion(s)" for the board diversity initiatives.

The goal of the committee should be to provide leadership on diversity issues in the organization, to take on related tasks (such as reviewing materials, policies and procedures), or to facilitate discussions with staff. Some committees have even organized anti-racism workshops or, under the train-the-trainer model, a group has received training then provided training to remaining board members, staff, and volunteers.

The Maytree Foundation's resource, *Diversity in Governance: A Toolkit for Inclusion on Nonprofit Boards*, outlines some helpful things to remember when establishing a committee :

"The following actions can help the committee to run smoothly and effectively:
- establish terms of reference
- create a shared understanding and vision
- develop leadership
- generate involvement
- conduct education and training sessions

Establish terms of reference. The terms of reference will include decisions about the following:
- purpose of the committee
- roles of members
- decision-making procedure
- reporting relationships
- authority and accountability
- resources available
- membership composition
- meeting schedule"

Step 4: Training and Education

Diversity training is an ongoing process. Once your organization has finished the assessment, developed a goal and secured a committee to oversee the work, the next step will be board training and education on diversity, racial equity and governance.

At Pillar Nonprofit Network, through the Board Diversity Project, a professional development program was offered to interested boards of directors of nonprofit organizations.

The training covered issues and topics such as:
• Canada and our community: the changing demographics
• The language of diversity
• Stages of cultural competence
• Case studies
• Racism in our organizations and our communities
• Organizational change processes

Board training and education sends a message to the entire organization that the board is committed to diversity, demonstrating that they are willing to dedicate resources to building the capacity of the organization, to respond to the needs of the diverse community, and to become more inclusive. Training should be provided to the entire board, staff, and volunteers involved in the organizational change process, and should include an orientation for new board members, staff, and volunteers to ensure sustainability. Training and education should be seen as part of the organizational change process and of a long-term strategy and should not be an isolated activity.

Through the Board Diversity Project, many documents, templates and models have been developed and are included in this toolkit.

In London, there are several organizations and individuals that are currently working or have done work in the field of diversity, racial equity and cultural competency:
• Alison Konrad – Richard Ivey School of Business, The University of Western Ontario
• Childreach
• Dharshi Lacey - Community Services Coordination Network
• Evelina Silveira – Diversity@Work in London
• London Cross Cultural Learner Centre
• LUSO Community Services
• Sexual Assault Centre London
• South London Community Centre
• United Way of London and Middlesex
• WIL Employment Connections

There are also other resources available outside the London area. These organizations and individuals have created and participated in various racial equity initiatives; their experience and best practices are valuable to this work.
• Kitchener-Waterloo Counselling Services – Kitchener, ON
• Kitchener-Waterloo Multicultural Centre – Kitchener, ON
• Social Planning Council of Ontario – Toronto, ON
• Tina Lopes and Barb Thomas, Diversity Consultants – Toronto, ON
• The Maytree Foundation's abcGTA program – Toronto, ON
• United Way Windsor Essex County – Windsor, ON

Section III. Tools and Strategies

1. Models of diversity action planning

After training and education, your board will be more capable of developing its diversity action plan. Highlighted below are two models of diversity action planning used with participating organizations in the Board Diversity Project.

A. Building Blocks for Equity - Getting to How Things Work

Here the authors summarize the positive outcomes and challenges that an organization may face in their action planning (*Dancing on Live Embers*, p. 117-120).

DECISION-MAKING
We think about who's deciding, how they are deciding, and what the results are.

- The organization consults with some representatives of groups who are targets of discrimination.
- Policies and some procedures to promote equity are in place.
- An Equity Committee has been established and meets every couple of months.

WHAT GETS MISSED?
- There are no mechanisms for ensuring and monitoring action or follow-up on decisions that are supposed to advance equity.
- Decisions about what is equitable and not equitable are still made by members of the dominant group, based on very unclear criteria.

COMMUNICATING
We look for who communicates what, who's supposed to listen, where the silences are, who gets what information, whose information is valued.

- Conversations occasionally acknowledge that inequities happen.
- The organization communicates its "equity initiatives" to funders and the larger community.
- Staff is informed about workshop opportunities outside the organization, to learn about equity.
- Diversity is celebrated at different awards nights and other events in the organization.

WHAT GETS MISSED?
- Communication is top down and out, with no mechanisms to learn from people who are targets of inequity.
- Most employees don't know what the equity policies say or even mean, and there are no real forums to discuss them.
- Senior leaders do not communicate equity as a priority.
- Disagreements about equity happen in the corridors. Informally, staff aligns themselves in "camps" with other like-minded employees, around issues of equity.

EXPERTISE
We're interested in what and whose expertise is sought, valued, paid for, and used. We seek to continually widen the expertise from which the organization can benefit.

- Dominant group members become experts in equity, and rewarded for doing so.
- Language and cultural knowledge of specific communities are recognized.
- "Special services" are staffed by world majority people.

WHAT GETS MISSED?
- Expertise about equity is still seen to emanate mainly from progressive White, able-bodied, straight, middle-class people.
- Most racialized people's expertise is confined to "special projects or services" where they are on contract.
- Anti-oppression skills and competencies are absent from job and volunteer requirements, hiring, or performance evaluation expectations.
- "Good leadership" includes many women who are "good team players," but still looks White.
- The organization still has difficulty recognizing "overseas" qualifications, or expertise that is not from a university, or developed within its own ranks.

NETWORKS/ CONNECTIONS
We look for what and whose contacts and networks are sought, valued, paid for, and used to hire, promote, train, develop programs, and evaluate. This is the opposite of the "old boys club."

- Job and board positions are distributed to the ethnic press.
- A contact list of community organizations has been started.
- The "outreach programs" are consulted to find out "what communities and members think" about different issues.

WHAT GETS MISSED?
- Use of "new contacts" other than standard "old boy/girl" networks are still sporadic and tied to issues where the organization needs to position itself as equitable.
- As yet, these networks have no influence on the organization.
- The information and perspectives gathered are used inconsistently, particularly if they challenge organizational practices.

RESOURCES
We're interested in who allocates time, energy and money to what; who benefits from the allocation of resources; who influences the allocation.

- Some money has been spent on shifting dominant group attitudes to equity (ex: Training workshops).
- Consultants have been hired at various points to do an equity survey, and to consult communities or potential members on their needs.
- The board has designated equity positions.

WHAT GETS MISSED?
- Equity is still seen and resourced as separate from the "regular business" of the organization.
- White people have gained a language of equity and career enhancement for equity work from the resources allocated.
- Hardly any advocates who are people of colour or Aboriginal are benefiting.
- Care is taken not to create too much discomfort among White board members, employees and managers to avoid "backlash".
- "Outreach programs" are still job ghettos for people of colour and Aboriginal people.
- Designated board positions are viewed as "equity seats" and invariably have less influence than "regular" seats.
- Only Christian holidays receive compensation.

B. Pillar Nonprofit Network Board Diversity Project.
Developed by Alison Konrad and Dharshi Lacey

In order to create concrete action plans, diversity facilitators Alison Konrad and Dharshi Lacey used a visioning approach to guide organizations in the process. By imagining what benefits diversity can bring into their organization, board members increased their ability to create steps in the action planning process.

1) The Vision

Why diversity? The board should ask themselves the following questions:
- What's wrong with the way things are now?
- What exciting new directions are possible?
- What organizational characteristics facilitate exciting possibilities?
- What organizational factors serve as barriers to pursuing those possibilities?

"Imagine your organization is managing and valuing and celebrating diversity spectacularly well."
- What is happening?
- What does it look like?
- What are people doing?
- What does it sound like?
- How are decisions being made and who is making them?
- Who communicates what and who's supposed to listen?
- Where are the silences?
- Who gets what information and whose information is valued?
- What and whose expertise, contacts and networks are sought, valued, paid for and used to hire, promote, train, and evaluate?
- Who allocates time, energy and money to what?
- Who influences and benefits from the allocation of resources?

2) Action and Communication Plans

The following tables are used to help guide the Board in actualizing their vision.

ACTION PLAN: CONCRETE ACTION STEPS FOR ACTUALIZING THE VISION			
Suggested Action	**Feasibility (High, Medium, Low)**	**Timing (First, Second, Third Yr)**	**Priority (Critical, Moderate, Low)**
Ex: Review mission, vision and values statements with a "diversity lens"	High	Year One, Winter 2008	Critical – Need to do this to move forward with our Diversity Action Plan

Notes:

IMPLEMENTATION - RESOURCES & METRICS			
Chosen Action	**Must Do (What? Who?)**	**Must Have**	**Metric**
Ex: Diversity Community Mapping	Present the findings to the Board - Board, staff, volunteers to bring information and contacts back from the community. - Share the information collected with other organizations, communities, and groups.	- Someone to input information and data - Ethno-racial community leaders involved in the process	Start Winter 2008

Notes:

COMMUNICATION PLAN - STAKEHOLDERS & OPINION LEADERS					
Names	Strongly Against	Moderately Against	Neutral	Moderately Supportive	Strongly Supportive
Ex: Board Members	X	X	X	X	X

Notes:

SOURCES OF SUPPORT AND/OR RESISTANCE FOR CHANGE

Key Constituent	Reasons for Supporting	Reasons for Resisting	Level of Support (High, Medium, Low)	Level of Resistance (High, Medium, Low)	Strategy for Enlisting Support and Dealing with Resistance
Ex: Board Members	Part of our mandate to serve and be reflective of a whole community; looks good to funders.	More work, limited time as a volunteer to attend training	Mix	Mix	- Communicate to the board the excitement of the staff - Communicate new ideas at meetings to create expectations and excitement - Celebrate diversity champions within the board - Add diversity to the agendas at meetings

Notes:

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2. Case Study

Who's Afraid of the New Executive Director?
From *Dancing on Live Embers: Challenging Racism in Organizations*, **pg. 87-88**
Tina Lopes & Barb Thomas

The Maple Leaf Centre was opened in 1974 to assist new immigrants, poor people, and Aboriginal people develop skills they needed to find work. The first executive director was a white woman selected by the founders because she was a member of their community (a local Christian church). The next two executive directors were also white women, both of whom had been recruited through word of mouth and the informal networks of the board of directors. When the third executive director resigned in 2001, Matthias Fanon, the program coordinator at Maple Leaf Centre, applied successfully for the position. Formerly a university professor in Haiti, Matthias had become a refugee and made his way to Canada. Fluent in French and English, he had been hired as an intake worker at the Maple Leaf Centre 12 years earlier. He soon became a program worker, and eventually the program coordinator.

As the executive director, Matthias is surprised to find that the board of directors has different requirements of him than they have had of the previous executive directors. Whereas previous EDs had presented quarterly financial statements to the board, Matthias finds that the chair, Martha Stewards, asks for an update on the organization's finances at odd times, sometimes only a few weeks apart. When it is time for Matthias to have his first performance appraisal, he expects to meet with Martha and Aleesha, the chair of the Personnel Committee, as this has been the practice with the previous EDs. Instead, he is asked to meet with the chair and two other board members, neither of whom are on the Personnel Committee. When he asks about this change in process, Martha says simply that the board has made different arrangements due to a scheduling conflict. Matthias later learned that Martha never contacted Aleesha, a Jamaican woman and the only person of colour on the board, about Matthias's performance appraisal and the related meetings.

Some of the employees who got along with Matthias in the past now appear to resent the fact that they have to take direction from him. A white man and white woman complained to Martha that Matthias was an incompetent ED because he denied their requests for vacation. When questioned by Martha, Matthias points out to her that he has been following the agency's personnel policy regarding vacations in much the same way as the previous ED. Martha cautions him to be more attentive to the morale of the staff, and then insists that Matthias grant the two employees their request.

Since Matthias has become ED, more people of colour have applied for jobs at the Centre, believing they would have a better chance of being hired by someone who was an immigrant of colour. At the same time, some white employees and board members view the hiring of any person of colour with suspicion, alleging Matthias is "favouring" people of colour. When Premala, the new program coordinator points out that the hiring committee consists of a board member and a volunteer as well as the ED, these same employees argue that Matthias is "intimidating" and that the others are probably afraid to disagree with him. Besides Premala (a South Asian woman) has herself been recently hired by Matthias, and of course she would defend him.

Community agencies serving Haitians and other immigrants have high expectations of Matthias and the Maple Leaf Centre. They assume he will create more opportunities for people to attend already full ESL classes or the equally popular computer training classes. When he explains that government funders are reducing grants and are becoming strict about who is eligible, Matthias is accused of "forgetting his roots." He is harshly criticized by some members of the Haitian and African communities.

On the night of the monthly board meeting, Matthias arrives at the agency 20 minutes late. Many board members glare at him as he enters, and one person says, "The board doesn't run on 'island time.'" Matthias attempts to explain that he had been stopped by a police officer on his way back from another meeting. One of the board members asks what he did to warrant being pulled over. Matthias state that he is regularly pulled over by the police near the agency because they are suspicious of an African-descent man driving a new car in that area. While many of the board members look sceptical, one white person comments that she had read something about racial profiling in the newspaper recently. Aleesha says that her son is often pulled over by the police when he drives home from his night class. Martha tells Matthias that he needs a time-management course, and asks the board to review the minutes from the previous meeting.

Discussion Questions:
- What inequities in power do you see in this situation? How is power being used to challenge or reinforce racism?
- Where are the specific openings for action, to shift how power is working? At what points could you do something different as a white board member? As a racialized board member? As a white employee? As a racialized employee? As a community group?

Section IV. Putting your Plan into Action

1. Diversity Policies

After your organization has developed its action steps to change at an internal level, it is important to formally articulate what your organization is trying to achieve and how you will go about doing it. Are you creating a Diversity Policy as a guideline specifically for your board, or create a policy that is relevant for the entire organization?

Here is an example from the Maytree Foundation publication of what your Board Diversity Policy should contain.

Articulate Board Diversity Policy
Diversity in Governance: A Toolkit for Inclusion for Nonprofit Boards
The Maytree Foundation

Diversity Policies should contain:
- A values statement about the organization's commitment to issues of diversity and equity
- A brief statement of the added value that implementing this policy will bring to the work of the organization, for example, better reflecting the demographics of the community it serves; design programs and services that better serve the needs of diverse groups
- A set of milestones that the board would like to achieve and
- An accountability framework for achieving these

A diversity policy needs a concrete statement of objectives, a resource allocation to ensure implementation, and an implementation strategy that outlines, in priority, the steps to be taken to reach the goal. Steps to develop the implementation strategy can include:
- A review of the existing membership strategy for board recruitment to identify systemic barriers to gender equity and participation of ethno-racial communities
- Identifying previously disadvantaged groups and inviting individuals from those groups to discuss new criteria for gender equity and participation of ethno-racial communities in the governance structures

Accountability is about determining who holds responsibility for board structure and what system will be established to monitor and evaluate the policy. Ideas for accountability include:
- Membership committee of the board leads and monitors the policy
- Require all board members to ensure that other board and board committee members are treated with respect
- Develop an annual action plan to guide implementation of the policy and sets out objectives, actions required, accountability, responsibility, timelines and evaluation of activities
- Periodically assess the policy to ensure it is up-to-date.

A great example of an organization that included these steps is the Canadian Council for International Cooperation (CCIC).

Canadian Council for International Cooperation (CCIC) – Board Diversity Policy
Adopted by CCIC Board of Directors, March 12-13, 1999.

Value Statement
CCIC is a coalition of Canadian voluntary organizations committed to achieving global development in a peaceful and healthy environment with social justice, human dignity and participation for all. CCIC and all of its member organizations are committed to development principles which ensure diversity and equity through CCIC's Code of Ethics and diversity policies.

As an NGO working in the international co-operation sector, CCIC is particularly aware of issues such as inequity and discrimination. Inequity is demonstrated not only in differences in the distribution of wealth and in indicators of social well being but also in access to power and decision-making. Power and control of decision-making have been located within the dominant culture, which in Canadian society are able-bodied white males. In addition, it is clear that the upper and middle-class have more access to opportunities than the poor. Within CCIC, minorities have been underrepresented in CCIC structures and face historical barriers to inclusion.

Goal
CCIC is committed to working towards more diversity within its governance structures. CCIC aims to maintain gender balance on the Board and to promote the participation of minorities who are underrepresented on the Board. In this way, the Board will be more reflective of the membership and Canadian society. CCIC will work towards the removal or reduction of systemic barriers that have prevented the participation of minorities. As CCIC strives for excellence as an organization, it will promote diversity to fully utilize differences in backgrounds and perspectives in its governance structures. Minorities are defined as identifiable groups not represented by the dominant culture.

Objectives
Bring a wider range of backgrounds, perspectives and information to the Board table by:
1. Expanding linkages and domestic partners within the specific mission of CCIC
2. Expanding opportunities for visible minorities
3. Increasing diversity of CCIC's membership that will result in increased diversity on the Board
4. Increasing opportunities for youth, multicultural, First Nations, persons with disabilities and other visible minorities to be represented on the Board
5. Removing barriers to participation and finding ways to encourage participation.

Strategy
- Promote equity and diversity within CCIC member organizations
- Review existing strategies for Board recruitment to identify systemic barriers to participation of minorities
- Identify priorities in underrepresented groups
- Invite youth, multicultural, First Nations, persons with disabilities and other minorities to help the organization design and recommend new criteria to bring about participation of these groups in governance structures
- Actively promote membership in CCIC to organizations who represent these groups
- Revise election process as necessary (nomination, recruitment)
- Learn from the experience and incorporate lessons learned into other activities/areas of the organization

A local example of an inclusive policy is Pillar Nonprofit Network's Inclusion and Diversity Policy. After participating in the Board Diversity Project, the board decided to revise their policies to be more inclusive.

Policy Area: Human Resources
Subject: Inclusion & Diversity
Date Approved: October 8, 2004
Date Revised: May 10, 2007

Preamble:
Pillar Nonprofit Network is committed to the inclusion of all people. We celebrate the diversity of the world and are committed to including all manners of race, colour, national origin, ancestry, gender, sexual orientation, religion, age, or people of disability.

Definitions:
Inclusion:
The extent to which all members of the organization and community are included in important decision-making processes and social interactions.[1]

Diversity:
The combination of ways within each of us in terms of ethnicity or national origin, gender, abilities, age, physical characteristics, values, culture, sexual orientation and socio-economic status.[2]

Racism:
Those aspects of society (attitudes, social structures and actions) that overtly and covertly attribute value and normality to historically dominant groups and that devalue, stereotype, and label racialized communities as "other," different, less than, or render them invisible.[3]

Policy:
1. It is Pillar Nonprofit Network's intent to provide a work environment free from all verbal, physical and visual forms of harassment.

2. All employees are expected to be sensitive to and respectful of their co-workers and others with whom they come into contact while representing Pillar Nonprofit Network.

3. Pillar Nonprofit Network prohibits all forms of harassment, whether due to race, colour, national origin, ancestry, gender, sexual orientation, religion, age, disability, political ideology, or any other reason.

4. Pillar Nonprofit Network values the diversity and uniqueness of its employees and is sensitive to individuals who practice other faiths or beliefs. We recognize that the holidays in accordance with the Employment Standards Act are more consistent with Christian beliefs. Therefore, an employee may request time off, with pay, where possible, to celebrate holidays associated with their personal faith and beliefs.

5. Reasonable exception to the dress code will be made as appropriate to accommodate medical conditions, disabilities, religious and cultural traditions.

6. Whenever possible Pillar Nonprofit Network shall endeavor to include all people with disability. Due to certain space constraints within the Pillar Nonprofit Network office we may need to make use of the London Public Library space for accommodation purposes.

7. We recognize institutional and systemic barriers, racism and interlocking systems of social oppression. Pillar Nonprofit Network will work to increase equity by addressing these issues.

8. Pillar Nonprofit Network will ensure its programs, policies and principles reflect and support the rich diversity of the community we serve.

9. Valuing diversity is recognizing and respecting human differences and similarities.

10. Pillar Nonprofit Network is committed to being a leader in supporting and valuing the diversity of the people, organizations and communities we service.

11. Pillar Nonprofit Network is committed to employment diversity with respect to all aspects of employment. All decisions regarding recruitment, hiring, promotion, compensation, employee development decisions such as training, and all other terms and conditions of employment, will be made without regard to race, religious beliefs, colour, gender, physical disability, developmental delay, age, ancestry, place of origin, sexual orientation, marital status, source of income or family status.

12. Everyone at Pillar Nonprofit Network has a role to play in supporting our commitment to diversity and an equitable workplace.

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1 Alison M. Konrad & Dharshi Lacey. 2007

2 Canadian Council for International Co-operation. 1998

3 Lopes & Thomas, *Dancing on Live Embers: Challenging Racism in Organizations*. 2006

Questions to discuss in reviewing policies:

An Equity Lens for Reviewing Policies, Programs, and Materials
From *Dancing on Live Embers: Challenging Racism in Organizations*, pg. 243
Tina Lopes & Barb Thomas

1. Does the document name anticipate existing inequities?
   For example, does it recognize that statutory holidays are Christian based and ensure that people with other observances have similar entitlements?

2. What assumptions are being made about who and what matters?
   For example, does the complaint procedure recognize the risks facing the complainant and the benefits to the organization of the information the complainant is bringing forward?

3. Does the policy/document anticipate and address the differential impact of a practice on different groups of people?
   For example, if "casual workers" are mostly women, racialized and Aboriginal workers, policies that exclude casual workers from entitlements will have a differential impact on these workers. A policy that anticipates differential impact would include casual workers.

4. Does the policy/document anticipate and address differential power/influence within the organization?
   For example, a supervision policy would appraise the manager's ability to provide diverse employees with ongoing support and necessary resources to do their respective jobs, as well as the manager's responsibility to monitor an individual's performance.

5. Does the policy or document aim explicitly to increase equity?
   For example, hiring policies and practices would acknowledge that the organization needs to draw on the widest breadth of knowledge/expertise. This would be reflected in bona fide job requirements that build in equity competencies and job descriptions that utilize and assess for those.

6. Does it acknowledge the benefits of equity to the organization?
   For example, it's not just a legal obligation to have a non-discrimination/accommodation policy. The policy/document recognizes that an equitable workplace and a diverse workforce are prerequisites for effective, relevant service delivery. The organization further benefits from the resulting recognition by funders and communities.

> **"Our intention was not to create a policy that people would refer to when they got into trouble,**
> **but to create an organization that would reflect the content of the policy…**
> **it would be a place where what we described in the policy would actually happen."**
>
> *Rainer Soegtrop, former Director of the Metropolitan Toronto Housing Company Limited (MTHCL)*

2. Board Recruitment

Before attempting to recruit volunteers from ethno-racial communities onto your board, a good practice is to perform an internal board assessment to see where your barriers may lie. The goal of recruiting individuals from diverse backgrounds is not to fill a quota; rather, it is to enhance your board's ability to reflect the diversity of the community and to respond to the needs of your diverse clients.

At Pillar Nonprofit Network, the board successfully recruited individuals from ethno-racial communities in London. Using promising practices from Pillar Nonprofit Network and other organizations that participated in the project, the following steps have been identified:

Step 1: Establish a Nomination Committee

The purpose of the Nominating Committee is to guide the board in its recruitment process, while keeping at the forefront the goals of the recruitment method. It is difficult to create an effective recruitment strategy without first assessing the present composition of the board. Establishing the profile of the existing board helps identify the missing skills and experiences required. Pillar's Nominating Committee had a key role here, as they revised the Board Matrix (Diversity Grid) and distributed it to the board. Please keep in mind that the diversity among the nomination committee members is a key element for increasing the diversity of the board.

For an example of Pillar Nonprofit Network's Nominating Committee's procedures and for an example of the Board Matrix, please refer to the Appendix, Section IIb.

Step 2: Find and Train Qualified Individuals from Ethno-Racial Communities

In our work, we hear this question everyday: "Where can my board find skilled volunteers from ethno-racial communities?"

First, it is helpful to look at the distribution of ethno-racial and cultural communities in your client base and service neighbourhood. Are there volunteers currently in your organization who would be interested in serving on your board? Recruiting from an internal volunteer pool has proven useful for many organizations.

Second, searching your community contact list (please refer to the Appendix, Section VI for our list) is helpful, as it puts you in touch with the individual community leaders who can help you establish contacts.

Third, you can publish your Call for Nominations in ethno-racial and cultural newspapers and other publications that are distributed around the city (please see our list of media contacts in the Appendix Section VI). Your board can also post your ad for board members at public libraries and community centres around the city. If you are a member of Pillar Nonprofit Network, you have access to our volunteer website and can post volunteer opportunities, specifying who you are looking for and what skills are needed for the board position.

Traditionally, board members are recruited through personal networks, or by "word of mouth." As a whole, governance boards need to change their recruiting process and find ways to access the non-traditional outlets they would not normally seek. Connecting with other communities to enlarge the pool of volunteers from diverse communities is a very important step in creating an organization that is inclusive and reflective of the community you serve.

It is also important to remember that when seeking individuals from diverse communities, be it based on race, gender, ability etc., looking for candidates who fill the skills needed should be first priority. If your board chooses an individual only based on their race, gender or ability, you run into issues of tokenism (where what you do is more symbolic or a minimal gesture), and you may miss out on engaging that individual fully. Looking for skills first while considering race, gender, ability, etc., ensures your recruitment process is fair and transparent. Here is a list of leadership skills that your board may be looking for:
• Organizational Planning
• Policy Planning
• Fund Development
• Human Resources Management
• Community Relations
• Marketing
• Strategic Planning
• Risk Management
• Research/Evaluation
• Technology
• Community Development
• Performance Management
• Project Management
• Advocacy/Government Relations

Suggested Board Orientation Template:

Board Diversity Project's Board Orientation Sessions
Providing connections for individuals who may not be familiar with the board governance process is good practice. Even long standing board members may want a refresher course at times! At Pillar Nonprofit Network, we offered four board orientation sessions to help individuals learn about the roles and responsibilities of being a board member.

Topics for prospective (or current) board members included:
1. The Nonprofit Sector
2. The Roles and Responsibilities of the Board
3. Legal Duties and Responsibilities of Boards and Ethical Guidelines for Members
4. Understanding Financial Statements

Our trainers for each session were experts within the London community, in the fields of economics, law, community services, employment training and nonprofit management. Through the Board Diversity Project, we were able to offer these sessions as part of the volunteer training component. The format for each session was two hours of interactive learning, as well as the opportunity for the group to attend the London City Council meetings to see how a real governance session is run.
At the end of the training, those who participated had more knowledge and skills about the decision-making process in nonprofit organizations and were better able to serve as leaders on boards or committees in our community.

For more about Board Orientation see the Board Diversity Project's "Volunteering at Leadership Levels Toolkit" available at www.pillarnonprofit.ca.

To reap the benefits of diversity, a board has to get beyond "tokenism"

and achieve a board that has more than 20 percent of its members from racial/ethnic minorities.

- From Diversity in Governance: A Toolkit for Inclusion on Nonprofit Boards (p.5)

Step 3: Create a Board Mentorship program

Through the Board Diversity Project, individuals from ethno-racial communities were empowered to take on leadership roles in nonprofit organizations and to maximize their skills and experiences. Effective mentorship is another factor that will ensure the success of the new board members, and the board diversity initiative as a whole.

The duty of a board is to protect and represent the interests of the organization's members and/or the communities they serve. The practical role of the board is to ensure that leadership is engaged. It must develop and maintain a strategic plan to ensure the success of the organization and in order for the duty of the board to be fulfilled. Risk and responsibility are involved at the board level. To avoid potential risks and to maximize your new directors' skills and experiences, it is essential to establish some form of mentorship with them.

Having a mentorship component in your board orientation process will:
- Increase the comfort level of new directors (more understanding of their roles and of the organizational environment/culture)
- Increase the morale among board members
- Encourage the new directors to get involved in the decision-making processes, as they will feel more confident to share their ideas and experiences.

In many organizations, the board pairs the new director with an experienced and well-respected board member to assist them through the process. The mentor's role is to provide advice and direction to the new director, as the overall responsibility is still maintained by the board chair.

It is helpful to check-in every two to three months with the new board members to see how the mentorship process is coming along. The board chair should consult with the pair to address any questions, concerns, and to receive advice and feedback during the process.

The Board Mentoring Handbook, published by the Maytree Foundation in 2007, outlines a mentoring program that nonprofit boards can use to help new board members become familiar and comfortable with the board process.

The components of the handbook include:
- Introduction
- Program Structure
- The Mentoring Toolkit
- Quick Guide to Mentoring Activities
- Roadmap for a Mentoring Relationship
- Evaluation

This book is available in Pillar Nonprofit Network's library or online at:
http://www.abcgta.ca/docs/BoardMentoringHandbook.pdf

Step 4: Implement Ongoing Board Training

In order to keep diversity on your board and organization's agenda, ongoing training must be implemented into organizational activities. Ensuring financial and human resources are available to continue this work is imperative. Often at times, board, staff, and volunteer turnover is high in the nonprofit sector, and building a training and orientation process is helpful. Having consultants to help when needed, as well as contacts in ethno-racial communities is also good practice. Ensuring the contacts and networks in the community are at an organizational level rather than on an individual level will help your organization maintain networks if high turnover is an issue.

> **Boards must accommodate the needs of all members by, for example,**
>
> **ensuring that venues are accessible, meetings are scheduled to not interfere**
>
> **with major cultural holidays, and child-care needs are addressed.**
>
> *- From Diversity in Governance: A Toolkit for Inclusion on Nonprofit Boards (p. 41)*

Section V. Accountability Framework and Evaluation

Establishing an accountability framework will help your organization organize its goals and the specific actions needed to achieve equity and decide who is responsible for ensuring the success of the actions. For an example of an accountability framework, please refer to the Appendix, Section III.

Evaluating the organizational change work that has been done in your organization is helpful, as you can identify the successes and work that still needs to be done in order to achieve racial equity in your organization. Ongoing monitoring of your progress is helpful in ensuring your racial equity goals are a priority. Building a diversity lens into regular review and evaluation processes throughout all aspects your organization over the long term is good practice.

In the resource, *Inclusive Community Organizations: A Toolkit*, steps are identified in the evaluation process. Conducting evaluations helps to bring up any unexpected changes (change in available resources, change in community demographics, etc.) within an organization that may slow or alter the organizational change process. Recognizing these changes and adjusting your plan to keep it responsive and reflective of the current state of the community is important. Here are the steps outlined in the toolkit (pg. 38):

- Track your progress
    - Set indicators of progress and success and make them measurable
    - Set indicators ahead of time so you know what information is needed to collect and monitor progress on an ongoing basis
    - Hold your board, staff, and volunteers accountable for things that have and have not been accomplished

- Evaluate the Outcomes
    - Use both qualitative and quantitative methods to assess the results of your initiative
    - Incorporate these methods into your existing organizational framework for measuring performance
    - How are we doing? What have we achieved to date?
    - What worked, what didn't work, and why?
    - What needs to be adjusted?
    - Where do we go from here?

- Reflect on the Process
    - Ask others for feedback
    - Replace, modify or eliminate those components of your initiative that were not valuable

In *Dancing on Live Embers: Challenging Racism in Organizations*, authors Tina Lopes and Barb Thomas suggest using "An Organizational Checklist for Racial Equity." This tool helps your organization to evaluate their organizational change efforts in the areas of:

- Racial Equity Policy and Plan
- Management Systems
- Management Practices
- Complaints Process(es)
- Communicating in the Organization
- Programs and Work with Communities
- Education and Professional Development
- Monitoring and Accountability

Please refer to Appendix Section IV for the checklist.

Appendix

Section I. Definitions - Anti-racism and Equity Glossary of Terms

Aboriginal Peoples	The descendants of the original inhabitants of North America. Term used to collectively describe three cultural groups of aboriginal people - "Inuit", "Métis People" and "First Nations". These are three separate peoples with unique heritages, languages, cultural practices, and spiritual beliefs, histories and political goals. (AFN)
Acculturation	The process whereby the culture, values, and patterns of the majority are adopted by a person or an ethnic, social, religious, language or national group. This process can also involve absorbing aspects of minority cultures into the majority culture's pattern.
Affirmative Action	A set of explicit actions or programs designed to increase participation at all levels of employment for and by individuals or groups preciously excluded from full participation.
Ally	A member of an oppressor group who works to end a form of oppression that gives her or him privileges. For example, a white person who works to end racism, or a man who works to end sexism.
Anti-Oppression	Strategies, theories and actions that challenge socially and historically built inequalities and injustices that are ingrained in our systems and institutions by policies and practices that allow certain groups to dominate over other groups
Anti-Racism	An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.
Anti-Racist Education	A perspective that permeates all subject areas and school practices, aimed at the eradication of racism in all its various forms.
Anti-Semitism	Latent or overt hostility or hatred directed towards individual Jews or the Jewish people (not to all Semitic peoples), leading to social, economic, institutional, religious, cultural or political discrimination. Anti-Semitism has also been expressed through individual acts of physical violence, vandalism, the organized destruction of entire communities and genocide.
Apartheid	An Afrikaans word created to describe the South African system of institutionalized segregation to maintain white domination. From the 1960's to 1991, a plan of "Grand Apartheid" was implemented, emphasizing territorial separation and police repression. The official state policy separated black and white South Africans to oppress, dominate and control blacks, while enriching whites at the expense of the oppressed peoples. Only the so-called "white" citizens of South Africa were allowed to vote and participate in government, and to enjoy many other privileges.
Assimilation	The full adoption by an individual or group of the culture, values and patterns of a different social, religious, linguistic or national group, resulting in the elimination of attitudinal and behavioural affiliations from the original cultural group. Can be voluntary or forced.

Attitude	The state of mind that makes us act in certain ways about social events or objects; a consistent pattern of thoughts, beliefs, emotions and reactions.
Barrier	An overt or covert obstacle; used in employment equity to mean a systemic obstacle to equal employment opportunities or outcomes; an obstacle which must be overcome for equality to be possible.
Bias	A subjective opinion, preference, prejudice or inclination, formed without reasonable justification, that influences an individual's or group's ability to evaluate a particular situation objectively or accurately; a preference for or against. Reasonable apprehension of bias exists when there is a reasonable belief that an individual or group will pre-judge a matter and therefore cannot assess a matter fairly because of bias.
Blacks / African Canadians	People of African descent and those who define themselves as such. Because of a long history of colonialism, enslavement and migration, Black persons now come from all parts of the world, including Canada.
Classism	The cultural, institutional and individual set of practices and beliefs that assign value to people according to their socioeconomic status, thereby resulting in differential treatment.
Colonialism	Usually refers to the period of European colonization from Columbus (1492) onwards, in the Americas, Asia and Africa, and taking on different forms from settler colonies like Canada to non-settler colonies such as India during British rule. Colonialism differs also across colonizing nations and across time. For example, French colonialism had different policies from British, while modern colonialism is often referred to as "globalization", which includes the exploitation of labour and national resources by transnational corporations and the expansion of free trade agreements and blocs.
Convention Refugees	Men, women and children with good reason to fear persecution in their home country because of their race, religion, gender, nationality, political viewpoint, or membership in a particular social group. Their lives are in danger. If they are lucky enough to escape from their home country, they cannot return to it in safety until the situation changes. Refugees do not leave because they want to, but because they must.
Creed	A professed system and confession of faith, including both beliefs and observances or worship. A belief in a god or gods or a single supreme being or deity is not a requisite.
Cultural Group	Members of a group having the same beliefs, behavioural norms, values, language, ways of thinking about and viewing the world.
Cultural Racism	Portrayal of Aboriginals, Blacks, and other people of colour in all forms of media, school texts, literature as inherently, "inferior", "savage", "bad", "primitive".
Culture	The mix of ideas, beliefs, values, behavioural norms, knowledge, and traditions of a group of individuals who share a historical, geographic, religious, racial, linguistic, ethnic or social context, and who transmit, reinforce and modify those ideas and beliefs, passing them on from one generation to another. A culture is the total of everything an individual learns by being immersed in a particular context. It results in a set of expectations for appropriate behaviour in seemingly similar contexts.

Discrimination	The denial of equal treatment, civil liberties, and opportunity to individuals or groups with respect to education, accommodation, health care, employment and access to services, goods, and facilities. Behaviour that results from prejudiced attitudes by individuals or instititions, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of race, nationality, gender, age, religion, political or ethnic affiliation, sexual orientation, marital or family status, physical, developmental or mental disability. Includes the denial of cultural, economic, educational, political and/or social rights of members of non-dominant groups.
Diversity	A term used to encompass all the various differences among people – including race, religion, gender, sexual orientation, disability, socio-economic status, etc. – and commonly used in the United States and increasingly in Canada to describe workplace programs aimed at reducing discrimination promoting equality of opportunity and outcome for all groups. Concern has been expressed by anti-racism and race relations practitioners that diversity programs may water down efforts to combat racism in all its forms.
Dominant Group	Considered the most powerful and privileged of groups in a particular society or context. The dominant group in Canada is white, Christian, male and English speaking, perceiving themselves to be superior to and more privileged than Aboriginal Peoples, Black People and other people of colour or people of minority religious or linguistic groups. (See Majority)
Employment Equity	A program designed to remove barriers to equality in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups.
Ethnic Group	Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics
Ethnicity	The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. The word 'ethnic' is often used to denote non-dominant or less powerful cultural identities in Canada.
Ethnocentrism	The tendency to view others using one's own group and customs as the standard for judgment, and the tendency to see one's group and customs as the best.
Eurocentrism	Presupposes the supremacy of Europe and Europeans in world culture, and relates history according to a European perception and experience.
First Nations	One of the three distinct cultural groups of Aboriginal Peoples. There are 633 First Nations Bands, representing 52 nations or cultural groups, and more than 50 languages. Most individuals prefer to be referred to by their specific nation e.g. Cree, Dene, Black Foot, etc. (AFN).

Genocide	Deliberate decisions and actions made by one nation or group of people in order to eliminate, usually through mass murder, the entirety of another nation or group. The term has also been used to refer to the destruction of the culture of a people, as in cultural genocide.
Harassment	Persistent, on-going communication (in any form) of negative attitudes, beliefs or actions towards an individual or group, with the intention of placing that person(s) in a disparaging role. Harassment is manifested in name calling, jokes or slurs, graffiti, insults, threats, discourteous treatment, and written or physical abuse. Harassment may be subtle or overt.
Holocaust	Widespread destruction and loss of life, especially by fire. The term (with a capital "H") specifically refers to the murder of over six million Jews by the Nazis and their collaborators during World War II.
Human Rights	Human rights affirm and protect the right of every individual to live and work without discrimination and harassment. Human Rights policies and legislation attempt to create a climate in which the dignity, worth and rights of all people are respected, regardless of age, ancestry, citizenship, colour, creed (faith), disability, ethnic origin, family status, gender, marital status, place of origin, race, sexual orientation or socio-economic status.
Immigrant	One who moves from his/her native country to another with the intention of settling for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons. The word is sometimes used incorrectly to refer, implicitly or explicitly, to people of colour or with nondominant ethnicities.
Indian Act	Introduced shortly after confederation, The Indian Act was an amalgamation of pre-confederation colonial legislation that had been updated to meet the needs of the emerging Canadian state to expand and allow European settlement of the west and other regions. This Canadian legislation governs the federal government's legal and political relationship with Aboriginal Peoples across Canada. It has been amended many times. In the late 1800s and the first few decades of the 1900s, it was continually revamped to make it more repressive, thus furthering the Canadian state's goals of assimilation. Since 1945, some of its more draconian elements have been removed to comply with the international human rights law regarding civil and political rights, including opposition to genocide
Individual Racism	The prejudiced individual, direct, or one-to-one action(s) against other individuals because of their group membership and skin colour to deprive them of some right (employment, housing).
Institutional Racism	see Systemic Discrimination
Integration	The process of amalgamating diverse groups within a single context, usually applied to inter-racial interaction in housing, education, political and socio-economic spheres or activities. People who are integrated still retain their cultural identity, unlike those who are assimilated. Integration is the policy with action that ends segregation. It may be differentiated from desegregation on the basis of interaction as opposed to technical conformity to desegregationist laws and policies.

Internalized Oppression	Patterns of mistreatment of racialized groups and acceptance of the negative stereotypes created by the dominant group become established in their cultures and lock members of racialized groups into roles as victims of oppression.
Intersectionality	The interconnected nature of all forms of oppression (cultural, institutional and social) against particular groups, and the way they are imbedded within existing systems such that they operate in insidious, covert and compounded ways (e.g., gender and colour; religion and race; sexual orientation and race)
Intolerance	Bigotry or narrow mindedness which results in refusal to respect or acknowledge persons of different racial backgrounds.
Inuit	Aboriginal peoples in Northern Canada who live above the tree line in the Northwest Territories, Northern Quebec and Labrador. The word means "People" in the Inuit language - Inuktitut. The Inuit is one of the cultural groups comprising Aboriginal peoples of Canada.
Islamophobia	A term recently coined to refer to expressions of negative stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general.
Majority	Refers to the group of people within society either largest in number, in a superior social position, or that successfully shapes or controls other groups through social, economic, cultural, political, military or religious power. In most parts of Canada, the term refers to White, English-speaking, Christian, middle to upper-income Canadians.
Marginalization	With reference to race and culture, the experience of persons who do not speak the majority group's language, cannot find work or gain access to social services and therefore, cannot become full and equal participating members of society. Refers also to the process of being "left out" of or silenced in a social group.
Mediation	The intervention into a dispute or negotiation of an acceptable impartial and neutral third party, who has no authoritative decision-making power, to reach voluntarily and acceptable settlement of issues in dispute. In a race relations context, its aim is to reach a signed agreement setting out specific steps to be taken by each side to restore racial harmony and peaceful relations.
Métis	Originally referred to persons of mixed Indian and French ancestry. Now refers to a person who self-identifies as Métis, is of historic Métis Nation ancestry, and/or is accepted by the Métis Nation through its acceptance process.
Minority Group	Refers to a group of people within a society that is either small in numbers or that has little or no access to social, economic, political or religious power. In Canada, refers to the diverse ethno-racial identities that are not of the dominant white group. In some areas, they are not always in the minority numerically. Minority rights are protected by the Canadian Charter of Rights and Freedoms, The Human Rights Acts and Codes, and the UN Convention on the rights of minorities. The term may imply inferior social position. In common use, Racial or Visible Minority describes people who are not White; Ethnic Minority refers to people whose ancestry is not English or Anglo-Saxon; Linguistic Minority refers to people whose first language is not English (or not French in Quebec).

Multicultural/ Multiracial Education	A broad term which may refer to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity. The term often connotes inclusion of racial, ethnic, religious, linguistic, national, international and political diversity, and is also inclusive of the culture, heritage, history, beliefs and values of the various people within a pluralistic society.
Multiculturalism	Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988 which acknowledges the unequal access to resources and opportunities of Canadians who are not of the dominant white group, and urges the recognition of their contributions, the preservation of their cultural heritage and the equal treatment of all Canadians.
Native	People born in the place to which reference is being made. This term is somewhat ambiguous because of claims by many people of immigrant ancestry who have been born in North America to be "native" Canadians or Americans. The capitalization of the word is usually what distinguishes its application to Aboriginal peoples from the more general usage.
Non-Status Indian	An Aboriginal person who is not recognized as "Indian" under The Indian Act. This term does not apply to Inuit or Métis persons as they are not included under The Indian Act.
Oppression	The unilateral subjugation of one individual or group by a more powerful individual or group, using physical, psychological, social or economic threats or force, and frequently using an explicit ideology to sanction the oppression. Refers also to the injustices suffered by marginalized groups in their everyday interactions with members of the dominant group. The marginalized groups usually lack avenues to express reaction to disrespect, inequality, injustice and lack of response to their situation by individuals and institutions that can make improvements.
People of Colour	A term that applies to all people who are not seen as white by the dominant group, generally used by racialized groups as an alternative to the term visible minority. It emphasizes that skin colour is a key consideration in the "everyday" experiences of their lives. The term is an attempt to describe people with a more positive term than non-white or minority which frames them in the context of the dominant group.
Power	That which allows one group to name and classify subordinate groups and to subject them to differential treatment.
Prejudice	A state of mind; a set of attitudes held by one person or group about another, tending to cast the other in an inferior light, despite the absence of legitimate or sufficient evidence; means literally to "pre-judge"; considered irrational and very resistant to change, because concrete evidence that contradicts the prejudice is usually dismissed as exceptional. Frequently prejudices are not recognized as false or unsound assumptions or stereotypes, and, through repetition, become accepted as common sense notions. Prejudice can result in acts of discrimination and oppression against groups or individuals.

Privilege	The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages access and/or opportunities are denied to members of the minority or disadvantaged groups.
Race	Refers to a group of people of common ancestry, distinguished from others by physical characteristics such as colour of skin, shape of eyes, hair texture or facial features. (This definition refers to the common usage of the term race when dealing with human rights matters. It does not reflect the current scientific debate about the validity of phenotypic descriptions of individuals and groups of individuals). The term is also used to designate social categories into which societies divide people according to such characteristics. Race is often confused with ethnicity. Various types of broad-based groups (e.g. racial, ethnic, religious and regional) are rarely mutually exclusive, and the degree of discrimination against any one or more varies from place to place, and over time.
Racial Minority	A term that applies to all people who are not seen as White by the dominant group including Aboriginal, Black, Chinese, South Asian, South East Asian and other peoples. Sometimes used instead of Visible Minority. The term that many people now prefer is "people of colour" as a more positive term that does not define groups by comparison to the dominant group.
Racial discrimination	According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
Racialization	The process through which groups come to be designated as different, and on that basis subjected to differential and unequal treatment. In the present context, racialized groups include those who may experience differential treatment the basis of race, ethnicity, language, economics, religion, culture, politics, etc. That is, treated outside the norm and receiving unequal treatment based upon phenotypical features.
Racial Profiling	Any action undertaken for reasons of safety, security or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. (OHRC).
Racism	A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power that subordinates people because of their colour or ethnicity.

Racist	Refers to an individual, institution, or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations, and organizations that, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups, thereby perpetuating racism.
Racist slurs	Insulting or disparaging statements directed towards a particular racial or ethnic group. Racist incidents express racist assumptions and beliefs through banter, racist jokes, name calling, teasing, discourteous treatment, graffiti, stereotyping, threats, insults, physical violence or genocide.
Segregation	The social, physical, political and economic separation of diverse groups of people, particularly referring to ideological and structural barriers to civil liberties, equal opportunity and participation by minorities within a majority racial, ethnic, religious, linguistic or social group. Segregation may be a mutually voluntary arrangement but more frequently is enforced by the majority group and its institutions.
Social Justice	A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties and participation in the social, educational, economic, institutional and moral freedoms and responsibilities valued by the society.
Status Indian	An Aboriginal person who is designated an "Indian" by the Indian Act, determining who can or cannot receive various rights or benefits conferred by the Act.
Stereotype	A fixed mental picture or image of a group of people, ascribing the same characteristic(s) to all members of the group, regardless of their individual differences. An overgeneralization, in which the information or experience on which the image is based may be true for some of the individual group members, but not for all members. Stereotyping may be based upon misconceptions, incomplete information and/or false generalizations about race, age, ethnic, linguistic, geographical or natural groups, religions, social, marital or family status, physical, developmental or mental attributes, gender or sexual orientation.
Systemic Discrimination	The institutionalization of discrimination through policies and practices that may appear neutral on the surface but have an exclusionary impact on particular groups, such that various minority groups are discriminated against, intentionally or unintentionally. This occurs in institutions and organizations where the policies, practices and procedures (e.g., employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. Systemic discrimination also is the result of some government laws and regulations.
Tolerance	Usually meant as a liberal attitude toward those whose race, religion, nationality, etc. is different from one's own. Since it has the connotation of 'put up with', today the term acceptance is preferred. That is, through anti-racism and equity work we aim to counter intolerance, but to achieve acceptance for all.

Visible Minority	Term used to describe non-dominant groups who are not white. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labelled by others to be 'visible minorities'.
White	A social colour. The term is used to refer to people belonging to the dominant group in Canada. It is recognized that there are many different people who are "white" but who face discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin. Grouping these people as "white" is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors.

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Glossary Adapted From the Following Sources:
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Section II. Pillar Nonprofit Network's Board Practices

At Pillar Nonprofit Network, the board has successfully taken the diversity initiative and implemented the principles into its action planning process, making changes to board policies, constitution and by-laws, documents, manuals and the board recruitment process.

In December 2006, Pillar Nonprofit Network's board embarked on training through the Board Diversity Project. They conducted a cultural competency self-assessment and participated in two professional development workshops with facilitators, Dharshi Lacey and Alison Konrad. When developing its action plan, the board decided to form two committees: the Nomination Committee, responsible for designing the board recruitment process, and the Policy Review Committee, responsible for revising board and organizational documents, policies and procedures.

Pillar's Nomination Committee was composed of two board members, two staff members and one consultant. Within the group, two individuals were from an ethno-racial community. The composition of your organization's committees is important when embarking on racial equity work and is something to constantly review. Along with Terms of Reference, the following documents were developed by the committee to fulfill its mission:
a. Committee Procedures (example provided below)
b. Board Matrix / Diversity Grid (example provided below)
c. Call for Nominations (example provided below)

a. Pillar Nonprofit Network - Bi-Annual Nomination Committee Procedures

The Value of the Strategic Plan
1. Nomination Committee ("Committee") members recruited based on Terms of Reference for the Nomination Committee. (file location)
2. Pillar Nonprofit Network Board ("Board") completes Strategic Planning session.
3. Committee reviews Strategic Plan (file location) and specific directions of the Board to determine skills, sector knowledge and ethnic and cultural diversity needs required to meet objectives.
4. Committee initiates an internal organizational assessment when required. Committee reviews the results from the internal organizational assessment and highlights issues that may impact Board recruitment.
5. Committee sets Nomination Committee targets based on:
   a. Results of review
   b. Current Board membership levels
   c. Demographics of the London Community

Completing the Board Diversity Grid
6. Committee reviews Board Diversity Matrix ("Matrix") (file location) to confirm:
   a. Grid categories remain relevant and match the skills and knowledge required by the organization as identified in the strategic plan
   b. Existing Board member information is accurate
7. Committee provides Matrix to Board members for review. Board members confirm accuracy of personal information and provide updates as required.
8. The Committee strives to ensure that the makeup of the Board reflects the diversity identified in the matrix. Annually, the matrix is vetted against the diversity of the Board and gaps are identified. Identified gaps are prioritized, ranked and weighted and become the basis of candidate ranking.

Call for Nominations

9. Committee drafts a "call for nominations" using clear language that includes:
   a. Wording that reflects Pillar Nonprofit Network's commitment to diversity of its Board members
   b. Requirements for applying, which includes a resume and two references
   c. Skills and experience required
   d. Application deadline
   e. Information about the process once applications are received

The call for nominations is provided to Board members for approval
The "call for nominations" is advertised to Pillar Nonprofit Network members and contacts and in publications targeting specific diverse communities as required.

10. Committee develops a list of potential candidates from the community. The Committee seeks input from the Pillar Nonprofit Network Board, Executive Director and members as appropriate.

Candidate Screening

11. Committee reviews all candidate applications and ranks candidate qualifications based on skills and experience needed.
12. Committee creates a plan to communicate with the candidates chosen to move forward in the process, as well as a plan to communicate with those not chosen. This plan identifies:
    a. Information required from candidate prior to meeting
    b. Materials candidate will need before and during meeting including membership and committee information
    c. Pillar Nonprofit Network representative chosen to meet with candidate
    d. Timeline for meeting with candidate
    e. Follow-up plan after meeting with candidate
13. Committee recommends the results of the communication plan to the Board, including a list of candidates.
14. Committee tracks progress of the communication plan. If additional candidates are required, Committee will go back to ranking list (process item number?) and start communication process again.
15. Committee recommends Candidate List to the Board Executive for approval.

Confirming the Nomination

16. Pillar Nonprofit Network Board Executive confirms nominees to take forward to the Annual General Meeting.
17. Committee confirms acceptance of Board position with successful Candidates and contacts those not selected.
18. Committee matches new Board members with a suitable mentor, and ensures that the new Board member receives background information required from the Pillar Nonprofit Network office:
    a. Board manual
    b. List of meeting dates
    c. Contact list for Board and office
19. If additional Board members are required in the same year or planning cycle the Committee can:
    a. Repeat the process entirely (start from Step 3)
    b. Go back to the ranked list of candidates (start again from Step 12)
    c. Make another call for nominations out (start again from Step 10)

Evaluation

20. Committee follows up with new board members after 6 months to determine if the new Board member requires additional resources.
21. Committee reviews the effectiveness of this procedure (when and how often?) and revises the process as required.

b. Board Matrix / Diversity Grid

	BOARD MEMBER NAME							
	Example							
SECTOR REPRESENTATION:								
Sector Representation (ICNPO)	X							
Culture & Recreation								
Education / Research / Training								
Health								
Social Services	X							
Environment								
Development & Housing								
Law, Advocacy & Politics								
Philanthropic & Voluntarism Promotion								
International								
Religion								
Business & Professional								
Associations & Unions								
PERSPECTIVE OF:								
Corporate								
Community Based	X							
Grassroots	X							
Institution	X							
Large (More than 50 staff)	X							
Multi-Layer	X							
Non-Staff / Volunteer	X							
Nonprofit	X							
Small (less than 50 staff)								
Staff	X							
FIELDS OF EXPERTISE:								
Community Development/Partnership								
Financial Management								
Government Relations								
Marketing/Branding	X							
Media Relations								
Sales Management								
Policy Planning/Advocacy								
Nonprofit Law								
Event Planning	X							
Research/Evaluation								
Proposal Writing								
Corporate Sponsorship & Fundraising								
Technology/Web Development								
Training	X							
Volunteer Management	X							
DIVERSITY:								
Youth								
Seniors								
Male								
Female	X							
Sexual Orientation, Marital Status, Family Status, Disabililty ('handicap'), (see directions for definitions)								
Ethno Racial/Cultural Diversity								

c. Call for Nominations

Pillar Nonprofit Network – Voice of the Nonprofit Sector needs you!

Pillar Nonprofit Network is looking for men and women who are strategic thinkers. To ensure the best possible decision-making environment, importance will be given to the diversity of board members in areas such as ethnicity, race, culture, gender, age, and areas of expertise and experience.

Pillar Nonprofit Network is particularly interested in people with skills or experience in the following areas:
• Financial management
• Government relations
• Sales management
• Policy planning/advocacy
• Nonprofit Law
• Research and Evaluation
• Technology / Web development

New board members must be willing to attend a monthly Board meeting and to participate on one committee.

To apply, please submit:
• Current resume
• Short statement outlining why you would be interested in becoming a members of the Pillar Nonprofit Network Board.

A number of positions are available immediately. Applications will be reviewed as they are received.

Pillar Nonprofit Network supports nonprofit organizations in fulfilling their missions in our community. We provide leadership, advocacy, and support to the nonprofit sector through the promotion of volunteerism, professional development, networking and information.

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Section III. Accountability Framework and Evaluation

Here is an example, from Pillar's project, of a framework that was used to establish accountability within participating organizations.

Purpose of the Accountability Framework

This Accountability Framework is designed to help your organization structure diversity initiatives and subsequent action items. It allows the board to account for the results achieved regarding the activities they put in place. This framework will help your organization manage their expectations effectively.

Components

The Board is responsible for the implementation of diversity within the organizational governance structure. Using a diversity lens, the board must review current vision, mission, values, policies and procedures to identify potential barriers. An action plan, implementation plan and communication plan must be prepared that will ensure tangible and reasonable progress in achieving your organization's diversity goal.

Reasonable measurements, both qualitative and quantitative, should be incorporated into the implementation plan, and should be reviewed and revised periodically to inform the board of their accomplishments.

As suggested by the Results-Based Performance Management Accountability Framework from the Federal Government, this framework will help your organization achieve diversity results, and measure and evaluate your performance.

The accountability framework has 3 components:

1. Expected Results

    This reflects the ultimate goals of the diversity initiative. The organization or its Board of Directors will be held accountable for creating a diversity vision and expected results as measured through performance progress tools (provided by Pillar Nonprofit Network).

    Expected results can be achieved if your organization has a supportive work environment, a diversity committee (this can be a sub-committee or a standing committee), and commitment and leadership to effectively implement the diversity initiative.

    Expected results are seen when a diversity action plan is in place and the implementation plan has demonstrated reasonable progress. The communication plan should be in place at the same time to ensure the involvement of community members, clients, as well as a mechanism for the distribution of information on the diversity accomplishments.

2. Program and Policy Elements

    After an organizational review/assessment, board programs, policies and activities are implemented to ensure that your board manuals, by-laws, HR policies, procedures and programs are transparent and inclusive. Diversity is valued, and contribution from all board members is important.

    Consultation and collaboration with community groups is undertaken with diversity committees and/or board nominating/advisory committees or other consultation groups. The consultation process ensures that all community groups participate in the decision-making process that ultimately affects them. Community (group) representation is based on the community demographics and any client assessment (mapping) analysis that has been conducted in your organization.

Program and policy elements are activities and factors. They will contribute to the attainment of expected diversity results. For every expected result, several key activities should be identified.

3. Board Performance Indicators
There are qualitative and quantitative measures that indicate whether progress is being made with respect to activities and policies related to board diversity. A quantitative measure may be the data on board representation compared to previous data. Qualitative measures may be: board diversity training programs; mentorship; diversity counselling; creating an advisory committee of community members; identifying a diversity champion etc. These kinds of activities are not results related, but they will have a positive effect on your organization's work environment in the long run.

Metrics to assess the progress being made
- Diversity of qualified applicants in the recruitment process
- Diversity of the Board of Directors
- Diversity of new hires
- Diversity of the nominations/selection committees
- Diversity of internal promotions
- Reactions of a diverse set of customers

Alison M. Konrad and Dharshi Lacey, 2007

This accountability framework expects your organization to review and revise where needed:
- The values, mission and vision statements
- The strategic plan and direction
- The allocation of resources to this work
- Policies and procedures
- The structure and/or content of the programs and services
- The criterion to evaluate Board and Executive Director performance

Expected Outcomes
By integrating diversity (includes participation in the Board Diversity Project) into the organization, expected outcomes include:

- Using a diversity lens when reviewing all organizational statements
- A racial equity policy/plan or a diversity policy specific to racial and cultural diversity exists
- Diversity Leadership from the board
    - A diversity champion is nominated
    - A diversity committee is formed
    - Changes are made to the nominations process for new board members
    - Training and board orientation process has been reviewed and changed to ensure new recruits understand the organization's commitment to diversity.
- A three-year diversity action plan exists and includes training and development for all staff and volunteers, a review of policies and programs, data collection and building diversity practices in all areas of the organization.
- An implementation plan exists and includes who is responsible for what, how will services be delivered and identifies the necessary community partnerships and stakeholder relationships.
- A communication plan is in place and it includes all organizational stakeholders, as well as public education materials
- Staff and volunteers in the organization are familiar with the legislation and policies on diversity, discrimination and human rights.

Section IV. An Organizational Checklist for Racial Equity

From: *Dancing on Live Embers: Challenging Racism in Organizations*
Tina Lopes & Barb Thomas, pg. 246-253

RACIAL EQUITY POLICY AND PLAN	NO	WORKING ON IT	YES
Has a shared definition of racism and of anti-racism work			
Acknowledges the value of racial equity to the organization			
Links racial equity to other core values of the organization			
Has support from and specifies roles in the implementation plan for senior managers and other leaders (board members, union presidents/stewards)			
Outlines clear actions, timeframes, people responsible for each action, indicators of progress and processes for monitoring an evaluation			
Addresses all aspects of the work done by your organization			
Is integrated into all other planning in the organization			
Is understood by all employees (and volunteers)			
Has community support			
Requires annual reports on progress and setbacks to the decision-makers and governing bodies			

EMPLOYMENT SYSTEMS	NO	WORKING ON IT	YES
Outreach for hiring is broad and includes a variety of strategies			
Job calls make clear the organization's desire for candidates from equity-seeking groups, including racialized and Aboriginal groups			
Job qualifications acknowledge the value of experience in working with racialized communities, knowledge of anti-racism work, the ability to work within racially diverse teams, and the capacity to work in languages other than English			
Staff on selection panels understands how to identify and challenge racial and cultural factors affecting selection			
Proportion of racialized and Aboriginal staff in leadership positions is consistent with their numbers in the communities served			
Proportion of racialized and Aboriginal staff in administrative and support positions in consistent with their numbers in the communities served			
Balanced representation of racialized and Aboriginal persons sit on selection panels for hirings and promotions			
Personnel policies and procedures acknowledge the organization's responsibility to meet the needs of people with diverse identities (care for dependents, religious observances, etc.)			

MANAGEMENT PRACTICES	NO	WORKING ON IT	YES
Supervision practices are consistent and equitable, work is allocated fairly, and decisions are based on clearly communicated criteria			
Performance appraisals are conducted regularly, and mangers learn how to recognize the ways in which their biases may influence the process			
Racial equity knowledge, skills, and practices are incorporated into performance objectives and appraisals for all levels of staff			
Managers demonstrate skills in fostering racial equity work, a collegial work environment, and shared decision-making			
Managers have the capacity to discuss racism, both individuals and systemic, and to work with staff to identify strategies for dealing with it			
Leaders make clear statements and consistently act (e.g., allocating sufficient resources, making racial equity a standing agenda item at key meetings, ensuring racialized and Aboriginal people are among the decision-makers) to demonstrate the importance of challenging racism in the organization			

COMPLAINTS PROCESS(ES)	NO	WORKING ON IT	YES
A clear complaints process exists for all staff, in addition to the grievance procedure for unionized staff			
Both formal and informal procedures for resolving complaints are established in order to address appropriately the range of allegations of racism that can be made; management, union stewards, and other designated to address complaints are skilled in recognizing and addressing racism			
Staff is familiar with, and are confident they can use, the complaints procedures			
Race-based problems are addressed promptly; time is taken to analyze and address the roots of the problem			
There are examples of effective resolutions to race-based complaints			
Performance appraisals for managers include the ability to handle allegations of racism and carry out the complaints process skillfully			
The types of complaints and the frequency with which they arise are monitored and reported to the governing body of the organization			
Complaints are seen as a source of information about systemic racism that may need to be addressed by the organization			

COMMUNICATING IN THE ORGANIZATION	NO	WORKING ON IT	YES
All employees receive clear, relevant, and timely information about corporate discussions, decisions, and actions that affect them			
All departments (and board and committees) routinely co-ordinate and communicate racial equity efforts			

Publications and other communications materials appropriately reflect racialized people as valued board, staff, volunteers, service users, and community members			
All materials (publicity, educational, program, etc.) are assessed for bias and revised as necessary			
Staff and board understand the racial and cultural factors that influence communication			
Staff is able to detect and challenge bias in their own written and oral communications and in those of others			
People are supported for speaking about racism and racial equity in the workplace			
Meeting are conducted in ways that recognize and value different ways of speaking, thinking, debating, and making decisions			
Knowledge and expertise of staff and board members are recognized, used, and fairly compensated			
Knowledge and expertise of community representatives are recognized, used, and fairly compensated			
The organization uses an updated list of community media and information networks			
Communication can occur in languages appropriate to the service users or target audience			

PROGRAMS AND WORK WITH COMMUNITIES	NO	WORKING ON IT	YES
Major policy is developed with substantial community participation			
All policy is developed to be consistent with racial equity and other equity policies			
Mechanisms for community participation are fully utilized even when community representatives challenge the organization's leaders and its staff			
Community access to facilities includes considerations of childcare, scheduling around days and times of religious significance, a range of food and dietary restrictions, translation and interpretation requirements, and physical accessibility			
A clear plan for ensuring service equity is an integral part of the racial equity policy and implementation plan, as well as all other planning initiatives of the organization			
Staff and volunteer know where to refer clients when programs cannot meet their needs			
All aspects of service delivery have been assessed for their consistency with the racial equity policy			
Programs are evaluated in terms of their impact on racialized communities, and changed as required			
Advocacy on behalf of equity is seen as part of the organization's work			
Support is given to community groups doing advocacy work			
The organization ensures that Aboriginal and racialized business people benefit equitably from contracts			

EDUCATION AND PROFESSIONAL DEVELOPMENT	NO	WORKING ON IT	YES
Education for all staff is a component of the racial equity policy and implementation plan			
Education and training is seen as one among many strategies to achieve equity			
All education and professional development offered by the organization incorporates racial equity and other areas of equity work			
All educators and employees responsible for planning the professional development of staff can integrate racial equity into their work; specific racial equity education is planned jointly with other education and professional development activities for staff and volunteers			
Racial equity education is designed to assist people to practice anti-racism in their daily work			
Education utilizes community expertise			
Racialized and Aboriginal staff, volunteers, and service users have equitable access to education and professional development opportunities			
Racialized and Aboriginal staff are equitably represented as educators and facilitators			

MONITORING AND ACCOUNTABILITY	NO	WORKING ON IT	YES
A clear structure and process exist for monitoring and evaluating progress on implementing racial equity			
The process is adequately resourced			
The structure and process are clearly communicated to staff, volunteers and community representatives			
There are clearly identified champions for the policy who take active leadership in ensuring that the racial equity plan is regularly reviewed and acted upon			
Organizational leaders issue clear statements periodically on the importance of this effort			
Regular reports are made to organizational leaders and community representatives on progress with the implementation plan			
One or two pilot programs exist in the organization, which are adequately resourced, known to staff and community representatives, and evaluated as organizational change efforts			

Section V. Best Practices

Diversity has been identified as one of the challenges in the board governance process, and has also been identified as an emerging key solution to the future development of boards and the succession of an organization. Organizations across the country have realized this issue and are making the appropriate steps in order to become more reflective of the changing demographics of our country.

The YMCA of Greater Toronto is one example of an organization that is involving and addressing the needs of people from diverse backgrounds in meaningful ways. The YMCA's 2005-2010 strategic plan recommits the Y to connecting with the community. Diversity is not only reflected in how the Y serves 400,000 residents in the GTA, but diversity is also embodied within their Governance Guideline for the Association.

Inclusion and diversity have become part of their core values, guiding principles, and the board operating guidelines, as indicated in their Guidelines:

> "7.4 Diversity and Inclusion
> The Board and each Director shall demonstrate the YMCA's commitment to create an inclusive environment receptive to diverse experiences, perspectives and interests, inclusive of all, where all individuals are treated fairly with decency and respect, free of discrimination or harassment. The Board through the Governance and Nominating Committee shall provide leadership by considering diversity when recruiting new Directors, and shall continue to guide and support efforts by management to further integrate diversity and inclusion into all facets of YMCA operations."

Section VI. Resources for Future Development

1. Community Contacts and Media List

- Revista Culturas, Spanish Newspaper
- N'Amerind Friendship Centre
- London Korean Newspaper, Korean Newspaper
- Le Lien Newspaper, French Newspaper
- Hindu Cultural Centre
- London Muslim Mosque
- Skaner Newspaper, Polish Newspaper
- Magazine Latino, Spanish Newspaper
- Wafrika London
- London Chinese Press, Chinese Newspaper
- Kalejdoskop Newpaper, Polish Newspaper
- Chinese Students Association, University of Western Ontario
- Prensa Latina, Spanish Newspaper
- London Council of Arab Women
- Canadian Council of Muslim Women
- Al-Bilad Newspaper, Arabic Newspaper
- The Insider, African and Caribbean Newspaper
- Makro Polys, German Newspaper

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