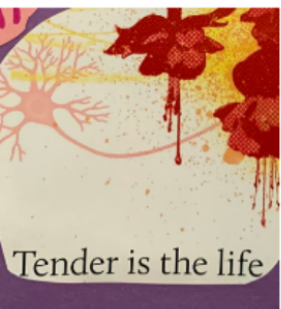
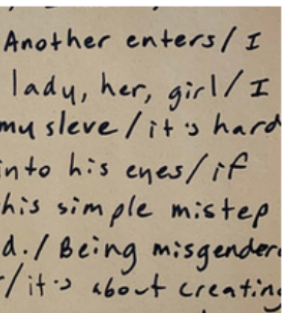
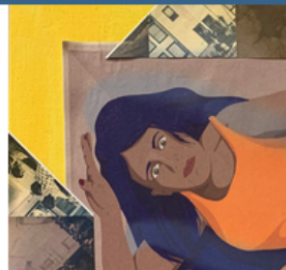


# GENDER EQUITY NEEDS ASSESSMENT



Prepared by  
*tapestry*  
EVALUATION & STRATEGY

2022  
JUNE

# Table of Contents

## **Territorial Acknowledgment**

|                                                                                                                                                 |           |
|-------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <b>Introduction</b>                                                                                                                             | <b>1</b>  |
| Goals                                                                                                                                           | 1         |
| Needs Assessment Team                                                                                                                           | 2         |
| Elizabeth Fry and Core Working Group                                                                                                            | 2         |
| Tapestry Evaluation and Strategy                                                                                                                | 3         |
| <b>Methodological Overview</b>                                                                                                                  | <b>4</b>  |
| Background Review                                                                                                                               | 4         |
| Glossary of Key Terms                                                                                                                           | 4         |
| Preliminary Engagement with Community Members                                                                                                   | 5         |
| Gender Equity Community Roundtables                                                                                                             | 5         |
| Arts Based Engagement with Service Users                                                                                                        | 6         |
| <b>Needs Assessment Findings</b>                                                                                                                | <b>7</b>  |
| Key Contextual Questions                                                                                                                        | 7         |
| What does a gendered lens entail and how would it improve care for women and gender diverse people?                                             | 8         |
| What are other examples of municipal or regional initiatives addressing gender equity, especially in North America?                             | 8         |
| What is the range of understanding of equality and equity service provision across Kamloops organizations?                                      | 9         |
| What is the range of understanding of the intersectionality of women and gender diverse people's marginalization across Kamloops organizations? | 10        |
| Key barriers and root causes to gender inequity                                                                                                 | 11        |
| Policies                                                                                                                                        | 13        |
| Practices                                                                                                                                       | 13        |
| Resource Flows                                                                                                                                  | 14        |
| Relationships and Connections                                                                                                                   | 15        |
| Power Dynamics                                                                                                                                  | 16        |
| Mental Models                                                                                                                                   | 16        |
| Key Facilitators to Improving Gender Equity                                                                                                     | 17        |
| Policies                                                                                                                                        | 20        |
| Practices                                                                                                                                       | 20        |
| Resource Flows                                                                                                                                  | 21        |
| Relationships and Connections                                                                                                                   | 22        |
| Power Dynamics                                                                                                                                  | 22        |
| Mental Models                                                                                                                                   | 23        |
| <b>Theory of Change</b>                                                                                                                         | <b>24</b> |
| Vision                                                                                                                                          | 24        |

|                                                                            |           |
|----------------------------------------------------------------------------|-----------|
| How do we get there?                                                       | 25        |
| Theory of change metaphor                                                  | 26        |
| Expected results                                                           | 28        |
| <b>Strategic Plan for Gender Equity in Kamloops</b>                        | <b>29</b> |
| Key Messages                                                               | 30        |
| Considerations for a Systems Change Approach: Focusing on Mental Models    | 31        |
| Considerations for Organizations and Sectors to Work With                  | 32        |
| Strategy 1: Education and Mindset Shifts                                   | 34        |
| Topics                                                                     | 34        |
| Activities                                                                 | 34        |
| Strategy 2: Policy and Culture Change in Organizations                     | 36        |
| Topics                                                                     | 38        |
| Activities                                                                 | 38        |
| Strategy 3: Intersectionality and Decolonization                           | 39        |
| Topics                                                                     | 40        |
| Activities                                                                 | 40        |
| Strategy 4: Support and inclusion for Trans and Gender Diverse Individuals | 42        |
| Topics                                                                     | 42        |
| Activities                                                                 | 42        |
| Strategy 5: Support for Boys/Men                                           | 44        |
| Considerations and Possible Topics                                         | 44        |
| Activities                                                                 | 44        |
| <b>Developmental Evaluation Framework</b>                                  | <b>45</b> |
| Purpose                                                                    | 45        |
| Evaluation Questions                                                       | 46        |
| Methods, Roles and Timelines                                               | 47        |
| <b>Appendices</b>                                                          | <b>49</b> |
| Appendix A EFry WAGE Research Glossary of Terms                            | 50        |
| EFRY WAGE Research January 2022 Glossary                                   | 51        |
| Appendix B Detailed Roundtable Agendas                                     | 52        |
| January 2022 Roundtable                                                    | 53        |
| February 2022 Roundtable                                                   | 53        |
| March 2022 Roundtable                                                      | 54        |
| Appendix C Gender Equity Community Art Initiative Magazine                 | 55        |

## **Territorial Acknowledgment**

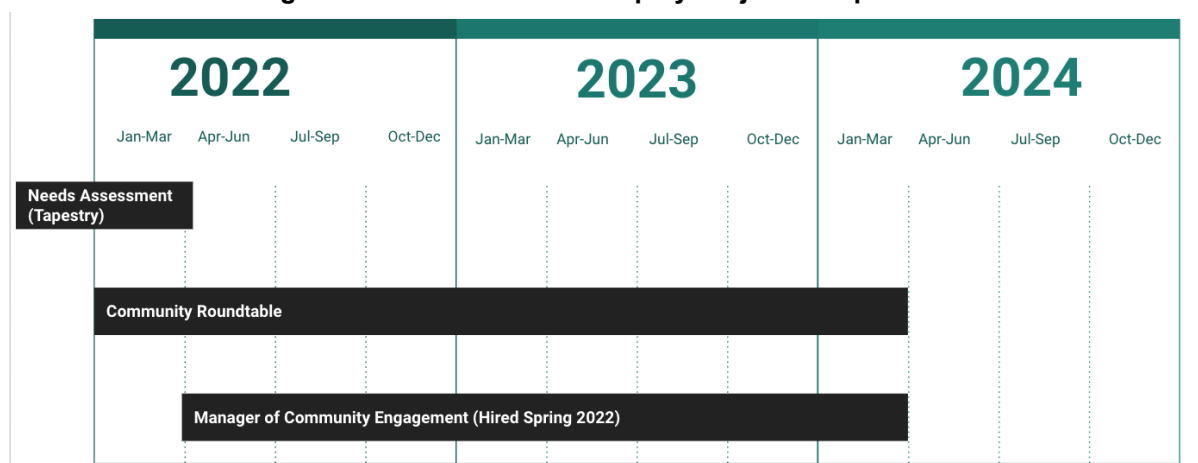
We would like to acknowledge that our learning and research takes place on the traditional territory of the Secwépemc, within the unceded lands of Secwepemcul'ecw. We would like to acknowledge the detrimental impacts of colonization on Indigenous communities, those who have always stewarded this land are disproportionately impacted by gender inequity and racialization. As guests on this land, we commit to learning from and walking alongside those who have always called this land home.



## 1. Introduction

Kamloops & District Elizabeth Fry Society initiated a gender equity needs assessment that took place from October 2021- March 2022. The intent of this project is to create a foundation of knowledge that will inform the future coordinator of a two-year program to address gender inequity in the Kamloops region, as shown in the figure below:

**Figure 1. Outline of Gender Equity Project Components**



The needs assessment employs a systems-change approach to understand the deeper culture, society and mindset shifts that need to occur for gender equity to be more fully realized.

## Goals

The goal of the Gender Equity project is to support systems change to address gender equity in Kamloops. Therefore, the needs assessment aimed to answer the following questions:

### Contextual questions

- What does a gendered lens entail and how would it improve care for women and gender diverse people<sup>1</sup>?
- What are other examples of municipal or regional initiatives addressing gender equity, especially in North America?
- What is the range of understanding of equality and equity service provision across Kamloops organizations?
- What is the range of understanding of the intersectionality of women and gender diverse people's marginalization across Kamloops organizations?

<sup>1</sup> In this report we refer to women and gender diverse people who are identified as the focus of the Kamloops and District Elizabeth Fry Society. Gender diverse people include: non-binary, gender non-conforming, gender variant, genderqueer, intersex, transgender, transsexual, transitioning, and two-spirit people.

### Foundation questions

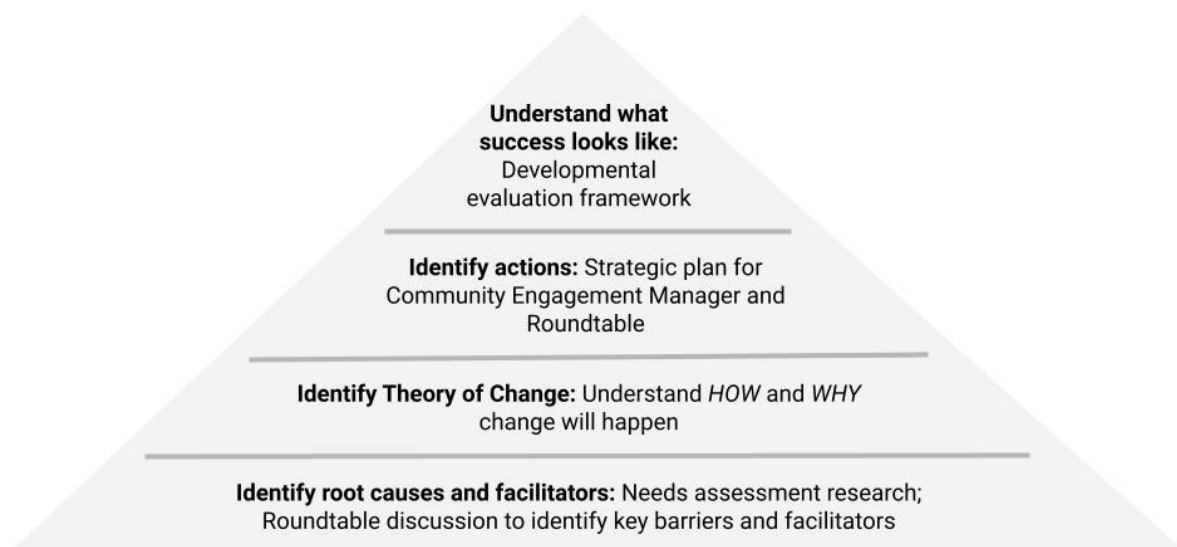
- What are the key barriers and root causes to gender inequity (i.e. using 6 conditions framework)?
- What are the key facilitators to improving gender equity?

The findings of the needs assessment shows gaps, high leverage areas of opportunity, how to measure outcomes, and how to create sustained and ongoing progress towards gender equity. In addition to the needs assessment research, this project also included the development of:

- A theory of change
- A strategic plan
- Developmental evaluation framework

Each of the elements of the needs assessment build on each other, and this model forms the outline of this report; starting with the contextual and foundation questions that identify the root cause and facilitators of change, and then moving to the theory of change, the strategic plan, and finally the developmental evaluation framework. The summary outline of the needs assessment is shown in the figure below.

**Figure 2. Summary of needs assessment project**



## Needs Assessment Team

### Elizabeth Fry and Core Working Group

This project was made possible by Kamloops and District Elizabeth Fry Society (through a grant received from [Women and Gender Equality Canada](#)) in partnership with the primary organizations serving women and gender diverse people in our community: The Tree and Kamloops Sexual Assault Counselling Centre, the YMCA, and the TRU Research Team. The

range of services among these organizations includes and is not limited to: support for women in the criminal justice system, support for women facing housing insecurity, support for mothers with substance use disorder, and support for victims of sexual assault. This core group acted as an advisory committee and informed the project's approach, by providing experience and insights of gender inequities in Kamloops.

### **Tapestry Evaluation and Strategy**

Tapestry Evaluation and Strategy (Tapestry) was engaged by Elizabeth Fry Society to complete the gender equity needs assessment. Tapestry is a Kamloops-based femme-owned consulting collective bringing emancipatory and anti-oppressive research, facilitation, and evaluation methods to our practices. We support change makers doing ambitious systems level work to understand their impact on a deeper level and to identify practical and meaningful solutions to society's most pressing issues.

Tapestry is the author of this report, and our role in the Gender Equity Needs Assessment was to bring together research, community engagement, arts-based practices, and evaluation required to support the initiation of the subsequent gender equity program. We aimed to design the process of research engagement for this project in a participatory and creative manner that allowed us to gain an understanding of a variety of viewpoints, and brought a systems and strategy lens to synthesize these community-based perspectives and identify workable solutions to this pressing issue.

## 2. Methodological Overview

To complete the needs assessment, we used multiple research methods and forms of engagement including:

- Background review
- Glossary of key terms
- Preliminary engagement with community members
- Gender equity community roundtables
- Arts-based engagement with service users

This broad approach allowed us to engage with a range of groups and individuals, including service providers, social work professors, students research assistants and service users including members of the 2SLGBTQ+ community, newcomers, and Indigenous peoples.

### Background Review

To begin identifying barriers and facilitators for change we completed a background review and systems change analysis using the six conditions framework mentioned above. We reviewed literature and resources on different areas of gender equity including:

- The six conditions areas (policies, practices, resource flows, relationships, power dynamics, and mental models)
- Gender based violence
- Building feminist intersectional solidarity
- Intersectionality and decolonization
- Oppression and privilege
- Gender equity in the workplace
- Women, gender diverse people and homelessness
- Gender equity strategies
- Service provision for 2SLGBTQ+
- Women and gender diverse people's inequity in Canada
- Gender inequity in health
- Gender-lens philanthropy
- Feminism and political beliefs

The background review was a jumping off point to better understand gender equity issues, it was helpful for informing the engagement process to see if the same issues were occurring in Kamloops.

### Glossary of Key Terms

One of the very early needs that was identified by the Tapestry team and the core working group was having a consistent and thorough understanding of the key terms related to gender equity. This was discussed with the TRU research team, who agreed to undertake the creation of a glossary of terms that contributed to the understanding of what types of root causes hinder the advancement of gender equity. The full glossary can be found in Appendix A, and contains the following terms:

- (the) Buffer zone
- Dominator culture
- Empowerment
- Equity vs Equality

- Ethnocentrism
- Intersectionality
- “Lean-In” feminism
- Non-profit industrial complex
- Oppression
- Patriarchy, sexism, misogyny
- Privilege
- Safe space
- White feminism
- White supremacy
- Whiteness

## Preliminary Engagement with Community Members

Prior to the first roundtable, we conducted eleven semi-structured preliminary interviews. This allowed us to build relationships with representatives on the roundtable and take an initial temperature check of how people view and experience gender equity in Kamloops. This interview process helped identify initial themes and guide facilitation planning for the first roundtable. During each interview we asked participants:

- 1) To what extent do you feel that this is an important project? Where does your organization stand on gender equity?
- 2) What are the personal touchstones for you related to gender inequity? Do you have any personal experience of gender equity that stands out to you?
- 3) Can you think of one or two key reasons that gender inequity is the way it is?
- 4) What do you notice about gender inequity in Kamloops?

These preliminary interviews helped us to plan the roundtables and gain insight into the most significant topics to bring forth with the broader community.

## Gender Equity Community Roundtables

Three community roundtables on gender equity were held in January, February and March 2022. We worked with the core team on identifying key representatives for the roundtable. We engaged various social service agencies, and sought out groups representing intersectional identities and backgrounds. Each roundtable had approximately 25-30 participants. The roundtable played a key role in identifying barriers and facilitators for change in Kamloops and providing feedback and insights into how change will happen.

During each roundtable we used liberating structure<sup>2</sup> facilitation methods that engaged participating in activities and discussion groups to help answer the needs assessment key questions. Various online facilitation platforms were used including mentimeter (polls, Q&A, rating and word bubbles) and google jamboards. By using these platforms we could ensure that the majority of input opportunities for participants were anonymous (as opposed to soliciting information during a live meeting or in the chat boxes where comments are attributed to an individual) with the intent of gathering more authentic feedback.

Roundtable attendees and interviewees include representatives from:

---

<sup>2</sup> For more information see <https://www.liberatingstructures.com/>



- Kamloops and District Elizabeth Fry Society
- Kamloops Sexual Assault Counselling Centre
- Interior Community Services
- The Tree/ Kamloops Family Resources Society
- TRU Faculty of Education and Social Work
- Sexualized Violence Prevention and Response (TRU)
- A Way Home Kamloops
- United Way British Columbia
- City of Kamloops
- Kamloops Immigrant Services
- Kamloops Pride
- YMCA-YWCA Kamloops
- Kamloops Aboriginal Friendship Society
- BC Native Women's Association
- Lii Michif Otipemisiwak (LMO)
- Tk'emlúps te Secwépemc
- Ministry of Children and Family Development
- Interior Health
- RCMP
- ASK Wellness Society
- The Mustard Seed

The detailed outline and agendas for the roundtables can be found in Appendix B. The meetings can be summarized as:

- January roundtable: creating shared understanding through discussion around the key terms (TRU glossary), the conditions for systems change framework, and identifying barriers and facilitator for change for gender equity
- February roundtable: identifying a theory of change; how and why participants think certain strategies might work to address gender inequity
- March roundtable: clarifying what success would look like, and what strategies are required to achieve the vision

The roundtables provided significant direction and insight for the core team and Tapestry. We have drawn significantly from the input that was shared during these meetings.

## Arts Based Engagement with Service Users

To deepen our understanding of the experiences of gender equity in service provision, we partnered with four community organizations and engaged with service users using arts-based methods. Arts-based engagement can be defined as an initiative that creates shared understanding by bringing people together through an artistic process to connect and learn in a shared time, place and space, as well as proposing policy solutions<sup>3</sup>.

Throughout the planning process we worked closely with the core team to develop an ethics plan. We worked with each host organization on identifying any cultural and/or accessibility considerations. Throughout the sessions we engaged with Indigenous peoples, the newcomer community, trans and gender diverse folks and mothers with substance use disorder. We hosted four art-based engagement sessions with:

- The Tree (Kamloops Family Resources Society)
- Lii Michif Otipemisiwak (LMO)

---

<sup>3</sup> Kester, G. (2005). Conversation pieces: The role of dialog in socially engaged art. In Kocur, Z. & Leung, S. (Eds.), *Theory in contemporary art since 1985* (pp. 76-88). Malden, MA: Blackwell Publishing.

- Kamloops Immigrant Services
- ASK Wellness Society 2SLGBTQ+ Support Program

At each session we worked on creating a safe container for the participants. We started sessions with introductions and discussed what we were bringing with us to the sessions. We listened to music and provided food for everyone. Each participant received a \$25 grocery store gift card. We engaged in creating found poetry and collage using magazines, feminist newsletters, equity focused glossaries and information pamphlets from over a dozen local organisations. We posed the question to each group, *“What are your experiences of gender equity in Kamloops?”*

The facilitation process was iterative, after each session we made small changes such as including more local service provider materials, encouraging more personal writing and asking participants to identify five words that speak to their experience of gender equity then building their art from the words. Each participant had the opportunity to share their art back to the group and were asked to fill out a didactic with the following questions:

- Title of the work
- Do you want the work attributed to you, to be anonymous or to use a pseudonym?
- What is the message that you are hoping to convey through this art?
- Is there anything else you want people to know about gender equity?

We captured digital images of the art and compiled it into a gender equity art magazine. The magazine shows each of the works that were created in three categories: assessment (observations and experiences of gender equity), encouragement (guidance and advice for others related to gender equity) and vision (what gender equity would look and feel like). In the magazine, there is an analysis of each of the sections of works, as well as a description of how the art informed the strategies recommended through this needs assessment process. The gender equity art magazine is included in Appendix C.

### 3. Needs Assessment Findings

#### Key Contextual Questions

There are several key contextual questions that this needs assessment review process set out to answer. These questions include:

- What does a gendered lens entail and how would it improve care for women and gender diverse people?
- What are other examples of municipal or regional initiatives addressing gender equity, especially in North America?
- What is the range of understanding of equality and equity service provision across Kamloops organizations?
- What is the range of understanding of the intersectionality of women and gender diverse people’s marginalization across Kamloops organizations?

The sections below provide more detail for each of the contextual questions. Following this, we will delve more deeply into the key barriers and root causes of gender inequity and the potential facilitators for improving gender equity outcomes.

## What does a gendered lens entail and how would it improve care for women and gender diverse people?

Often known as “GBA+” or gender based analysis plus, this analysis goes beyond gender expression and “considers many other identity factors, like race, ethnicity, religion, age and mental or physical disability.”<sup>4</sup> This kind of intersectional analysis “requires a shift from a single identity perspective to an analysis on the assumption that an individual's experiences are based on multiple identities that may be linked to multiple forms of discrimination.”<sup>5</sup> There are many available resources to learn about GBA+. Women and Gender Equality Canada (Government of Canada) offers a free online GBA+ course.<sup>6</sup>

In service provision, it is important to use a gendered lens because it considers how “diverse groups of women, men and gender diverse people may experience policies, programs and initiatives.”<sup>7</sup> By recognizing not everyone is starting in the same place, programs can be created to meet the unique needs of service users. Organizations can contribute to achieving great gender equity by using a gendered lens within internal structures and external service provision. The Y Women’s Emergency Shelter in Kamloops is one example of an organization using a gendered lens within their service model, the transition house serves women and gender diverse people with varying intersections including newcomers, Trans, gender diverse, mothers with children, Indigenous peoples, english as second language, diverse abilities and many more femme identified, 2spirit and non-binary people with intersecting identities.

## What are other examples of municipal or regional initiatives addressing gender equity, especially in North America?

Across the nation there are many initiatives, alliances, nonprofits and institutions working to address gender equity. Multiple cities in Canada have created their own gender focused strategies. Groups working on gender equity range from small grassroots initiatives to federal governments, all with the goal to advance gender equity. Some larger scale and national initiatives include:

- [Women and Gender Equality Canada \(WAGE\)](#)
- [Women Transforming Cities](#)
- [Canadian Women's Foundation](#)
- [The Gender Equality Network Canada](#)
- [Canadian Research Institute for the Advancement of Women](#)
- [Centre for Research & Education on Violence Against Women & Children](#)
- [City for All Women Initiative \(Ottawa\)](#)

Throughout Canada, various cities have created gender equity strategies including:

---

<sup>4</sup> Gender Equality Network Canada. (2018). Women’s Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 20.

<sup>5</sup> Gender Equality Network Canada. (2018). Women’s Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 11.

<sup>6</sup> Women and Gender Equality Canada. 2021. Gender Based Analysis Plus Online Course. <https://women-gender-equality.canada.ca/en/gender-based-analysis-plus/take-course.html>

<sup>7</sup> Gender Equality Network Canada. (2018). Women’s Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 20.

- [Women's Equity Strategy Vancouver 2018-2028](#)
- [Women and Gender Equity Strategy Ottawa 2021-2025](#)
- [Gender Equity, Diversity and Inclusion Strategy Calgary 2019](#)
- [Together for Equality: Government Strategy for Gender Equality Toward 2021 \(Quebec 2017\)](#)

## **What is the range of understanding of equality and equity service provision across Kamloops organizations?**

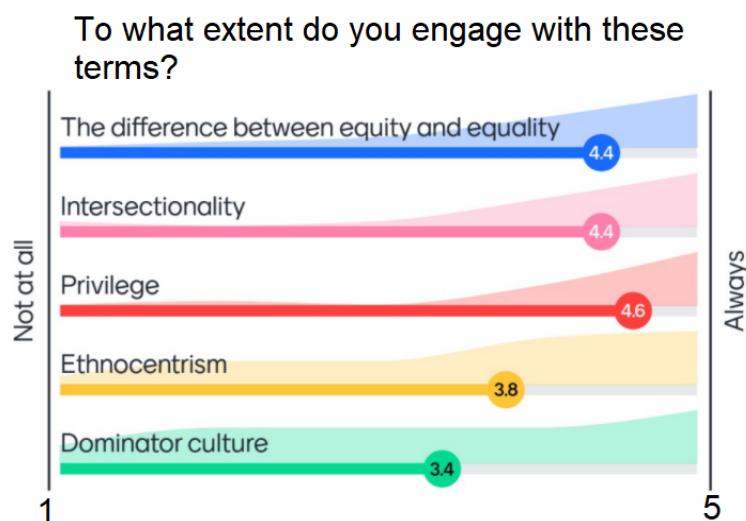
We hear anecdotal evidence that there are services planned without a gender based analysis and that is the impetus for this project. In the initial stages of the needs assessment the core team spent a lot of time discussing the difference between equity and equality. In particular how equal service models can lead to inequity because each service user is starting from a different place and has their own needs. Within service models, "equal" services can perpetuate inequity through models that do not work to meet intersectional needs. When the social location of service users are not factored into program models, groups can be excluded or increasingly disadvantaged by this.

It was shared by roundtable participants that a lot of work is led by men, including some of the largest organizations in Kamloops. Organizations serving women and gender diverse people do not feel heard or as having voices at the table that are influencing decision making. Issues affecting women and gender diverse people are often seen as invisible, and not recognized as issues at all. Safe housing and shelter options for women and gender diverse people was highlighted as an inequitable service model in Kamloops requiring attention. This is an example of an equal service model in Kamloops that can perpetuate inequity. One of the participants of the preliminary interviews shared:

*There are gaps in safety provisions in housing and shelter, women's housing is left out of the conversation. It's safer for some women to stay home even if they are in violent situations than to be at a shelter.*

We used the glossary as a way to establish shared language among the core team, and introduce key terms to the roundtable. At the first roundtable we conducted a short question and answer by asking participants to what extent they engage with the following terms. Among participants, the majority engaged very highly with the difference between equity and equality while less engaged with terms like ethnocentrism and dominator culture.

**Figure 3. Roundtable One Key Terms Activity, January 19, 2022**



### What is the range of understanding of the intersectionality of women and gender diverse people's marginalization across Kamloops organizations?

Throughout the needs assessment, the core team discussed how intersectionality is central to gender equity work. We know that in order for this work to have a deep impact, all voices need to be included, particularly those outside of white feminism. As shared by Gender Equality Network Canada (2018), "without an intersectional understanding, outcomes can be narrowed to only benefit a specific group of women."<sup>8</sup>

In our final roundtable meeting participants were given the option to join breakout rooms based on the topic. There was a short turnaround time for decision making about the selection and a 20 minute time frame for the breakout room. While there were several people wanting to occupy the breakout room focused on intersectionality, there was a time lag in joining and so these people ended up redirecting their choice of breakout room. It was identified by the roundtable participants that the lack of engagement in the intersectionality breakout room was a risk to the project. As a facilitation team, we have reflected on how the mechanics of the breakout room selection could be changed to ensure participation. It was also noted by the core team that there is a shared sentiment that topics like intersectionality and decolonization need more spaciousness than a 20 minute breakout room can provide. The core team recognized that following roundtable meetings need to be focused entirely on intersectionality and decolonization to build a more robust shared understanding of these concepts as a community in a manner that is more inclusive and safe.

Within the justice and welfare system women and gender diverse people with less privilege continue to be stigmatized and discriminated against. Service providers shared that women with less privilege are more criminalized and single mothers on social assistance are at higher risk of child protection. Outcomes of poverty can be viewed as neglect, when in reality

<sup>8</sup> Gender Equality Network Canada. (2018). Women's Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 11.

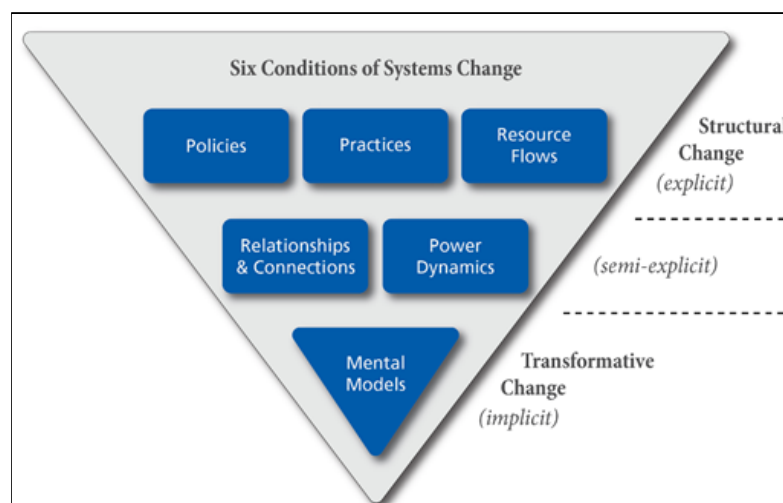
the current social system does not meet the ever increasing cost of living to meet essential needs. Lack of affordability can significantly decrease social determinants of health which puts families at greater risk of child protection. These are prominent issues in the Kamloops area, showing anecdotal evidence of gaps in equitable and intersectional service provision.

## Key barriers and root causes to gender inequity

This section of the needs assessment findings focuses on the foundational questions of what the key barriers and root causes of gender inequities are, and what the facilitators are to create change.

These questions are at the core of the needs assessment work and the analysis of the systems change that needs to occur in order to advance the goals of this initiative. To help guide our thinking in discussing these foundational questions, we are adopting a framework that is articulated in an article entitled the *Water of Systems Change*<sup>9</sup>. This framework includes structural, semi-explicit and transformative change using six conditions and is pictured in the graphic below.

**Figure 4. Six Conditions of Systems Change**



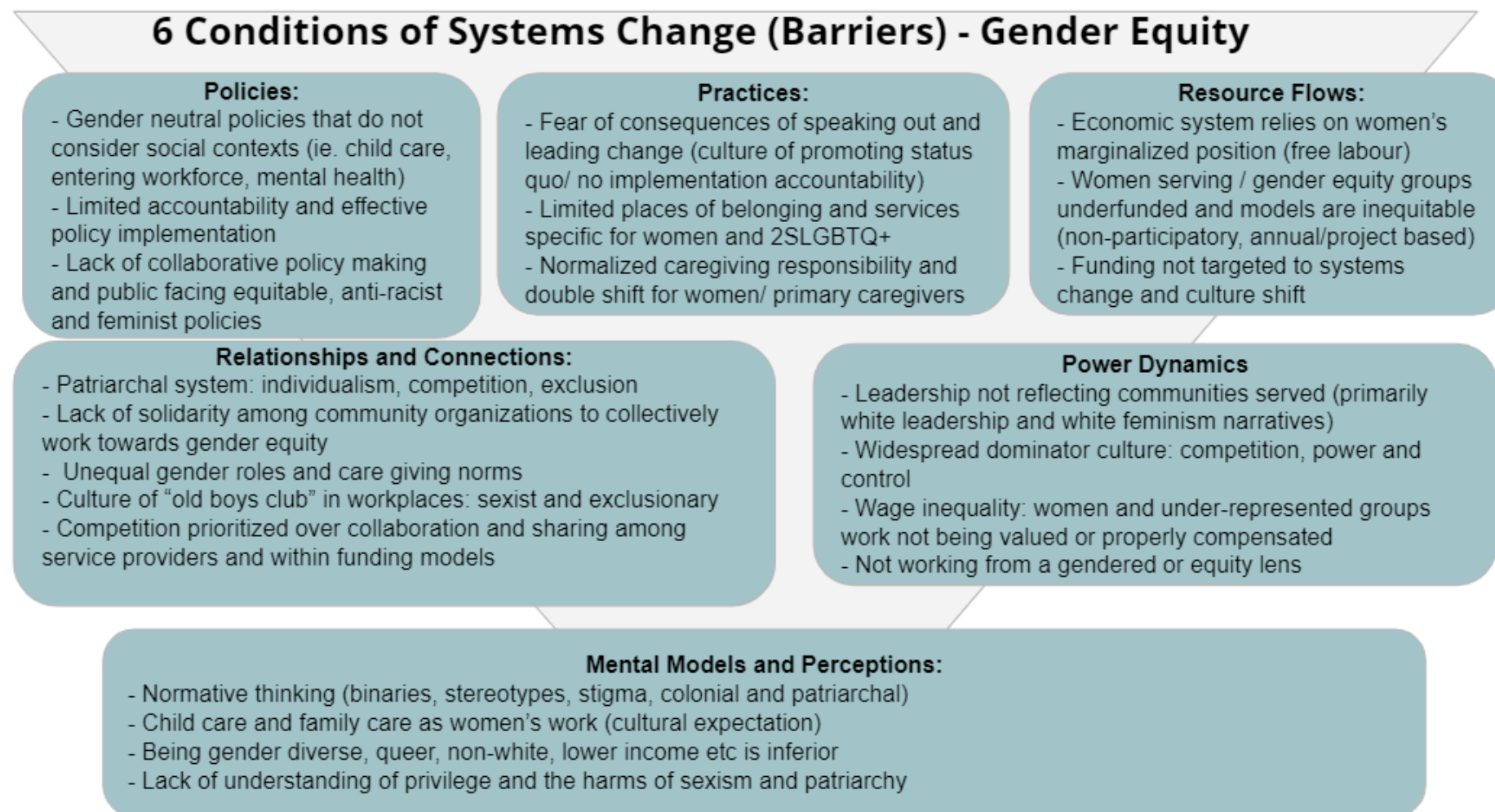
There is more information about this framework in the Section 4 Theory of Change below, as well as a metaphor that helps us relate to each of the conditions. However, in this section, we are putting the framework to use in terms of organizing our thinking and providing a notes-base summary of both the barriers as well as the facilitators for change.

Figure 5 on the next page provides a high level overview of the barriers to gender equity, organized in the conditions for systems change graphic, followed by detailed descriptions of each of the conditions (policies, practices, resource flows, relationships and connections, power dynamics and mental models).

<sup>9</sup> Kania, Kramer, & Senge (2018). *The water of systems change*.  
[https://www.fsg.org/publications/water\\_of\\_systems\\_change](https://www.fsg.org/publications/water_of_systems_change)



Figure 5. Six Conditions Barriers to Gender Equity



Kania, Kramer, Senge (2018) *The Water of Systems Change*. <http://efc.issuelab.org/resources/30855/30855.pdf>



## Policies

A key issue with policies is that they are "gender neutral" or "gender blind" and do not consider the social contexts of single women, cis-women, femme identified, gender non-conforming, gender variant, genderqueer, intersex, transgender, transsexual, transitioning, and two-spirit people, non-binary, and other under-represented groups. Policy structures in macro systems like the justice system or housing systems are often outdated and work to favour certain groups. As described by Sen and Östlin (2008), "[t]he heart of the problem is that gender discrimination, bias, and inequality permeate the organisational structures of governments and international organisations, and the mechanisms through which strategies and policies are designed and implemented."<sup>10</sup>

Within institutions and workplaces, various policy limitations were shared during the needs assessment that perpetuate inequity in Kamloops, such as:

- limited access to affordable or available child care
- limited support for mothers entering the workforce (ie. flexibility)
- lack of mental health considerations for employees
- limited access to affordable housing
- unpaid helping profession practicums
- limited services for trans and gender diverse
- violence against women as a family court issue
- no forensic exam storage at Royal Inland Hospital, which means that sexual assault survivors have to choose to report to the RCMP immediately or not at all, which can create additional trauma<sup>11</sup>
- limited consideration or safety planning for women and gender diverse groups in emergency shelters, transitional housing and second stage housing

Many policy structures continue to be based in family structures and patriarchy that benefit certain groups. In Kamloops, there are few organizations publicly presenting policies or practices on gender equity, anti-racism and decolonization. For instance many organizational websites do not speak to their stance on these issues, or what they are doing to create more inclusive and safe spaces for oppressed and racialized groups.

Ineffective policy implementation was mentioned many times during the needs assessment engagements, there are significant gaps in effective policy implementation throughout the social service sector in Kamloops. It was described at the roundtable that there is a "*lack of workplace mandates to implement change*" and a "*lack of enforcing policies equitably*" in Kamloops.

## Practices

It was shared by roundtable participants that workplace cultures often promote the status quo, and employees do not feel empowered or safe to speak out about inequity or injustice. There is a lack of dedicated space and time to address inequitable workplace cultures and gaps in community education on unlearning patriarchal practices such as individualism,

---

<sup>10</sup> Sen, G., & Östlin, P. (2008). Gender inequity in health: Why it exists and how we can change it. *Global Public Health*, 3(sup1), 22. <https://doi.org/10.1080/17441690801900795>

<sup>11</sup> In other municipalities there are freezers in the hospital where kits can be stored for up to one year so the survivor has that time to decide whether or not they want the police to be involved. Frustratingly, there has been a freezer at RIH since 2018, but no policy been created for it to be put into use.

competition and settler colonialism. As described by roundtable participants when asked what are the barriers to achieving gender equity:

*Culture of not questioning or challenging those we are learning from*

*There's a fear of consequence*

*There's instructional protection for status quo*

Cultural expectations of caregiving placed on women and primary caregivers was identified as a significant barrier to achieving gender equity due to perceptions and practices of gender roles and unequal distribution of tasks. Women are often responsible for being principal care-givers, the “double shift” has been normalized in society which involves women having employment and full time care-giving/home making responsibilities.<sup>12</sup> These beliefs and practices are prominent in Kamloops as shared by roundtable participants when asked about the challenges of gender equity:

*Normalized double shift for mothers and caregivers*

*Unequal childcare and family responsibilities*

*Caregiver roles were exacerbated during COVID-19*

*Gender hierarchy and household burden*

## Resource Flows

The capitalist economic system has been built to reinforce gender inequity through free labour, wage inequity and unequal distribution of resources, noting that “economic growth and recovery often depend on women's marginalized position in the economy”.<sup>13</sup> Family and caregiving responsibilities are often placed on women, this remains the case in Kamloops. We saw a drastic increase of this onus placed on women during the COVID-19 pandemic, putting women in a position where they have to prioritise care giving and childminding over careers and personal pursuits. Women’s issues and gender inequity are historically underfunded, current funding structures are founded on systems of “competition, individualism, and isolation.”<sup>14</sup>

Common grant structures are non participatory and not reflective of the communities served. These metric based systems are not identified by and for communities. These funding structures hinder organizations abilities to do deep impact work by often being project based, annual, non-collaborative and often requiring extensive reporting.

With the core team of women serving organizations, we discussed the lack of support for women programs and organizations that focus on advancing gender equity. This low level of support is problematic, along with the issue of funding not being targeted at systems change and culture shift.

---

<sup>12</sup>The Canadian Feminist Alliance. (2008). Women’s Inequality in Canada. The Canadian Feminist Alliance.10.

<sup>13</sup> Gender Equality Network Canada. (2018). Women’s Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 21.

<sup>14</sup> Canadian Research Institute for the Advancement of Women. (2021). The Rise of the Alt-Right in Canada: A Feminist Analysis. 6.

During the second roundtable in February, there was a breakout room discussion on funding structures. Noting some key barriers to achieving gender equity:

*Grant proposals are predominately based in white culture*

*Current funding system is annual and restrictive, there is a culture of lack of trust*

*Funding is metric based and not reflective of communities served*

*There is an assumption that nonprofits are based on volunteers*

## Relationships and Connections

Unequal levels of responsibility of caregiving was mentioned throughout all of the engagements, and relative to many other conditions of systems change. It is important to continue naming that there is a greater expectation and responsibility placed on women and caregivers. These relationship dynamics can be deeply personal, and reflect normative societal thinking that women are to be sole primary caregivers. These entrenched responsibilities can affect women's abilities to fully participate in other areas of life and society.

How people relate to one another and underlying beliefs in Western ideology have a critical role in the perpetuation of gender inequity. Within the patriarchal system, competition, exclusion and individualism are central to its function.<sup>15</sup> These ways of being can increase division and separation among groups which impacts the collective strength of the feminist movement.<sup>16</sup>

Throughout the needs assessment it was recognized there is a lack of solidarity among organizations to collectively address gender equity, this goes beyond the roundtable participants. This includes challenges with readiness to meaningfully engage with intersectionality and decolonization. The chronic shortages in organizational capacity in the non-profit sector can make it challenging for non-profits to find the spaciousness required to enter difficult conversations and move from discomfort into practice and change. In Kamloops, the space is not being made for building trusting relationships that guide decisions with groups outside of the dominant. As described during at the roundtable:

*Topics like intersectionality and decolonization always get pushed to the side*

During the needs assessment engagements we heard about the need for more places of belonging in Kamloops, spaces that are inclusive and safe for all. It was shared that many workplaces and institutions have a cultures of "old boys clubs", where women and gender diverse people are treated as inferior and sexually harassed. There are limited public spaces that present as being welcome for all in Kamloops, the need for a PRIDE centre at TRU was identified as a gap in the community.

---

<sup>15</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.

<sup>16</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.

## Power Dynamics

The overarching presence of dominator culture and patriarchy places strenuous challenges on our ability to achieve gender equity. Dominant cultures in western society are based in power, control and competition. Within the feminist movement there are inequitable practices that are oppressive to certain women and gender diverse groups. In particular, the white feminist movement rooted in western ideology has been recognized as causing division and perpetuating inequality within the feminist movement. In elevating privileged or dominant voices, others are silenced which increases inequity.<sup>17</sup>

Historically, cis-women and femme identified people have been oppressed and held less power in society. These intentional power dynamics have been instrumental in keeping certain groups in power. This ongoing dynamic, “is the result of women’s work not being properly valued, of women being penalized because they are the principal care-givers...and of systemic discrimination in the workforce which devalues the work of women, and marginalizes women workers who are aboriginal, of colour, immigrants [or have diverse abilities].”<sup>18</sup>

Leadership is a key power dynamic to consider by reflecting on who leaders are. Representation in leadership is a prominent power imbalance in society, this includes in service provision. Women are historically less represented in leadership roles, and there is even less representation among gender diverse, racialized, and marginalized communities. Kamloops is an example of a community where leadership is often not representative of the communities being served. Those with more privilege or social status are making decisions for and on behalf of those with less privilege. As shared at the roundtable:

*Certain groups act in a way that they need control and are not willing to give power away*

*It’s harder to hear the voices of those who are oppressed or feeling the inequity because getting to the conversation often requires privilege*

Gender hierarchy and patriarchal ways of working are so entrenched in our systems, which includes personal, workplace, community and global settings. Majority of groups are not working from a gendered lens or taking into consideration how systems oppress certain groups and give power to others.

## Mental Models

Gender hierarchies are reinforced with mindsets and ideologies that view women and gender diverse people as less capable or less deserving. These beliefs are very prevalent, as shown in how all other five conditions manifest in society. Underlying these beliefs about gender hierarchies are deep seated narratives that humanity is naturally competitive and hierarchical. This connects with the idea of dominator culture, which “teaches all of us that the core of our identity is defined by the will to dominate and control others.”<sup>19</sup> In contrast, a partnership model would suggest that human nature is naturally more empathetic and

---

<sup>17</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.

<sup>18</sup> The Canadian Feminist Alliance. (2008). Women’s Inequality in Canada. The Canadian Feminist Alliance.<sup>10</sup>

<sup>19</sup> Holt, A., Moir, A., Murphy, J. & West, J. (2022). EFRY WAGE Research January 2022 Glossary. AJJA Research TRU

collaborative. It also connects with the “power hoarding” aspect of white supremacy culture, in which “power is seen as limited [and there is] only so much to go around”<sup>20</sup>

A common belief enforcing this inequality is that “[r]estrictions on [women’s] physical mobility, sexuality, and reproductive capacity are perceived to be natural; and in many instances, accepted codes of social conduct”.<sup>21</sup> These beliefs are the foundation of the patriarchal system that encompasses “misogyny, sexism, and racism...they are supported by a deep-rooted set of beliefs that women are inferior and must be subordinate”.<sup>22</sup> These mindsets can be clearly observed within Canada’s history and through racially charged acts including colonization of Indigenous peoples including the residential school system, discrimination against Black people and immigrants, missing and murdered Indigenous women, forced sterilization and Chinese Head Tax.<sup>23</sup>

During the needs assessment, roundtable participants and engagement groups shared problematic mental models they have heard or experienced:

*If you don't fit into these boxes, you are less than.*

*Femme identified who speak up are labeled as “problematic” - men considered “leaders” when they do*

*Child/family care as women’s work, this is a cultural expectation*

*Devaluation of women’s labour*

*Sexually violent language, degrading women’s body parts and everything about being a woman*

## Key Facilitators to Improving Gender Equity

One of the key discussions that occurred within the roundtables, as well as the core team and Tapestry team was the idea that each one of the barriers and root causes of gender inequity is an opportunity to create a facilitator for change by removing that barrier. Many of the issues that are faced are the “flip side of the same coin” when it comes to articulating needed solutions.

In roundtable two, the potential facilitators for change were summarized/collated into ten key strategies, and participants were asked to rate each one based on the level of impact and effort that was required. The idea of this was to get a broad instinctual reaction from the

<sup>20</sup> [https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun\\_-\\_white\\_sup\\_culture\\_2020.pdf](https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun_-_white_sup_culture_2020.pdf)

<sup>21</sup> Sen, G., & Östlin, P. (2008). Gender inequity in health: Why it exists and how we can change it. *Global Public Health*, 3(sup1), 13. <https://doi.org/10.1080/17441690801900795>

<sup>22</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.9.

<sup>23</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.

community roundtable to pinpoint the low-hanging fruit and what might be a deeper, slower change (or what might not make the kind of systemic impact we would want to see).

Of the options, there were two that ended up being rated in a “low-hanging fruit category” (low effort, high impact): solidarity among organizations and naming power dynamics. Workplace supports (flexible hours, paid leave etc), as well as intersectional focus and workplace equity training, were rated higher in terms of effort, but still close to the low hanging fruit category. The highest impact (and effort) strategies included shifting culture, and workplace policies. Again, this is not a comprehensive prioritization assessment, but some of the strategies were carried through to the final recommendations in section 5, and the information gathered has been important guidance to the team. The strategies that were created as a result of the assessment of the facilitators for systems change towards gender equity, along with their impact/effort rating are shown in figure 5 below:

**Figure 6. Impact and Effort Distribution for Gender Equity Strategies**



Figure 7 on the following page contains the summary of the facilitators for change, within the six conditions for systems change framework. Details for each of the six conditions are provided following this.



Figure 7. Six Conditions Facilitators for Gender Equity

## 6 Conditions of Systems Change (Facilitators for Change) - Gender Equity

### Policies:

- Creating policies with a gendered lens (child care, support entering workforce, mental health, flex time)
- Effective policy implementation and collaborative policy development
- Public facing organizational anti-racism and gender equity policies

### Practices:

- Education on the harms of sexism and how it impacts everyone (support for boys/men and shifting caregiving expectations/ responsibilities)
- Intersectional and strengths based service approach (diversity and equity training)
- Meaningful evaluation & implementation

### Resource Flows:

- Eliminate wage gap and properly compensate women's work
- Prioritize funding for groups working to improve gender and race equity (participatory and multi-year models)
- Funding for collaboration, prevention, systems change and culture shift

### Relationships and Connections:

- Solidarity among organizations (community commitment to gender equity)
- Culture of inclusivity, shared responsibility, collaboration and mutual support (places of safety and belonging)
- Inclusive and multi-sectoral approach to systems change
- Building trusting relationships among feminists and other equity seeking groups

### Power Dynamics

- Inclusive decision making structures, guided by members of communities served
- Intersectional focus (voices from outside "white-feminism", getting more males involved in gender equity work)
- Accessible and equitable systems for child care
- Valuing and properly compensating women's work
- Understanding privilege and sharing or letting go of power

### Mental Models and Perceptions:

- Shifting culture (shifting mindsets on gender roles, beliefs of women's capabilities and discriminatory outlooks (patriarchy, dominator culture, colonization)
- Education on understanding mindsets and transforming thinking, collective understanding of how patriarchy and gender inequality negatively impacts everyone
- Naming power dynamics (gender hierarchy, social location, racism, oppression)

Kania, Kramer, Senge (2018) *The Water of Systems Change*. <http://efc.issuelab.org/resources/30855/30855.pdf>

## Policies

Establishing policies with a gendered lens is critical for advancing gender equity. Such policies that understand people are starting from different places and require varying levels of support to meet their needs. The need for supportive workplace policies was discussed at the roundtable, specific policies include:

- Increased access to child care within the workplace
- Diversity, Equity and Inclusion training and education
- Support for mothers entering or reentering the workforce
- Workplace flexibility (work from home, flex time)
- Mental health supports and considerations
- Better protection for survivors of sexualized violence
- Paid internships and practicums
- Language support for English as Additional Language (EAL) employees or clients

Policies can be powerful tools for change, but their implementation is essential for impact and ultimately change. Collaborative policy creation and implementation committees could play an important role in strengthening Kamloops service sector policies and implementation (e.g. this is work that can be done through a policy and culture working group, as mentioned in the [Policy and Culture Change in Organisations](#) section of the Strategic Plan). Rather than working in silos, organizations can work together to create and share policies. This approach can increase community policy implementation and help build solidarity among organizations to advance gender equity.

Public facing policies and organizational ethics can be a powerful tool for advancing equity. For example, showing signs of inclusiveness on an organization website or physical space can be a safety signal for groups that are excluded or unsafe in many spaces. This can look like an anti-racism statement, 2SLGBTQ+ flags/logos, organizational feminist practice philosophy, sharing how your organization is working towards decolonization or offering organizational information/services in different languages.

## Practices

A strengths based and intersectional service approach is foundational for taking steps towards gender equity. This includes a deep understanding of diversity, equity and inclusion and how this is meaningfully practiced in the workplace.

Increasing awareness and educating on the harms of sexism and how it negatively impacts everyone including boys and men was identified as a key component in addressing gender equity. Not only educating boys and men but supporting them and creating safe spaces when they can be vulnerable and reflect on what society has programmed them to believe and how to act. Open communication and reflecting how we as individuals, organizations and communities may be perpetuating gender inequity is key.

Evaluation is essential for understanding the level of change occurring and how change happens. Ongoing reflection and evaluation is essential for organizations working to promote and increase gender equality and equity. West and Mullaly (2018) outline questions to answer when evaluating services and observed patterns of practice:

- How does this policy/service/pattern affect the well-being of marginalized groups?
- What privilege does an individual need to profit from this policy/service/pattern?
- Who participates in and decides the governing procedures affecting this policy/service/pattern?

- Who determines the resources attached to this policy/service/pattern?
- What are the unanticipated adverse outcomes of this policy/service/pattern for different groups?
- Does this policy/service/pattern facilitate equity (fair and just outcomes) or equality (same opportunities to access with variable outcomes) or both?<sup>24</sup>

## Resource Flows

Resources have a powerful role in addressing gender inequity, when funds are allocated to a range of issues including systems change. Philanthropic Foundations Canada (2019) outlines key areas to fund:

- Direct services (housing, economic security, support for survivors of violence, etc)
- Empowerment programs (leadership, education, etc)
- Systems change (public policy, institutions, laws, social movements, etc)
- Influence culture (transform beliefs and attitudes about gender, shifting culture in institutions, engaging men & boys, etc)<sup>25</sup>

Not only what to fund, but who to fund is important to consider. When looking at groups to fund, prioritize those “whose leadership reflects the communities they serve” and organizations that work to “engage and improve the rights and wellbeing of low-income, newcomer and refugee, rural, racialized, Indigenous, queer and trans women and those living with disabilities”.<sup>26</sup> How to fund is another important factor, the Philanthropic Foundations Canada (2019) recommends funding operational costs, capacity building, multi-year funding, convening of gender equity groups, skill building, networking and training.<sup>27</sup> Traditional funding models can be a barrier to systems change with common practices like project based, restricted and annual funding, in shifting these practices organizations can have a deeper impact today and into the future.

It was shared during the needs assessment that current structures are not equitable and systems change is required, as shared during a breakout session at the second roundtable:

*We need a shift in funding culture by moving away from a metric defined by the government to a grassroots approach defined by the community.*

*We need the voices of those with lived experience involved in the decision making on funding.*

*Reporting structures are not reflective of populations served, we need a shift to include practices such as narrative story telling in reporting over metrics defined by the funder.*

---

<sup>24</sup> Mullaly, B. & West J. (2018). Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice (3rd ed). Don Mills, ON: Oxford University Press. 358

<sup>25</sup> Philanthropic Foundations Canada. (2019). Gender-Lens Philanthropy: A practical guide for Canadian Foundations. Philanthropic Foundations Canada. 24.

<sup>26</sup> Philanthropic Foundations Canada. (2019). Gender-Lens Philanthropy: A practical guide for Canadian Foundations. Philanthropic Foundations Canada. 24.

<sup>27</sup> Philanthropic Foundations Canada. (2019). Gender-Lens Philanthropy: A practical guide for Canadian Foundations. Philanthropic Foundations Canada.

## Relationships and Connections

In Kamloops, creating more community spaces where women and gender diverse people are safe and feel welcomed is critical for gender equity. During the arts based engagement with The Tree, we discussed the impact of having safe spaces of belonging for people, and how we build greater resiliency in bringing women and gender diverse groups together. Something powerful happens when we are united, change begins in these spaces that has an influential impact on many levels. In Kamloops mention of a Pride Centre as TRU is an example of space that can be created. Spaces for only women and services specific for gender diverse individuals within shelters and housing are also examples of safer spaces that can be created. Other examples of this can include changing spaces to make them more trauma informed, culturally safe and welcoming to diverse groups.

Building trusting relationships among feminists is a key recommendation shared by Canadian Research Institute for the Advancement of Women (2021), these relationships should be “rooted in honesty, transparency, accountability, and commitment, rather than being solely transactional”.<sup>28</sup> It is critical that we “listen carefully to each other as feminists, collectively oppose oppression, and ensure a future where no woman is left behind”.<sup>29</sup> These relationships can be strengthened through storytelling, sharing experiences and working towards a collective goal of dismantling oppressive power structures.

Using an intersectional approach to engage all types of women, gender diverse people and those who are most affected by these issues is an essential component to creating change. In Kamloops, building solidarity among community organizations is essential for achieving gender equity as a community. This will require high levels of collaboration, trust and commitment to individual and collective change.

Within funding structures it is important to build trusting relationships among funders and fundees, as recommended by Philanthropic Foundations Canada (2019), “create trust to allow the organization to explore new strategies... acknowledge the power dynamic inherent in funding, and get to know the people doing the work.”<sup>30</sup>

## Power Dynamics

An intersectional approach is necessary for shifting power dynamics, this includes the need for diverse representation in laying the groundwork for change. For this to be effective, “[w]e must hold ourselves and others accountable to examine and re-examine power dynamics in our work and in our everyday lives”.<sup>31</sup> All types of women and gender diverse people need to be “fully engaged in spaces that inform and shape the fundamental discourse that shapes social behavior”.<sup>32</sup>

---

<sup>28</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women. 12.

<sup>29</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women. 12.

<sup>30</sup> Philanthropic Foundations Canada. (2019). Gender-Lens Philanthropy: A practical guide for Canadian Foundations. Philanthropic Foundations Canada. 22.

<sup>31</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women.

<sup>32</sup> Gender Equality Network Canada. (2018). Women's Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 22.

In Kamloops, these practices can be actualized through reflective and intentional processes. A step towards this involves inclusive practices that support capacity building among marginalized communities to fully participate and guide decision making processes. A way forward requires letting go of power, making space for others and supporting those with less power in leading work that affects their communities. Gender Equality Network Canada (2018) shares key questions to reflect on in practice:

- Whose voices are included in the work and strategies being proposed?
- Who is driving and shaping the research and analysis to explain the issue and develop solutions?
- Who is at the table at the collaborative discussions that represent gender interests?<sup>33</sup>

Other key facilitators for shifting power dynamics include transforming the responsibilities placed on women as caregivers and properly compensating women's work. In Kamloops, this can look like accessible and affordable child care, paid internships for health related fields and eliminating the wage gap.

## Mental Models

For gender equity to be achieved, deep seated beliefs need to be acknowledged, and culture shifted. For this to occur, "[c]ritical self-reflection, recognition of bias and internalized forms of discrimination, are required".<sup>34</sup> How we see ourselves and treat others must be deeply understood. Within the workplace this involves reflecting on how gender equity is not being achieved and what changes need to be made to advance gender equity by openly discussing social location, power dynamics, intersectionality and oppressive service practices.

This culture shift can be reinforced by "empowering people and communities to take a central role in these actions".<sup>35</sup> Through educating how patriarchy, racism and gender inequity negatively impacts the greater population, there can be an increased collective understanding of the oppression caused by the ideologies that lay the foundation of western systems. For meaningful steps to be taken to build a more equitable society for all, these truths must be internally and externally realized and acted on.

---

<sup>33</sup> Gender Equality Network Canada. (2018). Women's Equality in Canada: An Environmental Scan. Gender Equality Network Canada. 18.

<sup>34</sup> Alig, M., Neapole, J., & Piccin, K. (2021). A Guide to Building Feminist Intersectional Solidarity. Canadian Research Institute for the Advancement of Women. 10.

<sup>35</sup> Sen, G., & Östlin, P. (2008). Gender inequity in health: Why it exists and how we can change it. *Global Public Health*, 3(sup1), 9. <https://doi.org/10.1080/17441690801900795>

## 4. Theory of Change

A theory of change is “a comprehensive description and illustration of how and why a desired change is expected to happen in a particular context.”<sup>36</sup> Particularly in contexts like the advancement of gender equity, it is important to have a theory about what the levers for change are. With a theory of change in place, it is possible to examine these hypotheses and determine if they are working, need to be revisited, or are not having the intended impact.

### Vision

The first component of the theory of change is the vision. This is the meaningful long-term social or system change(s) that is intended. The roundtable participants identified the following words when asked what does gender equity success look like:

**Figure 8. Gender Equity Vision**



These vision contributions can be summarized into the following themes:

- Systems change: Substantive progress towards equity and social justice
- Mutual respect: Empathy, compassion, respect, healthy dialogue, curiosity, collaboration, reflective, community, support
- Inclusivity: 2SLGBTQ+, all marginalized genders, healthy masculinity
- Safety: Non violent Anti-oppression security
- Representation and empowerment: intersectional, feminine and 2SLGBTQ+ representation in leadership
- Balancing burdens: Caregivers support, work-life balance
- Access: opportunities, no wage gaps, equity funding

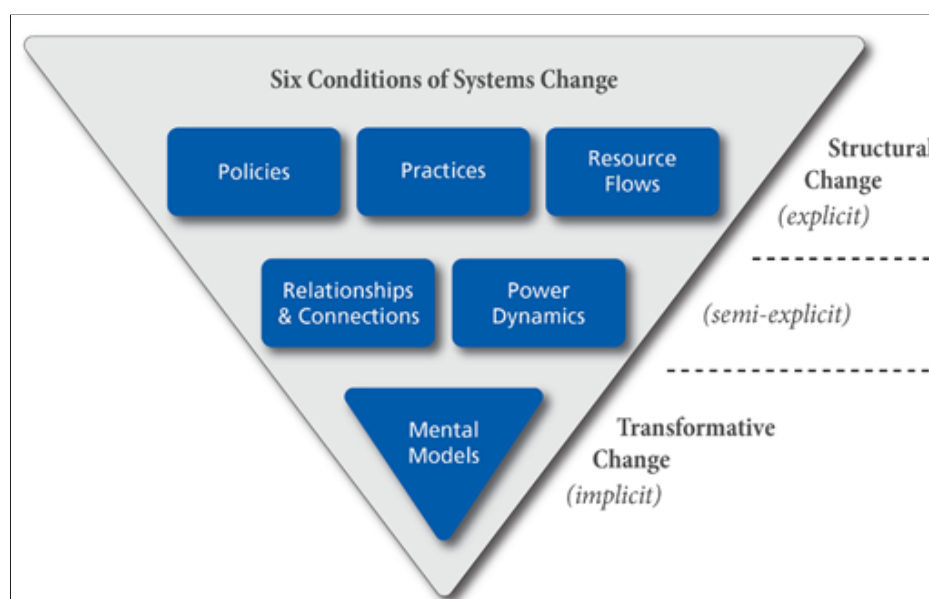
<sup>36</sup> <http://www.theoryofchange.org/what-is-theory-of-change/>



## How do we get there?

There are two main concepts that comprise the theory of how social changes that advance gender equity will happen. The first is a model of the conditions required for systems change, put forward by Kania, Kramer, & Senge (2018) in an article called the water of systems change<sup>37</sup>. This model is an inverted pyramid that articulates structural changes, semi-explicit, and transformational change. In other words, the model shows the *depth* of each condition for systems change. The further down the pyramid, the deeper, more meaningful, yet more challenging the change can be to instigate. Figure 6 shows the six conditions that are at each layer of systems change:

**Figure 9. Six Conditions of Systems Change**



One of the reasons that this model is an effective tool for conceptualizing, planning and implementing systems change is captured in a parable that is shared by Kania, Kramer, & Senge to capture the concept of systems change is as follows:

*A fish is swimming along one day when another fish comes up and says "Hey, how's the water?" The first fish stares back blankly at the second fish and then says "What's water?"*  
The work of systems change is to make visible the ubiquitous water that we swim in.

The vision themes that roundtable participants identified map onto this model:

- Systems change: Substantive progress towards equity and social justice
- Transformational change (mental models)

<sup>37</sup> Kania, Kramer, & Senge (2018). *The water of systems change*.  
[https://www.fsg.org/publications/water\\_of\\_systems\\_change](https://www.fsg.org/publications/water_of_systems_change)

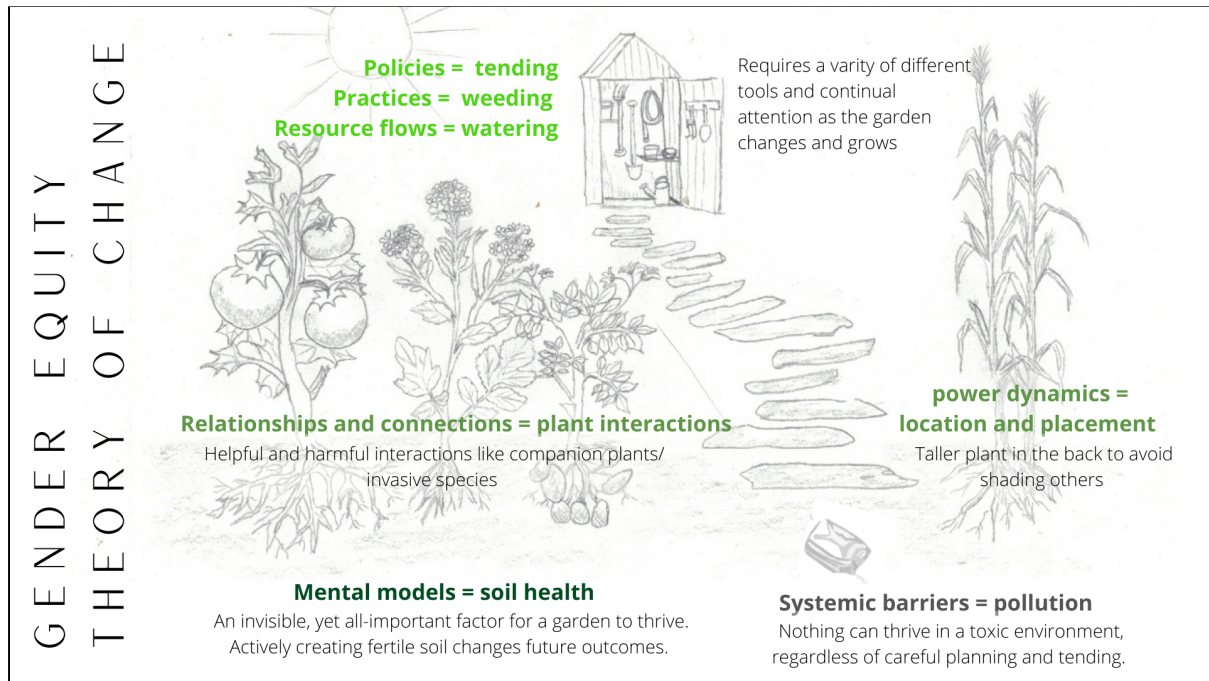
|                                                                                                                            |                                                    |
|----------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| • Mutual respect: Empathy, compassion, respect, healthy dialogue, curiosity, collaboration, reflective, community, support | Transformational change (mental models)            |
| • Inclusivity: 2SLGBTQ+, all marginalized genders, healthy masculinity                                                     | Semi-explicit change (relationships & connections) |
| • Safety: Non violence, anti-oppression, security                                                                          | Semi-explicit change (power dynamics)              |
| • Representation and empowerment: intersectional, feminine and 2SLGBTQ+ representation in leadership                       | Structural change (practices)                      |
| • Balancing burdens: Caregivers support, work-life balance                                                                 | Structural change (policies)                       |
| • Access: opportunities, no wage gaps, equity funding                                                                      | Structural change (resource flows)                 |

Systems change efforts are most effective when all three levels are addressed (Kania et al., 2018). The three levels are interrelated. Working only on one level, without attention to the other levels, will not result in a whole system change.

## Theory of change metaphor

Another helpful tool for understanding how and why change will happen is a metaphor. During the course of the gender equity needs assessment, the metaphor of a garden was created. This metaphor expands on the idea of the six conditions of systems change, linking each of the conditions to an element in the garden. The following graphic shows the linkages between a garden and systems change conditions:

Figure 10. Theory of Change Metaphor



This graphic articulates that **mental models are like the soil**: fertile and nourishing soil is the foundation required for a garden to grow. It's also somewhat invisible, or harder to see and measure than the other conditions for change. Truly transformative change arises from nourishing and feeding the soil, however, the changes take time to be realized and are incremental, building slowly over years. Soil also needs different elements in order to create change (like nitrogen, carbon etc). In the same way, different approaches to mindset/culture shift are required.

The **semi-explicit change is like the plants in the garden**, specifically where they are located and their interactions, which correspond to power dynamics and relationships & connections, respectively. Plants (like power dynamics) can inhibit opportunities for others if there is not care and attention to placement. Similar to affirmative action, taller plants need to be placed at the back of the garden and shorter plants at the front to receive equal sunlight. Sometimes this can be managed with careful pre-planning and sometimes a transplant is required to even the playing field. Certain plants may just always need more support (think of bean poles or pea trellises). Of course, in a garden we expect and provide these supports happily because we know that it is required for the garden to succeed. These characteristics are closely aligned with the potential for managing power dynamics to allow for equal access to opportunities.

Similarly, relationships and connections can make a big difference both in a garden and in systems change work towards gender equity. Plants can be mutually beneficial “companion plants” (similar to actions like mentorship, support and promotion to advance representation) or they can be harmful, in the cases of invasive plants, or parasitic relationships, which can result in a homogenous environment and a lack of diversity.

Finally, the **structural changes (policies, practices and resource flows) are like watering and weeding, and tending the garden**. These changes are visible, and can provide an immediate impact, however, they require ongoing maintenance. It is not enough to weed or water just one time. With ongoing care to soil health, and planning plant spacing etc, the structural changes should be less demanding, but the garden needs observation and attention to these tasks. When making structural changes in the garden or towards gender equity, one tool will not suffice. Structural changes require a variety of tools, as some work for certain tasks and not others. The more complete the “shed” or “toolbox” the more equipped the gardener is to make structural changes.

There are several other ways we can think about this metaphor to inform the gender equity strategy and developmental evaluation:

- **Pollution/pests:** underlying conditions such as colonialism, paternalism, capitalism are similar to toxins in the garden (like a leaked oil can). While the garden can still grow, it will not thrive under these conditions. Stopping or reducing the flow of contaminants or parasites can be complex, but is required for the garden to thrive. Once pollution has entered the system, it also can be a time consuming process to remediate the soils. Over time, toxins will be diluted, broken down into their constituent molecules, and create less hazards. However, this process can take years and even generations to fully be completed and healed.
- **Observing and responding:** Like in a garden, observation and response to what arises is important. For example, certain weeds can be indicators of what may be missing from the soil nutrient make-up. Part of the task of tending and observing is to make meaning of what we are seeing. In addition, often weeds can be used as unexpected food or medicine. Similarly, taking a closer look at what might appear on the surface to be unwanted or negative, may yield important insights, and resources for systems change.
- **Flexibility:** In a garden, not everything that is planted thrives, and other things will be unexpectedly abundant. It is important to hold an agenda loosely, both as a gardener, and as a change-maker. Focus on what is working and generative, and let go of what isn't right for the time and place. Avoid expending excessive energy on something that is not thriving, and instead celebrate and nourish the successes.
- **Facilitators of change:** In a garden, the focus is on creating the right conditions for growth to happen. The gardener is providing support to a system that changes and grows on its own. Similar to a garden, when creating social change all we can do is tend and nurture, the change happens on its own. We don't “make” it happen, we just create the conditions.

## Expected results

Ultimately overtime, what we want is the metaphoric garden to grow, and for great gender equity to be achieved in our community on-the-ground. Our theory is that by working with all the conditions of systems change, like a gardener, there will be growth. The process may not be linear, and the results will depend on a host of factors, but systematically tending the environment will result in growth.

## 5. Strategic Plan for Gender Equity in Kamloops

The purpose of the strategic plan is to provide the program coordinator with clear direction to put into action over the course of the two-year program. This plan was created based on the Theory of Change, engagement with community partners, and findings from the needs assessment. The intention is to provide information about how to operationalize the findings of the needs assessment and theory of change, in order to contribute to meaningful improvements to gender equity in Kamloops.

The five key strategies that we propose based on the findings of the needs assessment are listed below, and the remainder of the strategic plan provides guidance for implementing each strategy.

1. Education and Mindset Shifts
2. Policy and culture change in the workplace
3. Intersectionality and Decolonization
4. Support for Trans and Gender Diverse
5. Support for Boys/Men

There are between three and five activities that are recommended to advance each strategy. The activities were developed with the theory of change and the conditions of systems change model in mind, to ensure that work is being done at each level of systems change:

- Transformational change (mental models)
- Semi-explicit change (relationships and power dynamics)
- Structural change (policies, practices and resource flows)

We've also related these areas to the garden metaphor in the descriptions. The table below contains a summary of strategies and activities:

|                                 |                                                                                                 |                                                                                                                                                                                                                                                                                                                                                       |
|---------------------------------|-------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Education and mindset shifts | <b><i>[Mental models/soil level work]</i></b>                                                   | <ul style="list-style-type: none"> <li>• Social media campaign to spread awareness and challenge other individuals and organizations to sign onto a "Community commitment for gender equity".</li> <li>• Presentations and facilitated discussion to foster Education and Mindset shifts on gender equity/diversity and intersectionality.</li> </ul> |
|                                 | <b><i>[Relationships and power/plant location level work]</i></b>                               | <ul style="list-style-type: none"> <li>• Continued roundtable meetings and creation of working groups.</li> </ul>                                                                                                                                                                                                                                     |
|                                 | <b><i>[Policies, practices and resource flows/tending, watering and weeding level work]</i></b> | <ul style="list-style-type: none"> <li>• Increase awareness of gender equity in funding practices and investigate participatory funding models addressing gender inequity and racism.</li> </ul>                                                                                                                                                      |
| 2. Workplace culture change     | <b><i>[Mental models/soil level work]</i></b>                                                   | <ul style="list-style-type: none"> <li>• Consultation with key workplaces and sectors to support adoption, implementation and evaluation of gender equitable policies.</li> </ul>                                                                                                                                                                     |

|                                                                   |                                                                                          |                                                                                                                                                                                                                                                                                         |
|-------------------------------------------------------------------|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                   | <i>[Relationships and power/plant location level work]</i>                               | <ul style="list-style-type: none"> <li>Create a working group for those working toward policy and culture change within their organizations.</li> </ul>                                                                                                                                 |
|                                                                   | <i>[Policies, practices and resource flows/tending, watering and weeding level work]</i> | <ul style="list-style-type: none"> <li>Create sample gender equity policies.</li> </ul>                                                                                                                                                                                                 |
| 3. Intersectionality and decolonization                           | <i>[Mental models/soil level work]</i>                                                   | <ul style="list-style-type: none"> <li>Advance opportunities to unpack white privilege in the non-profit sector in Kamloops</li> </ul>                                                                                                                                                  |
|                                                                   | <i>[Relationships and power/plant location level work]</i>                               | <ul style="list-style-type: none"> <li>Actively seek feedback and leadership of diverse voices.</li> <li>Integrated into all other strategies, but continue to engage in intentional and continual understanding of how to best address intersectionality and decolonization</li> </ul> |
|                                                                   | <i>[Policies, practices and resource flows/tending, watering and weeding level work]</i> | <ul style="list-style-type: none"> <li>Understand how gender equity work aligns with racial equity work and other initiatives address inequity more broadly, and find areas of cross-pollination and support.</li> </ul>                                                                |
| 4. Support and inclusion for trans and gender diverse individuals | <i>[Mental models/soil level work]</i>                                                   | <ul style="list-style-type: none"> <li>Community inclusion education and awareness campaigns</li> </ul>                                                                                                                                                                                 |
|                                                                   | <i>[Relationships and power/plant location level work]</i>                               | <ul style="list-style-type: none"> <li>Build relationships with trans and gender diverse people to deepen understanding of barriers and guide solutions.</li> </ul>                                                                                                                     |
|                                                                   | <i>[Policies, practices and resource flows/tending, watering and weeding level work]</i> | <ul style="list-style-type: none"> <li>Support and build awareness of organizations that offer medical services for trans and gender diverse</li> </ul>                                                                                                                                 |
| 5. Support for boys and men                                       | <i>[Mental models/soil level work]</i>                                                   | <ul style="list-style-type: none"> <li>Develop presentation and facilitation guides specific to boys and men</li> </ul>                                                                                                                                                                 |
|                                                                   | <i>[Relationships and power/plant location level work]</i>                               | <ul style="list-style-type: none"> <li>Collaborate with those supporting boys, men and fathers to provide education and to promote safe spaces for emotional expression and vulnerability</li> </ul>                                                                                    |
|                                                                   | <i>[Policies, practices and resource flows/tending, watering and weeding level work]</i> | <ul style="list-style-type: none"> <li>Consider moving towards focusing on working with key groups such as those in leadership positions, perpetrators of gender violence, etc.</li> </ul>                                                                                              |

## Key Messages

We see these key messages are “simple but deep”, providing food for thought that be the first seeds in the deeper mindset shifts and behaviour change that we are working towards. These messages can be used as part of the strategies presented in this section, and also incorporate ideas from each of the strategies.

- Gender equity is not just about women, and addressing it will help everyone. Everyone is harmed by inequity.



- Work on gender equity exists at different levels and is “fractal” in nature. In other words, personal work ripples out to our personal lives, to our relationships at work, to our community and to society at large. We can be intentional about how to influence changes at these interrelated levels.
- Trans and gender diverse individuals face significant challenges and marginalization in our community. Mindset shifts, awareness and support are needed for trans and gender diversity issues. We need to increase awareness of the impacts of discrimination and lack of support -- “you don’t have to understand to treat people with humanity”.
- Dominator culture, supremacy and competitiveness are root causes for gender equity and much of the other inequity we see (racial, economic, health, etc.). We can bring awareness to the misguided but deep seated views that that any given situation has to have a winner and a loser and that some ways of being are inherently more or less inferior. For example, implicit views exist that women, gender diverse, queer, non-white, lower income etc are inferior to male, white, those with higher income, etc.
- Intersectionality - we need to hear from and work with those that are most vulnerable. The issues are interrelated, and those with intersecting identities are the most affected.
- Those who currently hold power and those who cause harm can receive both accountability and support. Conditioning for men to not be able to share emotions and vulnerability is a root cause of inequity and violence. Healthy masculinity is helpful and possible. We cannot solve inequity or violence issues by working only with victims -- “hurt people hurt people”, and often people have been both survivors and perpetrators.
- Environmental and social issues are feminist issues. We need to strengthen the voices of women of colour and gender diverse people of colour as a key way to address the multitude of issues in our society (i.e. seeing gender equity, and equity more broadly as a way to tie together all of the issues in front of us - a key strategy).
- Honouring “feminine/ non-dominant” ways of knowing and working is a way of advancing gender equity at all stages of systems change. These include bringing our “whole selves” to work, acknowledging that we have bodies that need rest and food, acknowledging the strength that lies in emotion and compassion, and recognizing our connections with each other, other living beings and the earth.<sup>38</sup>
- Encouraging and supporting open discussion and addressing power dynamics is a key to naming some of the important imbalances that are at the root of gender equity.

## Considerations for a Systems Change Approach: Focusing on Mental Models

It is important to intentionally focus on the foundation of shifting mental models that result in deep and durable new behaviors, rather than simply providing information or doing a one-time action. This includes focusing more on discussion than presentation to help people integrate key messages. We think about gender equity work being “**simple, but deep**”. This includes:

- Present less information, focus on key messages. Use statistics and research sparingly, and send additional information as follow up if needed.

- Allow ample time for discussion, reflection time and integration. Discussion may be more important than information.
- Creating space and working on your level of comfort as a facilitator in working with complexity, nuance and gray areas, topics that are emotional and personal, and topics that address power dynamics. All of these are things that we have been taught do not always “belong” in a work setting. Addressing this is part of the important work of gender equity, and it is important to do it in a way that meets people where they are at and ensures they are in a zone that is outside of their comfort level, but not in a “panic zone”. If they are too far out of their comfort zone, it can decrease their ability to shift their thinking.
- Ensure meetings are participatory. Tapestry regularly draws from [Liberating Structures](#). This resource provides a menu of thirty-three participatory structures that offer an alternative way to approach and design how people work together.
- Working towards harmonizing areas of confusion or conflicting views around gender dynamics and gender equity. For example, “haven't we already reached gender equity?” or “does patriarchy mean that all men are bad?”.
- Understanding that those we work with will be at different levels of readiness for understanding and making shifts.
- Being ready to repeat key messages often, and in different ways for those at different levels of readiness and those different preferences for engaging with information.

## Considerations for Organizations and Sectors to Work With

Needs assessment findings suggested that the most important sectors and organizations to focus on include the following:

- Justice systems
- Housing and shelter, including BC Housing and major housing and shelter providers in Kamloops (ASK Wellness, CMHA, etc.)
- Local government (City of Kamloops, TNRD)
- Safety (RCMP and other law enforcement)
- Education (Thompson Rivers University, other post-secondary institutes, and School District No. 73)

A few considerations/questions that may be helpful when considering how to prioritize these different organizations or sectors include:

***Which organizations or sectors have the highest potential for shifting experiences for those who are most vulnerable, including those with intersecting identities?***

As discussed in [Strategy 3: Intersectionality and Decolonization](#), we need to start with those who are the most vulnerable or the most affected by inequity. We should start by identifying those with the biggest barriers or marginalization in terms of gender equity, and work with any organizations and sectors that affect them most directly. We suggest continuing to work with the organizations we reached out to for arts-engagement sessions, since we focused on getting perspectives from a variety of intersecting identities. This includes:

- The Tree (Kamloops Family Resources Society)

- Lii Michif Otipemisiwak (LMO)
- Kamloops Immigrant Services
- ASK Wellness Society 2SLGBTQ+ Support Program
- SNTC Youth Council
- Kamloops Aboriginal Friendship Society

***Are there any opportunities to engage with several sectors at once, such as existing collaborative tables or initiatives that are already encouraging collaboration across sectors?***

There may be existing cross-sectoral initiatives or collaborative tables that could be connected with in order to reach several sectors at once.<sup>39</sup>

***What existing relationships and connections can we build on?***

For example, who has already attended gender equity roundtable meetings? What personal and professional connections exist with the community engagement manager, the staff of EFry, and individuals from the core team and the roundtable. Drawing on existing personal connections may be especially powerful given the personal nature of this work. It could be helpful to maintain a spreadsheet to keep track of potential contacts to reach out to first.

***What sectors or organizations have a higher readiness to change or might have existing champions?***

Some of these organizations may feel like “low hanging fruit” - i.e. there may be easy wins for working with some organizations on issues related to gender equity. It may be helpful to start with these organizations, to be able to learn what success looks like and be able to communicate about successes early in the project. The public school system (School District No. 73) and health authority were identified during the needs assessment as sectors that might have a higher readiness to change.

***What sectors or organizations are particularly important to work with because they present particular challenges or barriers to gender equity?***

Other organizations may be at lower readiness for change, and your approach may need to be slower and more strategic. For example, it is particularly important to address housing as a basic need, but it may be more strategic to work first with BC Housing or at the provincial level than to work directly with local organizations. The justice system and law enforcement are also particularly important for addressing particular challenges and affecting those with intersecting identities and challenges, and may present particular challenges for engagement.

---

<sup>39</sup> Note - connect with Robyn McLean or Emily Pletsch for a list of current collaborative tables in the Thompson Nicola Cariboo region. We have pulled a list together for another project we are doing with United Way.

## Strategy 1: Education and Mindset Shifts

Education will be foundational in the strategies to address gender equity in Kamloops. At times education is approached in a way that assumes that people are simply lacking information, and that having that information will lead to behaviour change. Instead, we propose approaching this work in a way that actively looks to shift mindsets. We suggest framing this as working towards “Mindset Shifts” (similar to the idea of working on “mental models” as a root cause and barrier to systems change, as discussed in the [Needs Assessment Findings](#) section). This acknowledges that the shifting of mindsets as the deepest layer of systems change, and shifting them is where we will often see the greatest transformative change.

### Topics

- Causes, impacts and history of gender inequity
- Vision and theory of change for moving toward gender equity
- Key concepts: Privilege, intersectionality, dominator culture
- Leadership, representation and Discrimination
- Gender Norm Mindsets, Policies and Practices

### Activities

***Social media campaign to spread awareness and challenge other individuals and organizations to sign onto a “Community commitment for gender equity”***

*[Mental models/soil level work]*

The opportunity for roundtable members to create a document describing their commitment for addressing gender equity would be a powerful tool in terms of: 1) identifying a common vision for what we mean by gender equity, and identifying the personal and organizational steps that are most important for this work; 2) communicating that vision through a social media campaign, in order to foster mindset shifts among the general public.

Tasks:

- Draft community commitment document.
- Discuss the draft community commitment document at gender equity roundtable meeting(s) and/or developing a working group to finalize the document. The fall roundtable meeting may be a good opportunity to present a draft community commitment for review.
- Develop a process for roundtable members to sign on to the commitment as individuals or organizations. This may include providing guidance for members to get approval from leaders in their organization, having the community engagement manager present to organizational leaders and/or inviting additional organizational representatives to roundtable discussions.
- Develop a public social media campaign to share key messages about community commitment. Partner with a member of the roundtable who can offer in kind support from their communications department (e.g. the City of Kamloops). Include a method for individuals and organizations to sign the commitment, and create a forum for

sharing the organizations who sign on. Also include a call to action for individuals and organizations who sign on. e.g., book a facilitated session with Nicole for your team or organization; sign up for the invite list for the roundtable; download glossary or other background information.

***Presentations and facilitated discussion to foster Education and Mindset shifts on gender equity/diversity and intersectionality***

***[Mental models/soil level work]***

Holding presentations and facilitated discussions can be a key activity by the community engagement manager, and will build on the momentum and mindset shifts that happen as a result of the community commitment and social media campaign. Sessions can be planned with collaborative tables and with leaders or specific teams within key sectors and organizations. See notes above related to identifying sectors and organizations to work with and how to prioritize them. There may be a limit to how many sessions the community engagement manager is able to hold, so it may be helpful over time to work toward a train the trainer model. Other champions such as roundtable members may be able to use the presentation and facilitation materials developed within their own organizations/communities.

**Tasks:**

- Draft a slide deck and facilitation guide. This will include some key background and statistics, but as mentioned in the tips for shifting mindsets the focus should be on encouraging discussion and using a “simple but deep” approach to introduce key messages. It will also be helpful to have clear next steps and calls to action at an individual, interpersonal and organizational level. Those who are ready to take action at the organizational level can move into the [Policy and Culture Change in the Workplace](#) strategy described below.
- Get feedback from roundtable members. This may include bringing together an education and mindset shift working group. The fall roundtable meeting may be a good opportunity to present a draft slide deck and facilitation guide for review.
- Create a contact list with organizations and sectors to work with. This could help keep track of existing relationships and levels of priority based on the considerations shared in the above section. It is also helpful to keep track of attempts to reach out to people, any materials you have sent, and any sessions you have held with them.
- Identify a small group of teams or organizations to hold initial sessions with. This may include groups that you have an existing relationship with or those that have already shown some interest. It will be helpful to hold a few initial sessions with groups with a higher interest or readiness for change, to test drive the materials and facilitation plan. After these initial sessions, take some time to reflect on how it went, get feedback and discuss any challenges with the roundtable or working group, and make any revisions and adjustments to the plan for moving forward.
- Review the list of potential organizations and sectors to work with, identify rough timelines for when and how to reach out to different groups.

***Continued roundtable meetings working groups***

***[Relationships and power/plant location level work]***

The roundtable meetings will be a forum for bringing people from different sectors together to reflect on gender equity. Meetings will be a chance to collectively identify and refine the key messages, address any points of confusion arising, and identify and report back on any action taken to address gender equity in the community. Many of those attending the roundtable meetings will be champions within the organizations they work with.

Tasks:

- Facilitate quarterly roundtable meetings focused on gender equity.
- Regularly revisit the facilitation approach, topics and membership of the roundtable to ensure that it is meeting the needs of this initiative. Note: Tapestry has been contracted to facilitation of the roundtable for the duration of the initiative and will support this reflection.
- Consider supporting the creation of working groups. Ideally, these would include a champion who can take the lead on coordinating and facilitating working group meetings. The community engagement manager may not need to attend every meeting or may just liaise with the champion as needed.

***Increase awareness of gender equity in funding practices and investigate participatory funding models addressing gender inequity and racism***

***[Policies, practices and resource flows/tending, watering and weeding level work]***

Needs assessment findings suggested that it may be harder to access funding for those organizations who explicitly refer to themselves as "feminist" or who are working towards equity for the trans and gender diverse community. The United Way British Columbia Thompson Nicola Cariboo currently facilitates a community funders table, and Tapestry is supporting this work.

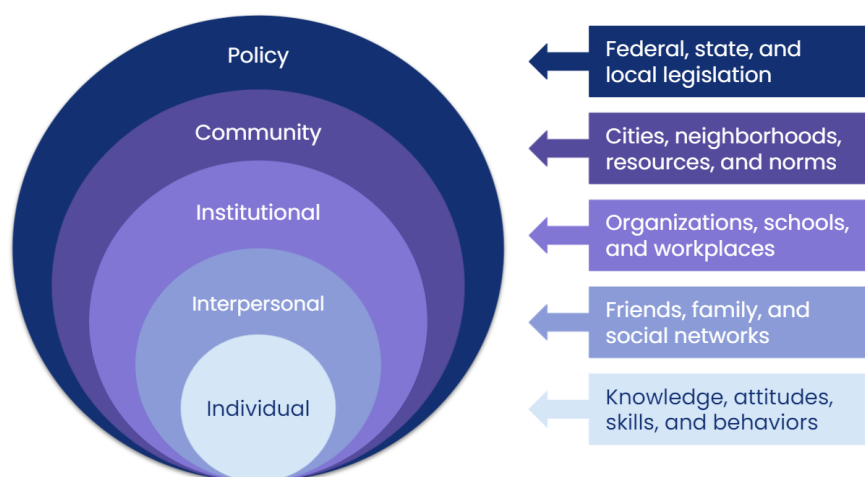
Tasks:

- Connect with Kristi Rintoul or Robyn from Tapestry to plan the best way to address gender equity in funding practices, including connecting with existing community funders table.

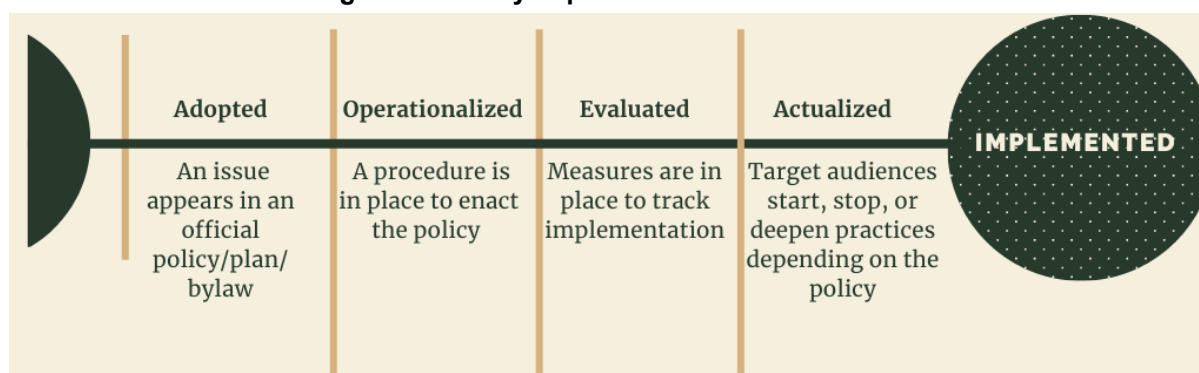
## **Strategy 2: Policy and Culture Change in Organizations**

Workplaces or organizations emerged as a key setting to work with, and policy and culture change at the organizational or institutional level is a good way to build on the education and mindset shifts. Organizations are made up of individuals and interpersonal relationships, and societies are made up of workplaces (or at least, that is part of what makes up societies). As such, organizations are a powerful interface between the personal and the societal, and working with organizations is an effective way to acknowledge the "fractals" that are an important aspect of the theory of change for systems change in gender equity.



**Figure 11. Social-Ecological Model, showing personal, environmental, and societal factors<sup>40</sup>**

Policy change can be a powerful way to address all six of the conditions for systems change, depending on how the policy is developed and implemented. We include the language of culture change here rather than just focusing on policy, because we want to emphasize the importance of not just writing and adopting policy, but also operationalizing, evaluating and actualizing a policy. See the policy implementation continuum below. We also acknowledge that not all important aspects of culture change related to gender equity would or should be included in a policy. It may be helpful to use the [Water of Systems Change Action Learning Exercise](#) to review the internal conditions to “consider internal conditions within yourself and your organization that should change in order for you to better support progress on your issue.”

**Figure 12. Policy Implementation Continuum<sup>41</sup>**

<sup>40</sup> Image credit:

<https://kasleykillam.medium.com/the-inspiration-behind-community-microgrants-5bdedff5e48a>

<sup>41</sup> Klohn, B. *Policy Implementation Continuum*. Tapestry Collective Co-op.

## Topics

There are a number of topics that could be addressed through adopting new policies or revising existing policies. These include:

- Workplace supports: child care and other caregiver supports, flexible hours, job shares, paid internships, mental health,
- Leadership and representation
- Discrimination
- Safe spaces for women, for trans and gender diverse individuals (see [Support for Trans and Gender Diverse Individuals](#) section), and for men to share emotion and explore vulnerability ([Support for Boys and Men section](#))

## Activities

### ***Consultation with key workplaces and sectors to support adoption, implementation and evaluation of gender equitable policies***

*[Mental models/soil level work]*

For some organizations or sectors, it would be helpful to have more in depth support for policy and culture change. A policy and culture change consultant could work more directly with leaders and champions in an organization to learn the context, write and adopt policy, and design the plan for implementation and evaluation. The community engagement manager may be able to carry out this consulting role for some organizations, but it also may not be realistic given the large scope of their role. Alternatively, the community engagement manager and working group could work closely with consultants to help increase their capacity to align with the strategies and approach outlined for this initiative.

Tasks:

- Consider working closely with a few key teams or organizations to support policy and culture change, in order to get a sense of how that work might roll out.
- Identify potential consultants in the community who have related experience, invite them to roundtable working group meetings and share sample policies and other background resources.
- Create a list of consultants to recommend to organizations who are interested in this work.

### ***Create a working group for those working toward policy and culture change within their organizations***

*[Relationships and power/plant location level work]*

This working group can be thought of as a community of practice in which members can support each other with how to support culture change, how to work with leaders to encourage adoption of policy, and how to guide implementation and evaluation. Members can work together to identify how best to address barriers and challenges and how to increase organizational readiness for policy and culture change.

## Tasks:

- Identify members of the working group.
- Plan and facilitate meetings with the working group. The community engagement manager may not need to be directly involved or may not need to be the lead facilitator for this working group.
- Regularly revisit the facilitation approach, topics and membership of the working group to ensure that it is meeting the needs of this initiative. The community engagement manager may not need to attend every meeting or may just liaise with the champion as needed.

**Create sample gender equity policies**

*[Policies, practices and resource flows/tending, watering and weeding level work]*

The community engagement manager could take the lead on creating these sample policies, or they could be created by a community of practice or working group.

## Tasks:

- Connect with organizations that have successfully undertaken addressing gender equity.
- Identify examples of policies and practices that address gender equity, including overarching gender equity policy and examples of policies that pertain to the topics listed above.
- Draft sample policies.
- Get feedback on sample policies from the working group.
- Regularly update samples based on feedback from those who are implementing them and/or keep a collection of example policies adopted by organizations you have worked with.

**Strategy 3: Intersectionality and Decolonization**

In order for gender equity advancement to be effective, we need to start with those who are the most vulnerable or the most affected by inequity. Focusing on intersectionality and decolonization in this initiative means consistently recognizing that different groups or intersections require intentional approaches that meet their needs. It is about recognizing that this work cannot be done with a one size fits all approach that assumes that all women and gender diverse individuals are the same.

It is also powerful when using an intersectional lens to recognize that the deepest root causes and mindsets that underpin gender equity are the same as those that underpin inequity in many sectors of society. In particular, mindsets around dominator culture, power hoarding, and competitiveness (as discussed in other sections of this needs assessment).

*“How we approach other solutions could determine who is being benefited. Just a particular group or all.” - Roundtable member*

## Topics

- Awareness, knowledge and skills for cultural humility, unpacking white privilege, moving past characteristics of white supremacy culture.<sup>42 43</sup>
- Intersectional and culturally safe focus that allows bridge building between Black, Indigenous, and People of Colour (BIPOC) and white/settler accomplices.
- Education and Awareness Building on Indigenous history, history of the land you occupy and current Indigenous issues (effects of colonization, residential schools, MMIW).
- Acknowledging Indigenous voices and Calls to Action; Addressing TRC recommendations.

## Activities

### ***Advance opportunities to unpack white privilege in the non-profit sector in Kamloops*** ***[Mental models/soil level work]***

#### Tasks:

- Resource anti-oppression work through grants or partnerships. Create a budget to support BIPOC people to supervise this work.
- Help to remove the burden of education that is often placed on BIPOC people to educate white folks, by bringing in facilitators that specialize in affinity groups or caucassing in the context of anti-racism work.
- Host workshops with facilitators (either an intensive 1 or 2 day workshop, or regular sessions throughout the year) for social service providers in our region. Create an application form for the gathering to help participants to think about and prepare for the challenging work of addressing and facing white privilege.
- Create an ongoing support group for those aiming to unpack white supremacy in their workplace and community.

### ***Support the leadership of diverse equity seeking communities. Consider the various ways that leadership manifests and amplify diverse voices.***

#### ***[Relationships and power/plant location level work]***

This includes seeking feedback and supporting leadership among those with lived experience of poverty and marginalization, those outside of “white feminism”.

#### Tasks:

- Learn about the groups that are part of your community. Understand that you may need to engage some groups in a more active way than others and that trust is a major part of relationships. Work to build trust over time and know that it will not happen overnight. Understand that trust requires you to show what you are bringing, not just what you can receive from a relationship.
- Regularly review membership of and leadership from roundtable and working groups to ensure that there is meaningful representation from diverse voices. Ensure that

<sup>42</sup> [https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun\\_-\\_white\\_sup\\_culture\\_2020.pdf](https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun_-_white_sup_culture_2020.pdf)

<sup>43</sup> <https://www.whitesupremacyculture.info/>

payment is provided, and regularly review the amounts and policies to ensure they are fair.

- Create a working group specifically related to intersectionality and decolonization. Ideally, this would be led by a person with lived experience or a person of colour, and would also include a diversity of voices and social locations.
- Investigate ways to address tangible barriers to inclusion and leadership from diverse voices. This includes:
  - Understanding the barriers that different groups face, including racism and lack of inclusion. Use a trauma-informed approach to planning meetings and engaging community members.
  - Offering compensation for participation and leadership, as well as other supports such as reimbursing transportation and childcare, providing technology to attend virtual meetings, and providing language translation services.
  - Getting feedback about whether the structure and format of meetings could act as barriers or facilitators to inclusion. This could include factors such as time of day, style of facilitation, focus on written word versus dialogue, and whether meetings are in person or virtual.
- Consider how to provide meaningful and tangible support to individual women and gender diverse individuals who experience the effects of inequity and discrimination. One of the risks identified in the needs assessment is to stay largely at the discussion level and to ignore the effects of inequity that individuals face on a day to day basis. This is particularly important when working with those who face barriers. Though support for individuals is less of a focus for this work than systemic change, it is still important to regularly consider how this work will affect individuals in a tangible way.
  - This lens will help identify opportunities for work that has immediate tangible benefits, including any work that can be done in collaboration with those working with individuals (i.e. service provider organizations that are part of the roundtable).
  - It is also helpful to keep in mind for assessing success of this work - an ultimate measure of success should be meaningful changes to lives of women and gender diverse individuals, particularly those with tangible barriers. A question related to this has been included in the developmental evaluation framework.

***Integrate intersectionality into all other strategies, and continue to engage in intentional and continual understanding of how to best address intersectionality and decolonization***

***[Relationships and power/plant location level work]***

**Tasks:**

- Focus on the key messages that emphasizes that dominator culture, supremacy and competitiveness are root causes of many types of inequity, including gender inequity.
- Any individuals undertaking this work should prioritize their own anti-racist education, reflection and practice. This should be considered part of your work plan, and planned for as such. The community engagement manager could take the lead on creating safe spaces for learning and discussion within EFry and the roundtable.

- Reflect on the approach taken for all strategies and activities to ensure that they have an intersectional lens.

***Understand how gender equity work aligns with racial equity work and other initiatives address inequity more broadly, and find areas of cross-pollination and support***

***[Policies, practices and resource flows/tending, watering and weeding level work]***

This includes the possibility of EFry securing funding for a similar project, focusing on racial equity.

Tasks:

- Identify other organizations who are addressing inequity and/or lifting up voices of those with diverse identities. Meet with them to discuss points of intersection, understand how best to work together to meet the gaps and reduce redundancies in each others' work.

## **Strategy 4: Support and inclusion for Trans and Gender Diverse Individuals**

The findings of the needs assessment suggested that there is a need to act solidarity with these trans and gender diverse community members who face discrimination, lack of support to express their identity, and lack of safe spaces.

### **Topics**

- Structures for lived experience leadership and decision making power.
- Increasing awareness of the level of oppression in the queer community and how to create safer, more inclusive spaces.
- Increase awareness of inclusive practice, through employee recruitment and showing signs of safety through physical elements (acknowledgments on doors, offices, website, within organizational values).
- Removal of barriers to accessing transgender health care, by eliminating stigma, ensuring respectful relationships with health care providers and enhancing access in our community

### **Activities**

***Community inclusion education and awareness campaigns***

***[Mental models/soil level work]***

Key messages and information should be incorporated into all material developed for this gender equity initiative, and there should also be material and education campaigns developed specifically for trans and gender diverse individuals, as a group facing the most marginalization.

Tasks:



- Work closely with the working group to develop presentation and facilitation guides specific to trans and gender diverse individuals.
- Connect with those leading [Policy and Culture Change in Organizations](#) and ensure that support and inclusion for trans and gender diverse individuals are embedded. Consider working directly with workplaces and organizations that employ trans and gender diverse individuals, to increase awareness among leadership and coworkers and address barriers they face in their everyday work lives.

***Build relationships with trans and gender diverse people to deepen understanding of barriers and guide solutions***

***[Relationships and power/plant location level work]***

**Tasks:**

- Create a working group specifically related to support for trans and gender diverse individuals. Ideally, this would be led by someone with lived experience, with a mix of participation of those with lived experience and champions from key organizations and sectors who can address the barriers identified.<sup>44</sup>
- Plan and facilitate meetings with the working group. The community engagement manager may not need to be directly involved or may not need to be the lead facilitator for this working group.
- Regularly revisit the facilitation approach, topics and membership of the working group to ensure that it is meeting the needs of this initiative. The community engagement manager may not need to attend every meeting, and may just liaise with the champion as needed.
- Consider a broader engagement strategy for those that are trans and gender diverse, including getting an understanding of all of those who are trans and gender diverse within the Interior region, connecting with them regularly, providing opportunities for them to connect with each other and checking in with them to ensure their needs are being taken into account.

***Advocating for the removal of limitations placed on trans folks in the medical system***

***[Policies, practices and resource flows/tending, watering and weeding level work]***

**Tasks:**

- Advocating for policies for hormone replacement therapy and surgeries to be covered as standard health care
- Identifying organizations that offer medical services for trans and gender diverse people
- Advocating to medical bodies for the promotion of trans focused health care providers to serve Kamloops and region
- Work with trans-gender advocacy organizations to disseminate information about gender affirming surgeries and hormone replacement to the medical community in Kamloops and the social service sector

---

<sup>44</sup> Payton Hiebert, Health Educator with ASK Wellness could be a good fit as leader of this working group. They indicated that they could be involved by connecting with and seeking voices from the gender diverse people they work, as well as themselves as a gender diverse person.

## Strategy 5: Support for Boys/Men

The community engagement may not work directly on support for boys and men given the large scope of their role. However, it is crucial to acknowledge the role between how boys and men are conditioned and the root causes of gender inequity. There is also an opportunity to highlight the idea suggested in the [Key Messages](#) section, that *those who currently hold power and those who cause harm can receive both accountability and support*.

### Considerations and Possible Topics

- Education for young boys and men on the causes and impacts of gender inequity
- Understand and address culture of pressure, unrealistic expectations, and not expressing emotion/vulnerability
- Acknowledging links between conditioning of men and inequity, dominator culture and violence

### Activities

#### **Create a working group for supporting men and boys**

*[Planting seeds for further work at all levels]*

Tasks:

- Identify members of the working group.
- Plan and facilitate meetings with the working group. The community engagement manager may not need to be directly involved or may not need to be the lead facilitator for this working group.
- Regularly revisit the facilitation approach, topics and membership of the working group to ensure that it is meeting the needs of this initiative. The community engagement manager may not need to attend every meeting, and may just liaise with the champion as needed.

Over time, the working group can work toward the following tasks, with support as needed from the community engagement manager:

- **[Mental models/soil level work]** Develop presentation and facilitation guides specific to boys and men
- **[Relationships and power/plant location level work]** Collaborate with those supporting boys, men and fathers to provide education and to promote safe spaces for emotional expression and vulnerability
- **[Policies, practices and resource flows/tending, watering and weeding level work]** Consider moving towards focusing on working with key groups such as those in leadership positions, perpetrators of gender violence, etc.

## 6. Developmental Evaluation Framework

This section presents a draft developmental evaluation framework that will help guide the learning process during the implementation of the strategic plan. The goal of a developmental evaluation is to provide information to guide programs in development, especially those with high complexity. The developmental evaluation framework will help guide learning and evaluation once the subsequent gender equity program is being implemented.

The framework is based on a template developed by Tapestry to guide teams and organizations to identify their evaluation plan. We have left in the prompts and instructions as a guide and learning opportunity for the Community Engagement Manager and EFry staff who may continue this work or who may want to develop similar frameworks for other work.

The Tapestry team has begun to identify the elements of this framework, and will continue to work alongside EFry and the Community Engagement Manager to populate this framework as the initiative is rolled out. Tapestry will also support the Community Engagement Manager with reflection and information gathering in order to assess the evaluation questions identified here.

### Purpose

*Why are you doing an evaluation? What is the primary purpose for evaluating and measuring your work? Consider the following:*

- *What decisions might you be making about your work that would be helped by having more information? These might include changes to the work you are doing, whether or not to continue with a piece of work, whether and how to expand, etc. Are there any decision-making timelines or external factors that should be considered when planning the evaluation, such as deadlines to apply for funding?*
- *Who is expecting to learn more about this work (i.e. those funding the work, others in decision-making roles)? What format do they need to receive information, and what do they consider to be evidence? What influence do these parties have on your work?*
- *How can you balance your desire to learn with others' desire to understand whether your program worked? Would funders or stakeholders be interested in hearing more about what you are learning along the way?*
- *When do you need to have the information from evaluation? How can you start planning as soon as possible to get the best information possible?*

The main purpose is to help the Community Engagement Manager, other EFry staff, the Roundtable Members and all other stakeholders assess the success of the strategies in contributing to and shifting the current conditions related to gender equity in Kamloops.

The Tapestry team will support EFry and the Community Engagement Manager to report to funders and communicate success to other stakeholders as required.

## Evaluation Questions

- *What are the key questions you want to answer about this work? Note: evaluative questions are questions that those planning or rolling out a strategy would have about their work, not questions that would be included on data collection tools like a survey.*
- *It may not be desirable or feasible to answer all evaluation questions you have at once, but it may be helpful to brainstorm all of the key evaluation questions*
- *Some high level evaluation questions are listed below. Which of these questions seem most pertinent right now? Which seems most feasible to answer?*
  - *Were there any changes to our desired impact? Were there changes in the outcomes that we expect will contribute to this impact? For system-level initiatives: Have there been sufficient changes to “tip” the system into deep and durable new behaviours?*
  - *How, if at all, did our work influence any changes in desired outcomes and/or impact? What clarifications or revisions are needed to our theory of change?*
  - *What changes are needed to our work in order to more effectively work towards our desired impact?*
- *Are there any questions that you would reword to make them more clear for you or those you work with? Would you add detail or sub-questions that make them more specific to your work? (an example could be specifying your desired impact, listing your desired outcomes, etc..)*

We suggest the following developmental evaluation questions. These will continue to be revised as the work is rolled out:

- What insights are developing/emerging as the work to address gender equity in Kamloops is taking shape? How should we be adapting the work based on what we are learning?
  - How best to balance tasks/deliverables and measurable outcomes with the complexity and emergent nature of this work?
- Knowing that there are many sectors and organizations who could benefit from addressing gender equity, how can we prioritize which strategies are best to focus on, including choosing which organizations and sectors to work with?
- How do we take an intersectional approach to this work, while also staying clear on the scope and doing work that is feasible and effective?
  - How can we truly make sure that intersectionality is a priority, and not an afterthought? Especially when this work is more challenging and emotional, which can act as a barrier.
  - What aspects of intersectionality can be integrated into the work that is focused on gender equity?
  - How can we best centre the voices of those with intersecting identities and lived experience?
  - Where might we support the work of other roundtable members and community partners?
  - What other projects can we work on or collaborate with to help meet the goals

of gender equity from an intersectional lens? - e.g. racial equity project

- What is the impact or success of this initiative?
  - How is this work addressing the root causes of gender equity?
  - To what extent is this work contributing to changes in mindsets, culture, behaviours and structures related to gender equity? To what extent is this project contributing to changes in other stakeholders?
  - To what extent has this project yielded tangible benefits to individuals, organizations and the community as a whole? How deep and durable are these benefits/outcomes?
  - What are the unexpected outcomes of the work? What are the implications?

## Methods, Roles and Timelines

*What methods would be most helpful for addressing each of your key evaluation questions? Use the methods table attached to brainstorm how different methods can be used to address each question, then list key methods you will use.*

- *Who will carry out the methods you have identified, and what are any details related to how this will be done?*
- *Is there a need to bring in extra people or expertise to bring in the information that will help you assess your evaluation questions (i.e. getting a consultant, hiring someone on staff to do evaluation, building staff capacity to do evaluation)? What might be the next steps for bringing in more resources to carry out evaluation? What budget or funding do you have available?*

*How will you make sense of the information? How will you know you have enough information to answer the question, or whether the information is high quality? Will there be a need to increase your capacity or draw on other resources for interpreting or analyzing the information?*

We suggest the following methods to assess the developmental evaluation questions:

- Reflection on the overall rollout of the initiative, facilitation of the roundtable, and working with community partners. Given the complex nature of this work, this may be best done through qualitative means:
  - Regular individual reflection
  - Collective reflection by roundtable members
- Documenting and reflecting on the process of education and mindset shifts. This would include:
  - Quantitative tracking of how many teams, organizations or sectors are engaged, how many sessions or meetings are held, and how many showed interest or engaged in further calls to action.

- Reflection and qualitative assessment on the sessions, and any revisions made to the process along the way. This could be done individually by the Community Engagement Manager, or collectively through conversation with Tapestry, members of the roundtable, other EFry team members, or other stakeholders.
- Surveys and/or interviews with those who engaged in education sessions. These may be most helpful for learning if done immediately after sessions, as well as several months later to assess any changes made.
- Documenting and reflecting on the process of policy and culture change among workplaces. This would include:
  - Quantitative tracking of how many workplaces are engaged, how many are working to adopt or revise policies, how many successfully implemented, and how many adopted an evaluation approach.
  - Reflection and qualitative assessment of the context and process for working with workplaces, including engaging decision makers and champions, developing policies, the implementation process, etc.

We will work with the Community Engagement Manager to support detailed planning for how different methods and approaches can be used to address each evaluation question, to plan timelines and roles, and to develop data collection tools such as surveys and interviews.

## Appendices



## **Appendix A EFry WAGE Research Glossary of Terms**

**EFRY WAGE Research January 2022 Glossary**

**Ms. Alyssa Holt**  
**Ms. Amy Moir**  
**Dr. Jennifer Murphy**  
**Dr. Juliana West**

**AJJA Research TRU**

|                               |    |
|-------------------------------|----|
| <b>Contents</b>               |    |
| (the) Buffer zone             | 2  |
| Dominator culture             | 3  |
| Empowerment                   | 4  |
| Equity vs. Equality           | 5  |
| Ethnocentrism                 | 6  |
| Intersectionality             | 7  |
| “Lean-In” feminism            | 8  |
| Non-profit industrial complex | 9  |
| Oppression                    | 10 |
| Patriarchy, sexism, misogyny  | 11 |
| Privilege                     | 12 |
| Safe space                    | 13 |
| White feminism                | 14 |
| White supremacy               | 15 |
| Whiteness                     | 16 |
| References                    | 17 |

Citation:  
Holt, A., Moir, A., Murphy, J. & West, J. (2022). *EFRY WAGE Research January 2022 Glossary*. AJJA Research TRU

## THE BUFFER ZONE

The buffer zone refers to the work that maintains the wealth gap and prevents social action for social change. This concept is inextricably linked to the non-profit industrial complex where helping professions and social service organizations are central in perpetuating social inequality. <sup>[1]</sup>

- The first function involves providing a minimum level of care to people in society by exploiting predominantly women's labour and therefore averting social dissent. Rather than redistributing wealth, creating permanent housing and providing universal health care, temporary shelters and free clinics create a 'moral safety valve' that appeases the public

while obscuring underlying issues such as class inequality. <sup>[1]</sup>

- Keeping hope alive is a second function of the buffer zone; similar to the myth of meritocracy,<sup>[2]</sup> people are persuaded into thinking that through hard work, they will climb the economic ladder.<sup>[1]</sup>
- The final function is to control people through policing, prisons, social services, militaries, and immigration and border controls. Those at the top of the buffer zone subjugate everyone working below them, disempower service users, and maintain the hierarchy. <sup>[1]</sup>

### Additional insights

Kivel, P. (2017). Social service or social change? In Incite!. (Eds.) *The revolution will not be funded* (pp. 129-150). Duke University Press. <https://sfonline.barnard.edu/navigating-neoliberalism-in-the-academy-nonprofits-and-beyond/paul-kivel-social-service-or-social-change/0/>

### Footnotes

<sup>[1]</sup> Kivel, P. (2004). *The ruling class and the buffer zone*.

<http://paulkivel.com/wp-content/uploads/2015/07/rulingclassandbufferzone.pdf>

<sup>[2]</sup> Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.

## DOMINATOR CULTURE

“Dominator culture teaches all of us that the core of our identity is defined by the will to dominate and control others. We are taught that this will to dominate is more biologically hardwired in males than in females. In actuality, dominator culture teaches us that we are all natural-born killers but that males are more able to realize the predator role. In the dominator model the pursuit of external power, the ability to manipulate and control others, is what matters most. When culture is based on a dominator model, not only will it be violent but it will frame all relationships as power struggles.” <sup>[3]</sup> (p. 115)

Dominator culture premises four core elements:

- “A structure of rigid top-down rankings: hierarchies of domination maintained through physical, psychological, and economic control.

- The rigid ranking of one half of humanity over the other half.
- Culturally accepted abuse and violence, from child-and wife-beating to persecution of minorities and chronic warfare.
- Beliefs that relations of domination and submission are inevitable, normal, and even moral.”

In contrast, the partnership model is based on:

- “A democratic and egalitarian structure.
- Equal partnership between women and men. With this comes a high valuing, in both women and men, of qualities and behaviors such as nonviolence, nurturance, and caregiving
- Abuse and violence are not culturally accepted.
- Beliefs about human nature that support empathic and mutually respectful relations.”<sup>[4]</sup>

## Additional insights

Eisler, R. (2005). The battle over human possibilities: Women, men, and cultural transformation. *Societies of Peace*.

<http://www.second-congress-matriarchal-studies.com/eisler.html>

Eisler, R. (2015). Human possibilities: The interaction of biology and culture. *Interdisciplinary Journal of Partnership Studies*.

1. <https://pubs.lib.umn.edu/index.php/ijps/article/view/88/81>

hooks, b. (2004). *The will to change: Men, masculinity, and love*. Atria Books

## Footnotes

<sup>[3]</sup> hooks, b., (2004). *The will to change: Men, masculinity, and love*. Atria Books

<sup>[4]</sup> Eisler, R. (2015). Human possibilities: The interaction of biology and culture. *Interdisciplinary Journal of Partnership Studies*.1. <https://pubs.lib.umn.edu/index.php/ijps/article/view/88/81>

## EQUITY VS. EQUALITY

Equality assumes everyone starts at the same place, with the same resources and therefore, simply having opportunity or access is enough. Equity, in contrast, acknowledges our social locations are different and in order to ensure the same outcome, people and groups need different resources and processes to level the playing field.

“Equity is defined as the quality of being fair, unbiased, and just. It involves ensuring that everyone has access to the resources, opportunities, power and responsibility they need to reach their full, healthy potential as well as making changes so that unfair differences may be understood and addressed.

Equality, aims to ensure that everyone is treated the same way. It aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things to enjoy full, healthy lives.’<sup>[5]</sup>

“Gender equality refers to treating men and women the same and attaining equal conditions for women to be able to contribute and to benefit politically, economically, socially and culturally; women are thus empowered as agents of change. Gender equity refers to treating men and women differently, or the same when appropriate, to achieve outcomes that satisfy the needs of both.” (p. 15) <sup>[6]</sup>

### Additional insights

Learning Network. (2020). *Issue 30: Gender equity*. Western University. [https://www.vawlearningnetwork.ca/our-work/issuebased\\_newsletters/issue-30/index.html](https://www.vawlearningnetwork.ca/our-work/issuebased_newsletters/issue-30/index.html)

Mlaba, K. (2021). *Equity vs Equality: What's the Difference?* Global Citizen. <https://www.globalcitizen.org/en/content/equity-equality-whats-the-difference-global-goals/>

Rising Tide Center (2019). *Equity and Equality*. University of Maine. [https://www.youtube.com/watch?v=nCS7Rus4\\_Y&t=42s](https://www.youtube.com/watch?v=nCS7Rus4_Y&t=42s)

YWCA Calgary. (2017). *Equity vs equality: What's the difference?* <https://www.ywcalgary.ca/news/equity-v-s-equality-whats-difference/>

### Footnotes

<sup>[5]</sup> Leblanc, S., Thélusma F., Bernier, J. (2011). *From theory to action: Integrating gender in government, community organizations, and international development organizations*. Atlantic Centre of Excellence for Women's Health [https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/ace-women-health/Workshops/ACEWH\\_womens\\_world\\_sgba\\_pres\\_fr\\_eng\\_no\\_graphics.pdf](https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/ace-women-health/Workshops/ACEWH_womens_world_sgba_pres_fr_eng_no_graphics.pdf)

<sup>[6]</sup> Saulnier, C., Bentley, S., Gregor, F., MacNeil, G., Rathwell, T., & Skinner, E. (1999). *Gender Planning: Developing an Operational Framework for En-Gendering Healthy Public Policy*. Maritime Center of Excellence for Women's Health Dalhousie University. [https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/ace-women-health/ACEWH\\_operational\\_framework\\_engendering\\_healthy\\_public\\_policy\\_OF.pdf](https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/ace-women-health/ACEWH_operational_framework_engendering_healthy_public_policy_OF.pdf)

## EMPOWERMENT

The term empowerment is an overarching principle of Anti-Oppressive social work and approaches to practice. Mullaly and West (2018) describe it as a “process through which oppressed people lessen their alienation and sense of powerlessness and gain greater control over all aspects of their lives and their social environment” (p. 309). This key principle informs all critical and progressive social work practice, and there is at this point a vast literature to support the efficacy of the empowerment approach. Important strategies for empowerment practices include understanding and deconstructing power at both the personal and political level so that social workers and the people they work with can reconstruct their relationship through consciousness-raising and education. A key component is that people of privilege do not “give” power to others, but assist others to empower themselves.

Freire (1994) uses the term “conscientization” to describe how oppressed individuals liberate themselves through a process of consciousness-

raising and self-education to reconstruct their identity and free themselves from oppression. The metaphor of the “banking system” of education, whereby students are “blank slates” waiting to be filled with knowledge by an all-powerful teacher, is overturned and students are able to build their own process to liberation through dialogue and discourse.

### Current concerns and questions to consider

The term empowerment has been used in so many different contexts that its meaning has become distorted and challenged both by establishment commentators, seeking to maintain the status quo, and those on the far right, seeking empowerment as a means to reduce the social contract that citizens have with governments. In the latter model, individual rights supersede all other rights, and the “empowerment” of the individual rather than the collective is paramount. Recognition of the inherent power differentials *between* groups is therefore disregarded.

### Additional insights

Freire, P. (1994 [1970]). *Pedagogy of the oppressed*. (2<sup>nd</sup> ed.). New York: Continuum Press

Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press

## ETHNOCENTRISM

Ethnocentrism embodies a process in which dominant cultural narratives are projected onto oppressed groups so that the experiences, attitudes, values etc. of the dominant group are presumed to be universal truths, shared by all. Mullaly and West (2018) describe how this cultural hegemony is reinforced through rigid binary comparisons: female vs. male; racialized/ethnic minority vs. white privilege; cis-gendered vs. members of the LBGTQS+ community. These comparisons reinforce the inherent inferiority of “the other,” while assuming the superiority of the dominant group. Racist and misogynist stereotypes are used as a “shorthand” to establish and reinforce the cultural imperialism that is at the heart of ethnocentrism. The end result is to render invisible the life experiences of oppressed groups and to subsume them into the dominant narrative.

While the term ethnocentrism has been used since the 19<sup>th</sup> century, it was further developed and described by Adorno in the 1940’s after World War II, and more recently, the rise of populist political figures in Europe and Latin America has led to a new consideration of the meaning of ethnocentrism in the 21<sup>st</sup> century. Bizumic, Monaghan and Priest (2021) describe this

modern version of ethnocentrism as focused on in-group self-importance within a political, social and economic context.

### Current concerns and questions to consider

With the rise of “voluntourism” in the last 10 years, where tourists from wealthy western nations go to developing countries, usually in the global south, to provide volunteers for charitable endeavours (for example, the WE Organization in Canada), questions have been raised about the ethnocentrism inherent in this charity model. In addition, Wehbi (2013) challenges social work educators and students seeking an international practicum to consider their underlying ethnocentric views about social work practice in terms of defining “exotic” placements, making a difference in the lives of the “underprivileged” without consideration for language, culture, and economic and social norms in the countries where the students will be placed. She argues that this lack of knowledge and skills along with little understanding of cultural imperialism fundamentally undermines the possibility of making meaningful difference in the lives of the people served.

### Additional insights

Bizumic, B., Monaghan, C., & Priest, D. (2021). The return of ethnocentrism. *Political Psychology* Dec2021 Supplement S1, Vol. 42, pp. 29-73

Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press

Wehbi, S. (2013). Challenging international social work placements: Critical questions, critical knowledge. In Coates, J., Hetherington, T., Gray, M., *Decolonizing Social Work*. Burlington: Routledge (pp. 223-228)



## INTERSECTIONALITY

Different systems of inequality, oppression and privilege are interconnected and intersect. Defined by Kimberlé Crenshaw in 1989 and explored by bell hooks in 1981, intersectionality is an analysis looking at how “various social identities combine to place each individual at a particular location informed by group memberships such as gender, class, sexuality..., although often treated as distinct aspects of an individual’s experiences, these privileges and marginalized identities interact simultaneously in complicated ways...” (p. 6) <sup>[7]</sup>

“Intersectionality promotes an understanding of human beings as shaped by the interaction of different social locations (e.g., ‘race’/ethnicity,

Indigeneity, gender, class, sexuality, geography, age, disability/ability, migration status, religion). These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic unions, religious institutions, media). Through such processes, interdependent forms of privilege and oppression shaped by colonialism, imperialism, racism, homophobia, ableism and patriarchy are created. PUT SIMPLY: According to an intersectionality perspective, inequities are never the result of single, distinct factors. Rather, they are the outcome of intersections of different social locations, power relations and experiences”.<sup>[8]</sup>

### Additional insights

Crenshaw, K. (1989). “Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics.” *University of Chicago Legal Forum*, 1989: 139–67.

<http://dx.doi.org/10.2307/1229039>

Crenshaw, K. (2007). *Kimberlé Williams Crenshaw: Structural & Political Intersectionality* 2007

<https://www.youtube.com/watch?v=yWa63FLEYSU>

Crenshaw, K. (2016). Kimberlé Crenshaw TED Talk 2016 *The urgency of intersectionality* |

<https://www.youtube.com/watch?v=akOe5-UsQ2o>

Crenshaw, K. (2017). Kimberlé Crenshaw: What is Intersectionality? 2017 <https://www.youtube.com/watch?v=ViDtnfQ9FHc>

hooks, b. (n.d.). *bell hooks on interlocking systems of domination* <https://www.youtube.com/watch?v=sUpY8PZlgV8>

hooks, b. (1981). *Ain’t I a Woman? Black Women and Feminism*. Boston: South End Press.

### Footnotes

<sup>[7]</sup> Case, K.A. (2013a). “Beyond diversity and whiteness: De-veloping a transformative and intersectional model of privilege studies pedagogy.” In K. Case, ed., *Deconstructing Privilege: Teaching and Learning as Allies in the Classroom*, 1–14. New York: Routledge.

<sup>[8]</sup> Hankivsky, O. (2014) *Intersectionality 101*. The Institute for Intersectionality Research & Policy, SFU [https://web.archive.org/web/20170423171506/https://www.sfu.ca/iirp/documents/resources/101\\_Final.pdf](https://web.archive.org/web/20170423171506/https://www.sfu.ca/iirp/documents/resources/101_Final.pdf)

## LEAN IN FEMINISM

Lean In Feminism was coined by Sheryl Sandberg in her book *Lean In: Women, Work, and the Will to Lead*. After the book was published, Sandberg created the [Lean In Foundation](#) aimed to offer “women the ongoing inspiration and support to help them achieve their goals” [9].

Lean In feminism centers around women’s experience in the workplace; it is characterized by the belief that women should assert themselves at work and emphasizes that women often do not feel confident in salary negotiations [10]. Experiencing imposter syndrome at higher rates than their male co-workers, women are told to “lean in” to workplace culture to gain credibility and respect [10]. Lean In feminism has been associated with other types of feminism, such as corporate, neo-liberal, and white feminism.

### Critiques

Lean In feminism is critiqued for being “elitist and out of touch” [10]. The pressure on women to lean in and “try harder” in the workplace, in establishing credibility, places the onus on individual women and not on patriarchal systems - ignoring issues such as power, and realities of gendered caregiving

responsibilities [11]. This type of feminism posits that if women only start to believe in themselves and work harder, equity in the workplace awaits them [10]. This belief aligns with problematic [bootstraps ideologies](#), or the cause of inequity is personal effort [12].

bell hooks, renowned Black feminist scholar, critiques Lean In feminism in [Dig Deep: Beyond Lean In](#) [13] as a faux feminist movement that allies with neo-liberal notions of meritocracy. hooks writes, “from [Sandberg’s] perspective, the structures of imperialist white supremacist capitalist patriarchy need not be challenged” [13] and argues that Sandberg’s form of feminism caters to privileged white women working in corporate positions, ignoring the lived experiences of women of colour, women living in poverty, single mothers, women with disabilities, and other women experiencing marginalization [13]. This form of feminism focuses on shaping women to better fit within the colonial-patriarchal workplace rather than challenging and dismantling the system that privileges some. This form of feminism lacks a critical and intersectional approach to equity and emancipation and “leaning in won’t liberate us” [12].

### Footnotes

[9] Lean In. (n.d.). *Lean in*. <https://leanin.org/>

[10] Goldstein, K. (2018, December 6). *I was a Sheryl Sandberg Superfan then her “Lean in” advice failed me*. Vox. <https://www.vox.com/first-person/2018/12/6/18128838/michelle-obama-lean-in-sheryl-sandberg>

[11] Goldstein, K. (2018, May 16). *The open secret of anti-mom bias at work*. The New York Times. <https://www.nytimes.com/2018/05/16/opinion/workplace-discrimination-mothers.html>

[12] Pierce, A. (2015, July 6). *“Leaning in” won’t liberate us*. National Organization for Women. <https://now.org/blog/leaning-in-wont-save-us/>

[13] hooks, b. (2013, October 28). *Dig deep: Beyond lean in*. The Feminist Wire. <https://thefeministwire.com/2013/10/17973/>

## NON-PROFIT INDUSTRIAL COMPLEX (NPIC)

“Can we provide social service *and* work for social change, or do our efforts to provide human services maintain or even strengthen social inequality?” (para. 1) <sup>[14]</sup>

The non-profit industrial complex, rooted in colonization and oppression, entails the centralized, hierarchical model of providing social services, top-down according to government regulations and funding stipulations. Characteristics include reliance on grants, contracts, fundraising and earned income, diminished or eliminated staff and service users' roles, leadership by a small group of elite experts, and inability for non-profits to meaningfully contribute to grassroots community activism or social change.

Accountability to funders often leads to sacrificing social justice goals and depoliticized service provision, necessary to avoid controversy and receive funding in order to remain in operation. <sup>[15]</sup> Board members and educated employees are often privileged, and those most impacted by social issues are too frequently disillusioned and prevented from leading the organizational agenda according to their needs. Non-profit service provision can inadvertently align with the interrelated interests of the government and corporations, rather than with the populations they serve, maintaining the status quo, promoting surveillance, and perpetuating dependency on social services. <sup>[16]</sup>

### Additional insights

Incite. (2018, August 03). *Beyond the Non-Profit Industrial Complex*. <https://incite-national.org/beyond-the-non-profit-industrial-complex/>

Hatcher, R. (2021). *What is the Non-Profit Industrial Complex?* <https://www.youtube.com/watch?v=iO0P9HIs4tc>

JustUs Homelessness Advocacy Bedford (2021). *The Dangers of the Charity Model*. <https://www.youtube.com/watch?v=j9M2YIcnFY>

Kivel, P. (2001). *Social service or social change? Who benefits from our work?* <https://paulkivel.com/wp-content/uploads/2011/07/Social-Service-or-Social-Change-2020-Update.pdf>

West, E. (2018, October 24). *Beyond the Non-Profit Industrial Complex*. Truthout. <https://truthout.org/articles/beyond-the-non-profit-industrial-complex/>

### Footnotes

<sup>[14]</sup> Kivel, P. (2017). Social service or social change? In Incite!. (Eds.). *The revolution will not be funded* (pp. 129-150). Duke University Press. <https://sfonline.barnard.edu/navigating-neoliberalism-in-the-academy-nonprofits-and-beyond/paul-kivel-social-service-or-social-change/0/>

<sup>[15]</sup> Haber, M. (2018). The new activist non-profits: Four models breaking from the Non-Profit Industrial complex. *U. Miami L. Rev.*, 73, 863. [https://heinonline.org/HOL/Page?handle=hein.journals/umialr73&div=28&g\\_sent=1&casa\\_token=Db0z9BahAWUAAAAA:ml2D74ut83wGRbjVvH\\_3fsnLcFSkvNRmtfLMiU8cx1pvAGV\\_Q77\\_rU8DHbVYyMA2IRlj1IpMw&collection=journals](https://heinonline.org/HOL/Page?handle=hein.journals/umialr73&div=28&g_sent=1&casa_token=Db0z9BahAWUAAAAA:ml2D74ut83wGRbjVvH_3fsnLcFSkvNRmtfLMiU8cx1pvAGV_Q77_rU8DHbVYyMA2IRlj1IpMw&collection=journals)

<sup>[16]</sup> Samimi, J. C. (2010). *Funding America's nonprofits: The nonprofit industrial complex's hold on social justice*. Columbia University. <https://academiccommons.columbia.edu/doi/10.7916/D8QC0DC7>

## OPPRESSION

Oppression is “a second-class type of citizenship that is assigned to people not on the basis of failure or weakness or lack of merit, but because of their membership in a particular social group” (p. 1). It is the exploitation of difference and “the domination of subordinate groups in society by a powerful (politically, economically, socially, and culturally) group” (p. 2) and results in “institutional conditions that inhibit or prevent people from becoming full participants in society” (p. 17). Oppression occurs at the personal, cultural (language, discourse, media, values, norms, ideology) and structural levels.<sup>[17]</sup>

While everyone suffers obstructions, limitations, and upset, these are different than oppression or systematic subjugation. “Oppression is determined by whether a person:

- is blocked from opportunities to self-development,
- is excluded from full participation in society,
- does not have certain rights that the dominant group takes for granted, or
- is assigned a second-class citizenship, not because of individual talent, merit, or failure, but because of their membership in a particular group or category of people”. (p. 8)

<sup>[17]</sup>

Oppression manifests in five forms:

1. *Exploitation*: “the social processes whereby the dominant group is able to accumulate and maintain status, power, and assets from the

energy and labour expended by subordinate groups”

2. *Marginalization*: exclusion of “whole groups of people, whose labor or contribution is not wanted or valued, from useful and meaningful participation in society”
3. *Powerlessness*: “consists of inhibitions against the development of one’s capacities, a lack of decision-making power in one’s working life, and exposure to disrespectful treatment because of the status one occupies”. This includes the denied ability to influence policy, and denied access to collective action, and political and social status.
4. *Cultural imperialism*: rendering a culture invisible while at the same time stereotyping and othering. “The dominant group universalizes its experience and culture and uses them as the norm... The fact that culturally dominated groups tend to be defined from the outside not only renders their own experiences and perspectives invisible to the dominant group but forces oppressed groups to look at themselves through the eyes of a dominant group that views them with contempt and amusement”.
5. *Violence*: is structural when “it is tolerated, accepted, or found unsurprising by the dominant group, when perpetrators receive little or no punishment, or when structural inequalities lead to morbidity and mortality (pp. 24-29)<sup>[17]</sup>

### Additional insights

Smithsonian National Museum of African American History and Culture. (n.d.) *Social Identities and Systems of Oppression*.

<https://nmaahc.si.edu/learn/talking-about-race/topics/social-identities-and-systems-oppression>

Young, Iris Marion (1990). Five faces of oppression. In. Princeton, NJ: Princeton University Press.

<https://www.sunypress.edu/pdf/62970.pdf>

### Footnotes

<sup>[17]</sup> Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.

## PATRIARCHY, SEXISM, MISOGYNY

“Patriarchy refers to a system of social structures and practices that subordinate women to men. A closely related term is “sexism,” which refers to a set of social, economic, political, and cultural beliefs, attitudes, and practices that oppress women.

Patriarchy and sexism reinforce each other.... Misogyny refers to individual men’s hatred, fear, and mistreatment of women.” (p. 281) <sup>[18]</sup> Patriarchy, capitalism and whiteness are interconnected. The opposite of patriarchy is democracy.

### Additional insights

PsychAlive. (2013). *Dr. Carol Gilligan Defines Feminism and Patriarchy*

<https://www.youtube.com/watch?v=0yUwwmeBvKA>

### Footnotes

<sup>[18]</sup> Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.



## PRIVILEGE

"Privilege is the unearned advantages of special group membership" (p. 38). Like oppression, privilege occurs at the personal, cultural (language, discourse, media, values, norms, ideology) and structural levels. "Oppression and privilege go hand in hand" and are "two sides of the same coin" (p. 130). Privilege cannot occur without oppression existing. "Just as privilege opens doors of opportunity, oppression slams them shut ... Privilege is not something we take; it is given to us by society if we possess the characteristics that society values, such as being male, white, heterosexual, affluent, and non-disabled (p. 35) [19] .

It is "an invisible package of unearned assets" that can be trusted to redeem everyday as well as a "series of disadvantages" not experienced specifically because of a person's identity (p. 229). [20]

Privilege affords the luxury of obliviousness or the option to not to have to think about or live with daily oppression. Forms of privilege include: middle or upper class privilege, white privilege, male privilege, heterosexual privilege, traditional family privilege, non-disability privilege, young and middle age privilege, Christian privilege. [19]

### Additional insights

DiAngelo, R. (n.d.) *Deconstructing White Privilege with Dr. Robin DiAngelo*

<https://www.youtube.com/watch?v=h7mzj0cVL0Q>

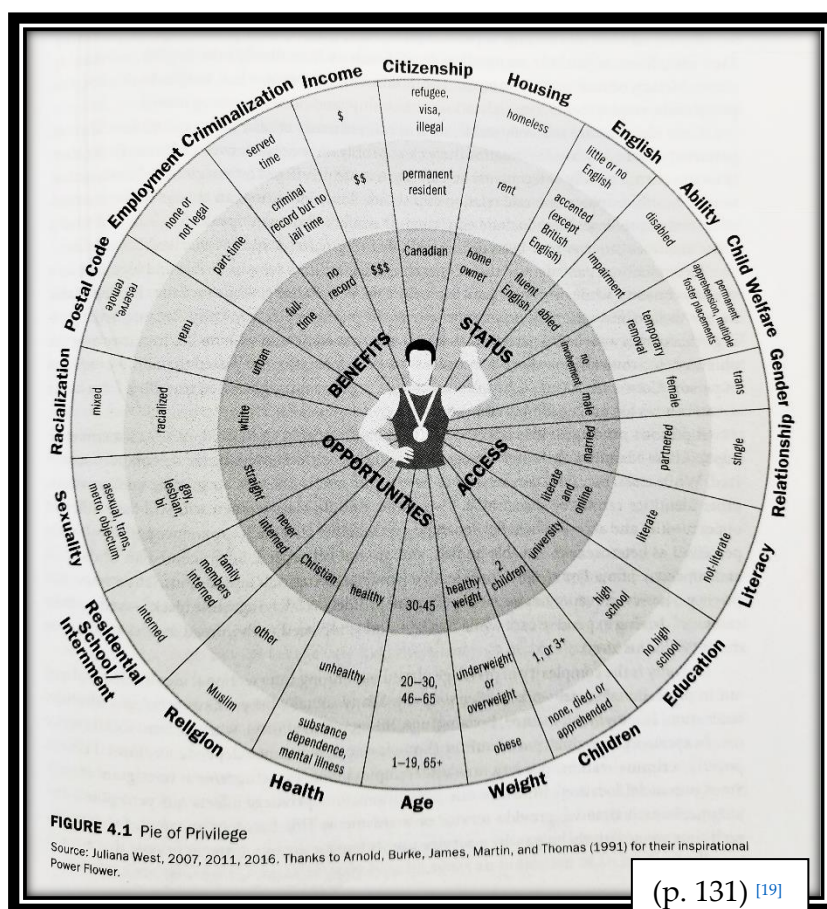
McIntosh, Peggy (1989). *White Privilege: Unpacking the Invisible Knapsack* Peace and Freedom Magazine, July/August, pp.

10-12 [https://nationalseedproject.org/images/documents/Knapsack\\_plus\\_Notes-Peggy\\_McIntosh.pdf](https://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf)

### Footnotes

[19] Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.

[20] Carbado, D. W. (2002). Straight out of the closet: Race, gender, and sexual orientation (pp. 221-242). In Valdes, F., Culp, J. M., & Harris, A. P. (Eds.). *Crossroads, Directions and A New Critical Race Theory*. Temple University Press.  
<http://www.jstor.org/stable/j.ctt14bt00p>



(p. 131) [19]

## SAFE SPACE

The recognition that safe space was needed for marginalized groups to meet without fear of harassment and to challenge patriarchal norms within dominant culture was established by feminist groups in the late 20<sup>th</sup> century.<sup>[21]</sup> Early safe space proponents focused on two areas: women's groups, for example, Take Back the Night marches in which men were often excluded from participation; and locations, often in classrooms and community centres that welcomed members of the LGBTQS+ community, usually by displaying symbols or logos. These locations, originally physical spaces but which have grown now to include online spaces, were important for oppressed groups to gather without fear of violence and to express themselves freely, to organize and to plan strategy and policy.<sup>[22] [23]</sup>

A number of questions have arisen, though, about whether safe space can encompass universal ideas of safety or whether there are also exclusionary pressures within safe space that can also create harm. The Roestone Collective (Heather Rosenfeld and Elsa Noterman from the University of Wisconsin-Madison) further emphasize the paradoxical nature of safe space, as one in which participants may feel simultaneously "safe and unsafe, inclusive and exclusive, separatist and integrated" (p. 1352) <sup>[22]</sup>. For example, bell hooks described a safe space for

African-American women as a "homeplace" (p. 47) <sup>[24]</sup> in which both women and men could come together in solidarity to support healing and political activism. However, she also documented how the "homeplace" could concomitantly develop into a fractured location which became a "site of patriarchal domination of black women by black men" (p. 47) <sup>[24]</sup>.

### Current concerns and questions to consider

This inherent paradox that safe space may provide safety for certain groups only has been brought into sharp focus recently within the feminist movement over discussions of the "place" of trans women within women's spaces. Jones and Slater (2020) discuss the exclusionary nature of access to women's public toilets of both trans women and non-binary people, led by "gender-critical" feminists and national media in the UK. The policing of trans women's bodies, particularly by women who identify as feminists, demonstrates the complexities of intersectionality and oppression in determining how safe space is created and sustained. In Canada and the UK, this issue has also been placed within the context of trans women's access to serving a prison sentence in women's prisons; criminalized women are already among the most marginalized groups of women both inside prison and on the outside. <sup>[25]</sup>

## Footnotes

<sup>[21]</sup> Kenney, M. R. (2001). *Mapping gay LA: The intersection of place and politics*. Philadelphia: Temple University Press

<sup>[22]</sup> The Roestone Collective (2014). Safe space: Towards a reconceptualization. *Antipode*, Vol. 46, No. 5, pp. 1346-1365.

<sup>[23]</sup> Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press

<sup>[24]</sup> hooks, b. (1992). Homeplace: A site of resistance. In *Yearning: Race, gender, and cultural politics* (pp. 41-50). Boston: South End

<sup>[25]</sup> Jones, C. & Slater, J. (2020). The toilet debate: Stalling trans possibilities and defending 'women's protected places'. *The Sociological Review Monographs*, 2020, Vol. 68(4), pp. 834-851.



## WHITE FEMINISM

Historically and contemporarily, liberal feminism and similar feminist movements have centered the voices of wealthy white women while ignoring the experiences of women of colour and other marginalized women. Examples of this phenomenon are the #MeToo, #TimesUp, and the SlutWalk movements. <sup>[26]</sup> The co-opting of the feminist movement to highlight the concerns of the most privileged, and silencing, discrediting or ignoring the key insights and analyses from black feminism, multi-racial feminism, Indigenous feminism, postcolonial feminism, or Jewish feminism, to name a few, is known as white feminism.

White feminism is a covert form of white supremacy that operates through a seemingly benevolent claim

to seek equality for *all* women but centers the voices of those most privileged. White feminism suppresses the voices of marginalized women, and as a result, alienates and excludes women of colour, transgender women, and other marginalized people. <sup>[27]</sup>

White feminism fails to consider intersectionality and how racism, heterosexism/cissexism, and poverty interact with sexism. <sup>[27]</sup> White feminism “ideologically grounds itself in a gendered victimology that masks its participation and functionality in white supremacy” <sup>[26]</sup> and refuses to acknowledge and take accountability for histories and realities of racism, discrimination, and colonialism.

### Additional insights

Beck, K. (n.d.) *What is White Feminism?* [https://www.youtube.com/watch?v=Inq9k\\_GxbxY](https://www.youtube.com/watch?v=Inq9k_GxbxY)

Schuller, K. (2021). *The trouble with white women: A counterhistory of Feminism*.

<https://www.nytimes.com/2021/10/05/books/review/kyla-schuller-the-trouble-with-white-women-a-counterhistory-of-feminism.html>

### Footnotes

<sup>[26]</sup> Moon, D. G., & Holling, M. A. (2020). “White supremacy in heels”: (White) feminism, white supremacy, and discursive violence. *Communication and Critical/Cultural Studies*, 17(2), 253-260. <https://doi.org/10.1080/14791420.2020.1770819>

<sup>[27]</sup> Williams, M. (2020, August 25). *How white feminists oppress black women: When feminism functions as white supremacy*. Chacrana. <https://chacrana.net/how-white-feminists-oppress-black-women-when-feminism-functions-as-white-supremacy/>

## WHITE SUPREMACY

"The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to BIPOC communities and people and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the

white group while casting Black, Indigenous, and People of Color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level."<sup>[28]</sup>

### Additional insights

Allen, R. (2021). *Racial equity expert addresses whiteness & white supremacy* <https://www.youtube.com/watch?v=s5sILTlaZkk>

White Supremacy Culture. (2021). *(divorcing) White Supremacy Culture: Coming home to who we really are*

<https://www.whitesupremacyculture.info/>

Ford, J. (2021). *Why White Supremacy Is A Threat to America* | TEDxWakeForestU 2021 | James Ford | TEDxWakeForestU

<https://www.youtube.com/watch?v=C8ckQB0Zy2o>

### Footnotes

<sup>[28]</sup> Dismantling Racism Works. (2021). *What is racism? Racism defined.* <https://www.dismantlingracism.org/racism-defined.html>

## WHITENESS

“Whiteness is a 500-year-old colonial construction originally legitimating the exploitation and genocide of Indigenous peoples in the Americas and the subsequent enslavement of Africans traded to America” (p. 104) and today is category of analysis, a mode of lived experience, and a cultural narrative and system of interlocking hierarchies. <sup>[29]</sup>

As a category of analysis, whiteness ensures cultural, social, and institutional privilege and power for ‘white’ people promoting lived experiences of superiority and entitlement” (p. 104) . ‘White’ is not biological but rather a “social construction and contested identity” ... recreated by social mechanisms and/or legislative processes and is used to maintain dominance (p. 177). <sup>[29]</sup>

As a model of lived experience, whiteness is a worldview and social location and reinforces

“conscious and unconscious attitudes of white superiority, arrogance, and privilege” based on assumptions of superiority and entitlement, and on overt and covert perpetuated racism. (pp. 177-178)

<sup>[29]</sup>

Whiteness is also a “cultural narrative and system of interlocking hierarchies” and is the basis for the dominant culture and the dominant structure. Whiteness has ensured that “power, resources, and privilege have remained tethered to ‘white’ people. ‘White’ culture or the “dominant unquestioned standards of behaviour and ways of functioning embedded by the vast majority of institutions are perceived as normal, and operate as invisible”, and are maintained through institutional protection (p. 180).<sup>[29]</sup>

### Additional insights

Ahmed, S. (2007). A phenomenology of whiteness. *Feminist theory*, 8(2), 149-168.

<https://journals.sagepub.com/doi/pdf/10.1177/1464700107078139>

Baird, R. P., (2021). *The invention of whiteness: the long history of a dangerous idea*. The Guardian.

<https://www.theguardian.com/news/2021/apr/20/the-invention-of-whiteness-long-history-dangerous-idea>

Emory University. (2017). *Whiteness: The Meaning of a Racial, Social and Legal Construct*

<https://www.youtube.com/watch?v=mWsvx-ZakBQ>

McKesson, D. (2018). *DeRay McKesson on Whiteness, White Supremacy, and Privilege* | NowThis

<https://www.youtube.com/watch?v=3phiX0mparw>

Smithsonian National Museum of African American History and Culture. *Whiteness*.

<https://nmaahc.si.edu/learn/talking-about-race/topics/whiteness>

Wise, T. *Tim Wise Part 3 - The History of Whiteness* <https://www.youtube.com/watch?v=dfJAp7NwgVA>

### Footnotes

<sup>[29]</sup> Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.

## REFERENCES

- Bizumic, B., Monaghan, C., & Priest, D. (2021). The return of ethnocentrism. *Political Psychology* Dec2021 Supplement S1, Vol. 42, pp. 29-73
- Carbado, D. W. (2002). Straight out of the closet: Race, gender, and sexual orientation (pp. 221-242). In Valdes, F., Culp, J. M., & Harris, A. P. (Eds.). *Crossroads, Directions and A New Critical Race Theory*. Temple University Press.  
<http://www.jstor.org/stable/j.ctt14bt00p>
- Case, K.A. (2013a). "Beyond diversity and whiteness: Developing a transformative and intersectional model of privilege studies pedagogy." In K. Case, ed., *Deconstructing Privilege: Teaching and Learning as Allies in the Classroom*, 1-14. New York: Routledge.
- Dismantling Racism Works. (2021). *What is racism? Racism defined*.  
<https://www.dismantlingracism.org/racism-defined.html>
- Eisler, R. (2015). Human possibilities: The interaction of biology and culture. *Interdisciplinary Journal of Partnership Studies*.1.  
<https://pubs.lib.umn.edu/index.php/ijps/article/view/88/81>
- Friere, P. (1994 [1970]). *Pedagogy of the oppressed*. (2<sup>nd</sup> ed.). New York: Continuum Press
- Goldstein, K. (2018, May 16). *The open secret of anti-mom bias at work*. The New York Times.  
<https://www.nytimes.com/2018/05/16/opinion/workplace-discrimination-mothers.html>
- Goldstein, K. (2018, December 6). *I was a Sheryl Sandberg Superfan then her "Lean in" advice failed me*. Vox.  
<https://www.vox.com/first-person/2018/12/6/18128838/michelle-obama-lean-in-sheryl-sandberg>
- Haber, M. (2018). The new activist non-profits: Four models breaking from the Non-Profit Industrial complex. *U. Miami L. Rev.*, 73, 863.  
[https://heinonline.org/HOL/Page?handle=hein.journals/umialr73&div=28&g\\_sent=1&casa\\_token=Db0z9BahAWUAAAAA:ml2D74ut83wGRbjVvH\\_3fsnLcFSkvNRmtfLMiU8cx1pvAGV\\_Q77\\_rU8DHbVYyMA2IRlj1IpMw&collection=journals](https://heinonline.org/HOL/Page?handle=hein.journals/umialr73&div=28&g_sent=1&casa_token=Db0z9BahAWUAAAAA:ml2D74ut83wGRbjVvH_3fsnLcFSkvNRmtfLMiU8cx1pvAGV_Q77_rU8DHbVYyMA2IRlj1IpMw&collection=journals)
- Hankivsky, O. (2014) *Intersectionality 101*. The Institute for Intersectionality Research & Policy, SFU  
[https://web.archive.org/web/20170423171506/http://www.sfu.ca/iirp/documents/resources/101\\_Final.pdf](https://web.archive.org/web/20170423171506/http://www.sfu.ca/iirp/documents/resources/101_Final.pdf)
- hooks, b. (1992). Homeplace: A site of resistance. In b. hooks. *Yearning: Race, gender, and cultural politics* (pp. 41-50). Boston: South End
- hooks, b. (2004). *The will to change: Men, masculinity, and love*. Atria Books
- hooks, b. (2013, October 28). *Dig deep: Beyond lean in*. The Feminist Wire.  
<https://thefeministwire.com/2013/10/17973/>
- Jones, C. & Slater, J. (2020). The toilet debate: Stalling trans possibilities and defending 'women's protected places'. *The Sociological Review Monographs*, 2020, Vol. 68(4), pp. 834-851.
- Kenney, M. R. (2001). *Mapping gay LA: The intersection of place and politics*. Philadelphia: Temple University Press
- Kivel, P. (2004). *The ruling class and the buffer zone*.  
<http://paulkivel.com/wpcontent/uploads/2015/7/ulingclassandbufferzone.pdf>
- Kivel, P. (2017). Social service or social change? In Incite! (Eds.) *The revolution will not be funded* (pp. 129-150). Duke University Press.  
<https://sfonline.barnard.edu/navigating-neoliberalism-in-the-academy-nonprofits-and-beyond/paul-kivel-social-service-or-social-change/0/>
- Lean In. (n.d.). *Lean in*. <https://leanin.org/>
- Leblanc, S., Thélusma F., Bernier, J. (2011). *From theory to action: Integrating gender in government, community organizations, and international development organizations*. Atlantic Centre of Excellence for Women's Health  
[https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/acewomenhealth/Workshops/ACEWH\\_women\\_world\\_sgba\\_pres\\_fr\\_eng\\_no\\_graphics.pdf](https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/acewomenhealth/Workshops/ACEWH_women_world_sgba_pres_fr_eng_no_graphics.pdf)
- Moon, D. G., & Holling, M. A. (2020). White supremacy in heels: (White) feminism, white supremacy, and discursive violence. *Communication and Critical/Cultural Studies*, 17(2), 253-260.  
<https://doi.org/10.1080/14791420.2020.1770819>
- Mullaly, B. & West J. (2018). *Challenging oppression and confronting privilege: A critical approach to anti-oppressive and anti-privilege theory and practice* (3<sup>rd</sup> ed.). Don Mills, ON: Oxford University Press.

- Pierce, A. (2015, July 6). *"Leaning in" won't liberate us*. National Organization for Women.  
<https://now.org/blog/leaning-in-wont-save-us/>
- Samimi, J. C. (2010). *Funding America's nonprofits: The nonprofit industrial complex's hold on social justice*. Columbia University.  
<https://academiccommons.columbia.edu/doi/10.7916/D8QC0DC7>
- Saulnier, C., Bentley, S., Gregor, F., MacNeil, G., Rathwell, T., & Skinner, E. (1999). *Gender Planning: Developing an Operational Framework for En-Gendering Healthy Public Policy*. Maritime Center of Excellence for Women's Health Dalhousie University.  
[https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/acewomenhealth/ACEWH\\_operational\\_frame](https://cdn.dal.ca/content/dam/dalhousie/pdf/diff/acewomenhealth/ACEWH_operational_frame)
- [work engendering healthy public policy OF.pdf](#)
- The Roestone Collective (2014). Safe space: Towards a reconceptualization. *Antipode*, Vol. 46, No. 5, pp. 1346-1365.
- Wehbi, S. (2013). Challenging international social work placements: Critical questions, critical knowledge. In Coates, J., Hetherington, T., Gray, M., *Decolonizing Social Work*. Burlington: Routledge (pp. 223-228)
- Williams, M. (2020, August 25). *How white feminists oppress black women: When feminism functions as white supremacy*. Chacruna.  
<https://chacruna.net/how-white-feminists-oppress-black-women-when-feminism-functions-as-white-supremacy/>

## **Appendix B Detailed Roundtable Agendas**

### January 2022 Roundtable

- Project introduction
- Roundtable goals
  - **Increase shared understanding** of gaps, barriers, assets and action steps for addressing gender equity in Kamloops
  - **Encourage collaboration** among organizations serving women and gender diverse people
  - **Streamline the services** that focus on women and gender diverse people
- Themes so far
  - Personal, organizational, and societal impact - “sphere of influence”
  - Deep mindsets and culture as root cause
  - Concerns on level of inequity in Kamloops and discrimination based on race and gender identity
- Co-created safe container feedback poll



### Co-created Safe Container, January 2022

- Key Terms: Equity vs Equality, Intersectionality, Privilege, Ethnocentrism, Dominator Culture
- Introducing conditions for systems change framework
- Identifying how inequity and inequality shows up in the workplace
- Identifying barriers and facilitator for change for gender equity

### February 2022 Roundtable

- Project overview
  - Goal: **support systems change** to address gender equity in Kamloops and area
  - Focus on **service provision in Kamloops**, and acknowledgement of other components
  - Seek to **address the root causes/ systemic barriers** getting in the way of gender equity, rather than seeking to change cis-women, femme-identified and non-binary people to adapt to discriminatory systems
- Introduction to theory of change



- Share back findings from first roundtable: Facilitators for change in Kamloops and area
  - Workplace policies, practices and culture
  - Housing and shelter
  - Justice system
  - Safety
  - Service availability and approach
  - Funder relations and allocation
  - Post secondary culture and practices
  - Discrimination and dominator culture
  - Gender norm mindsets, policies and practices
- Rating activity: facilitators for change impact and effort rating
- Open space activity: Identifying discussion topics for how change will happen
  - Boys and men education/ engagement
  - Shifting culture
  - Funding for trans folks
  - Places of belonging
  - Funding structures
  - Government policies
- Identifying how change will happen: break out room discussions
  - What assumptions are you making about why your strategies / activities will work? What evidence is there that this strategy will work?
  - Is there a metaphor that helps to explain how change will happen?
  - How will you identify that your theory is proving true?

### ***March 2022 Roundtable***

- The vision for gender equity: mentimeter activity
  - What does success look like for this work? What would Kamloops be like if we achieved gender equity?
- Presenting garden metaphor theory of change
  - Feedback on metaphor
- Strategy overview and breakout room discussions
  - Education and mindset shifts
  - Policy and culture change in the workplace
  - Intersectionality and decolonization
  - Support for trans and gender diverse
  - Support for boys/men
- Update on arts-based engagement

## **Appendix C Gender Equity Community Art Initiative Magazine**

[https://www.canva.com/design/DAE9HYNGbnE/wMyq16M9K1LirSrPmwW7TQ/view?utm\\_content=DAE9HYNGbnE&utm\\_campaign=designshare&utm\\_medium=link2&utm\\_source=sharebutton](https://www.canva.com/design/DAE9HYNGbnE/wMyq16M9K1LirSrPmwW7TQ/view?utm_content=DAE9HYNGbnE&utm_campaign=designshare&utm_medium=link2&utm_source=sharebutton)