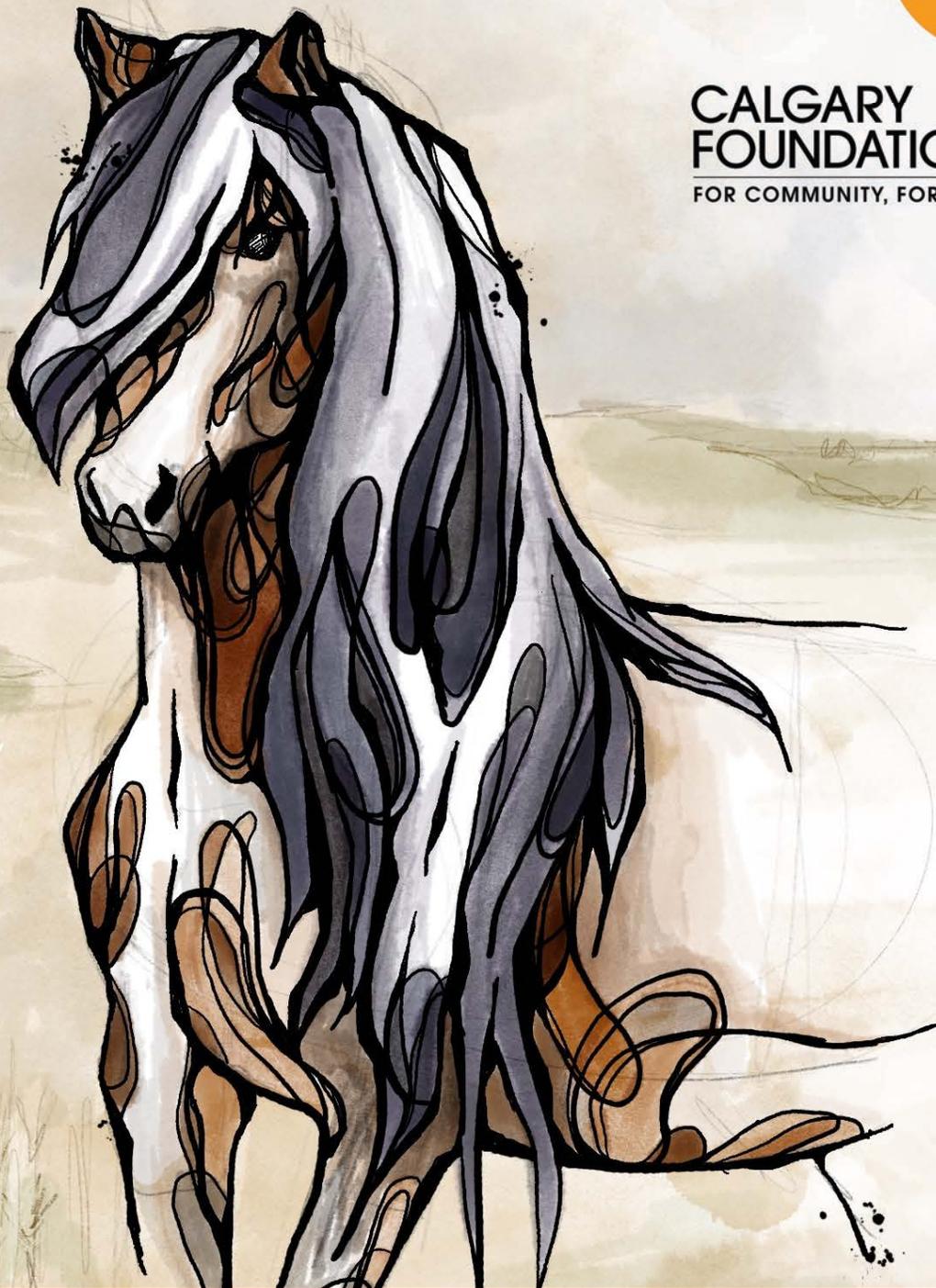




CALGARY
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FOR COMMUNITY, FOREVER



IMPACTS OF INTERGENERATIONAL TRAUMA

SESSION FOLLOW UP

CONTINUED STEPS

Session Summary

These brief notes will reflect dialogue that transpired in our session, along with occasional links relevant to the content shared.

Self-Directed Learning

You will notice space provided throughout the workbook to engage with the session content through levels of self-directed learning.

Self-directed learning opportunities may come in the form of questions that can be used as journaling prompts or discussion questions, and are framed in ways that will encourage you to use a lens of systems thinking.

We share these as examples of some of the ways we have explored our individual and organizational learning journey on the path of reconciliation. We feel it is always important to incorporate a level of self-directed and personal learning.

Continued Learning

Continued learning links are relevant to the content that is shared in the session, as well as places to start to take the context deeper.

These are suggestions of the places we have started when exploring a deeper commitment to strengthening our understanding of the impacts of intergenerational trauma and the context that is necessary to bring messages of truth into our hearts. These are simply suggestions of the places to start with your self-directed and continued (un)learning, and it is encouraged to be done alongside intentional relationship building.

Disclaimer

This material was designed to support a facilitated process. We kindly ask that you not distribute or reproduce this material, in whole or in part, without the prior written consent from Tim Fox.

Please contact Katie MacDonald if you have any questions or would like to have this dialogue facilitated:

kmacdonald@calgaryfoundation.org

ACKNOWLEDGEMENT OF LAND



In the spirit of respect, reciprocity and truth, we honor and acknowledge Moh'kinsstis and the traditional Treaty 7 territory and oral practices of the Blackfoot confederacy: Siksika, Kainai, Piikani as well as the Îyâxe Nakoda (comprised of Chiniki, Wesley, and Bearspaw) and Tsuut'ina nations. We acknowledge that this territory is home to the Métis Nation of Alberta, Region 3 within the historical Northwest Métis homeland.

Finally, we acknowledge all Nations, Indigenous and non, who live, work and play and help us steward this land, honour and celebrate this territory. This sacred gathering place provides us with an opportunity to engage in and demonstrate leadership on reconciliation.

A CONTINUOUS PROCESS

- Break down the scripted acknowledgement and get ready to go off-script.
- Build an understanding of what you are acknowledging: Traditional lands, territories, bioregions, ancestral lands, unceded territory, treaties.
- Build an understanding of who you are acknowledging: Don't pan-indigenize– there is a diversity within First Nations, Inuit, and Metis communities.
 - Pan-Indigenizing - a perspective that Indigenous people are one homogeneous group. "Indigenous culture" is too broad a term, considering the diversity that exists among the many Indigenous communities, nations, languages, cultures values and beliefs. Similarly, one Indigenous person does not speak for all Indigenous people" – [Treaty 7 Indigenous Ally Toolkit](#), pg. 4

LEARNING

Self-directed learning:

- Why is it important to strengthen our understanding of the distinct cultural identities that exist when we are offering a land acknowledgement? What can this tell us about the land and the peoples that stewarded this land?
- Consider the terminology that is used about Indigenous peoples and how we might increase our vocabulary to ensure we are not leaning solely on language that is pan-indigenizing.
- How can you incorporate such acknowledgements beyond the typical spaces you hear them in (i.e., beginning of a meeting)?

Some suggested places to start:

- Incorporate into your introduction of self.
- Add into an out of office e-mail when you are visiting a different territory.

Continued learning:

Double click on the learning links below:

- [Conversations with Leaders - Four Questions, with Senator Murray Sinclair](#)
- [Listening to History](#)
- [Mapping Native Lands](#)
- [Going Off Script](#)
- [Land Acknowledgements](#)
- [Beyond Territorial Acknowledgements](#)
- [Understanding Land Acknowledgement](#)
- [Métis homeland boundaries](#)
- [Terminology Guidelines & Definitions](#)
- [Terminology](#)

PRINCIPLES OF A BRAVE SPACE

Principles

We introduce these principles as a way to help set context of the space that participants are entering into. It is important to take time to acknowledge these principles to ensure we are creating an atmosphere that invites learning and unlearning that centers the wellbeing of ourselves and those around us.

We are **PRESENT** in the (virtual) room and with each other.

We are **OPEN** to new ideas, ways of thinking, and feedback.

We **LISTEN DEEPLY** and seek new knowledges and understanding

We are **CURIOUS** and hold a willingness to have our minds changed.

We bring **AWARENESS** to our biases, assumptions, and judgements.

We hold a space of **TRUST** and **CONFIDENTIALITY**.

We focus on **POSSIBILITY** and see obstacles as opportunities for learning.

We **ACKNOWLEDGE** and **APPRECIATE** each others gifts, strengths, and contributions.

We hold **BRAVE SPACE** for **COURAGEOUS** conversations.

We challenge **IDEAS**, not people.

We allow **DISCOMFORT** to lead your **GROWTH**.

We take **ACCOUNTABILITY** for our own learning; Knowledge Mobilization vs. Knowledge Extraction

In Action

Utilize the additional space to share how you would explain this principle in action.

Share specific quotes, examples, and resources that help ground these principles for you.

Are there any additional principles that you practice to hold space for yourself and others?

Continued learning:

- [AWARE-LA](#)
- [Racial Equity Tools](#)
- [AROC](#)
- [Calgary Anti-Racism Education \(CARED\)](#)

CONTEXT SETTING

In 2005 a class-action lawsuit was launched on behalf of the "First Nations, Survivor, Deceased and Family Class". In 2006 they agreed to settle their lawsuit out of court and sign the Indian Residential Schools Settlement Agreement (IRSSA) to begin a process of reconciliation with survivors of the residential school system. The agreement included a government apology, a reparation's program, and the creation of the Truth and Reconciliation Commission.

In 2007 the Truth and Reconciliation Commission was officially established. On June 11, 2008, Prime Minister Stephen Harper issued a public apology to Residential School Survivors in an attempt to address the government's role in the history of the Indian Residential Schools.

An important aspect was missing within this apology - and that was context. Context that the majority of Canadians did not have, and that would fail to address deeper roots, including the underlying attitudes and beliefs that perpetuate harmful stereotypes onto Indigenous Peoples and communities, and that are alive within the systems we are a part today.

This context is needed so that we can increase our knowledge and understanding of our shared history and what has brought us to these contemporary challenges and to these deficit statistics that we know today.

Throughout this context setting, keep in mind, how might you move this knowledge and understanding forward?

History matters. Social injustices matter. Context matters.

TRUTH & RECONCILIATION

Explore the findings from the **Truth and Reconciliation Commission**, including the **94 Calls to Action**.

What are other reports and findings that have been commissioned prior to the TRCs work? What work has followed? What does this tell us?

Some places you might start: **RCAP**; **MMIWG**



WHAT WE KNOW

Canada's Indigenous population is growing faster than the general population, increasing by 20.1% from 2001 to 2006.

Why does this matter?

- Indigenous population is part of the social and economic fabric of our economy
- This statistic, although old, the trend remains the same, with the Indigenous population being the fastest growing segment of our population, and the youngest.

We can no longer operate our systems in the status quo. It is time for a shift in the way we operate, and allow Indigenous paradigms of thought to influence this shift.

WHY DOES THIS MATTER?

There are big gaps facing populations that have not benefitted from settler-created systems, including the system of philanthropy.

The Indigenous population is the fastest growing population segment in the country, and we are called to consider what that means.

There's going to be an untapped human resource of Indigenous folks entering into the workforce in urban centers. And if you're a part of the human services sector, for example, that requires you as a system to shift and change.

What are you as an organization and sector doing to shift and change your practice that is more inclusive and provides a sense of belonging for this growing population?

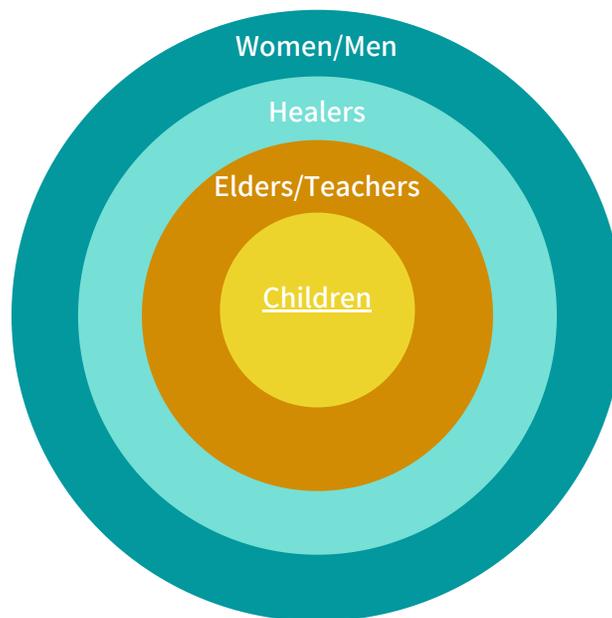


NOTES:

“The residential school issue is not about making others feel bad or guilty. This issue is about truth and understanding. Truth and understanding are two key ingredients that will lead to healing and reconciliation.”

- GARNET ANGECONEB, ELDER, RESIDENTIAL SCHOOL SURVIVOR

Traditional Community Structure



In western society what is perceived as the typical family structure is the nuclear family structure, however this structure does not resonate with the traditional community structure for Indigenous populations. This structure does not take into account the concept of community of kin.

A traditional kinship model is very wholistic, and is a structure that existed before contact. Decisions were made by consensus, which meant that you when a decision was made you agreed that your voice was heard to move forward.

The traditional structure goes beyond the biological connection we have to our parents and is extended to our aunts and uncles, our grandparents are considered as our parents, our cousins are our siblings.

Traditionally, children would be at the center of community – children are seen as the most sacred people in our community.

CONTACT

The Age of Reason was in full bloom at the time of contact and colonization of these lands.

"With this, you can begin to see the mind set of Europeans, especially the Spanish Catholics. You can imagine what the Church, Columbus and all those who followed, were thinking when they came upon more infidels/non-Christians. They had no qualms about committing atrocities on the Indians".

- Leroy Little Bear, 2017

Reconciliation and Canada's 150 Celebration: Indigenous Perspectives

Disruption occurred

Spirituality was discounted – Indigenous paradigm was not measurable by these standards.

This was the beginning of a divergence from the Indigenous worldview, which fundamentally seeks not to own or control, but to coexist with and steward the land and nonhuman forms of life.



NOTES:

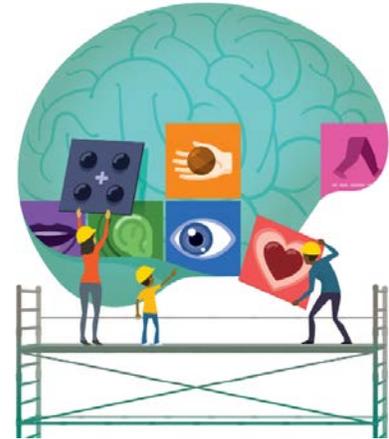
BRAIN ARCHITECTURE

To better understand the impacts of intergenerational trauma it is important to keep in mind how principles of neuroscience influence the developing brain, and what impacts may have occurred for Indigenous Peoples upon contact.

Contrary to popular belief, the structure of our brains as they develop in early childhood is determined by more than just our genes.

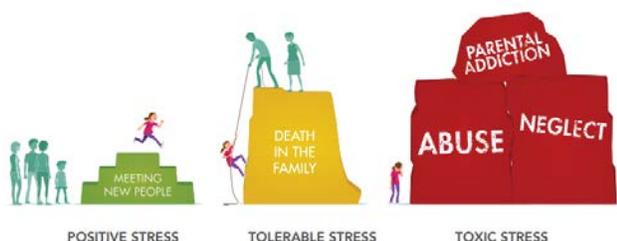
The experiences we have in the first years of our lives also affect the physical architecture of the developing brain. Because brains are built in stages, with more complex structures built on simpler structures, it's crucial to get the early years right.

Building better brains is possible by exposing children to positive, nurturing interactions at a young age. These positive experiences are the bricks that build sturdy brain architecture, leading to improved learning and behaviour as well as better physical, mental, and social wellbeing throughout life.



TOXIC STRESS

A force that disrupts brain architecture



Stress is one force that shapes brain architecture...

“Toxic stress” occurs when no supportive caregivers are around to buffer the body’s response to repeated negative experiences. Things that cause toxic stress may include abuse, neglect, parental addiction, violence outside the home, or chaotic environments.

Young children whose brain development has been disrupted by toxic stress are at a much higher risk for later physical and mental health problems, including addiction.

Resilience

A person’s experiences load up the resilience scale over the course of development. When toxic stress experiences outweigh positive supports, the scale can tip toward negative life outcomes like heart disease, depression, and addiction.

Anyone can become more resilient at any stage of life, but it’s easiest to build the foundations of resilience in early childhood. We can all play a role in providing the positive supports that help others become more resilient. We can even shift the scale’s balance point to favour positive outcomes.

LEVELS OF TRAUMA

In addition to understanding how trauma impacts the developing brain, we must also consider the varying levels of trauma that can be experienced, and what happens when trauma is experienced to an entire community.

Dr. Joe Solanto shares more about Intergenerational Trauma and Healing in three-parts linked in the numbers below.

1

SINGLE EPISODE EVENT

- Accident, disaster, assault, death.
- People have the ability to pull it together with support.

2

REPETITIVE ONGOING TRAUMA

- Hostage, kidnapping, chronic or severe neglect, history of physical/ sexual assault
- Greater fragmentation, harder to pull it back together, requires significant support.

3

INTERGENERATIONAL TRAUMA

- Epidemics
- Starvation
- Colonial subjugation
- Assimilation
- Acculturation
- Relocation
- Alcohol
- Residential school

Intergenerational/Multigenerational Trauma

When the effects of trauma are not resolved in one generation. When trauma is ignored and there is no support in dealing with it, the trauma will be passed from one generation to the next. What we learn to see as “normal” when we are children, we pass on to our own children... (i.e. sexual, physical abuse...)”

- Reclaiming Connections: Understanding Residential School Trauma Among Aboriginal People, 2005

Epigenetics – trauma genes are passed down

There is a complex interaction happening between experience and genetic predisposition, and this has an impact on the creation of a child’s brain foundations and the person’s subsequent lifelong behaviour.

COLONIZATION & OPPRESSION

"Colonization refers to the process of encroachment and subsequent subjugation of Indigenous people since the arrival of Europeans. From the Indigenous perspective, it refers to a loss of lands, resources and self direction and to the severe disturbance of cultural ways and values".

- New Directions, Aboriginal Women's Family Violence Treatment Program, 2006

POWERS OF INFLUENCE

Two key individuals that played a role in the trauma that would be inflicted on Indigenous families and communities:

John A. MacDonald

"Indian children should be taken away from their parents so as to eliminate their barbarian influence and expose the children to the benefits of civilization. The teacher has been sent out as an educational missionary to introduce cultural changes in Indian societies".

Dr. Duncan Campbell Scott

"Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and therefore rid us of the Indian problem."

There was strategic action and policies designed to advance assimilation of Indigenous people. Why Does this matter?

"This thought pattern "reinforce(s) this whole dichotomy, colonial dichotomy, of the savage and the civilized. The savage being Indigenous and the civilized being the colonial forces".

- Cindy Blackstock

INDIAN ACT

"The authors of the Indian Act described its purpose in terms of containment and transformation: Indigenous Peoples had rights promised by the Crown that predated Canada's existence, and the Act was designed to administer those rights in a way that would convince 'Indians' to surrender them in favour of 'enfranchisement' – becoming Canadians.

To that end, the Act enabled the residential school system, designed to cut Indigenous children off from their cultures and speed their assimilation.

"The great aim of our legislation," said John A. Macdonald in 1887, "has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change."

- Decolonizing the Indian Act



Notes:

DID YOU KNOW? The Indian Act for many years only allowed men to be elected and run in elections. The Indian Act Chief and Council system and larger aggregate groups such as tribal councils, provincial territorial organizations, and the national organizations have historically, and continue to be, dominated by men.

SOURCE: [YELLOWHEAD INSTITUTE RED PAPER: LAND BACK](#)

Enfranchisement - between 1876 - 1955 the Indian Act made it legally compulsory to be enfranchised for a variety of reasons. Until as recently as 1982, the legal status of First Nations women was affected by who they married.

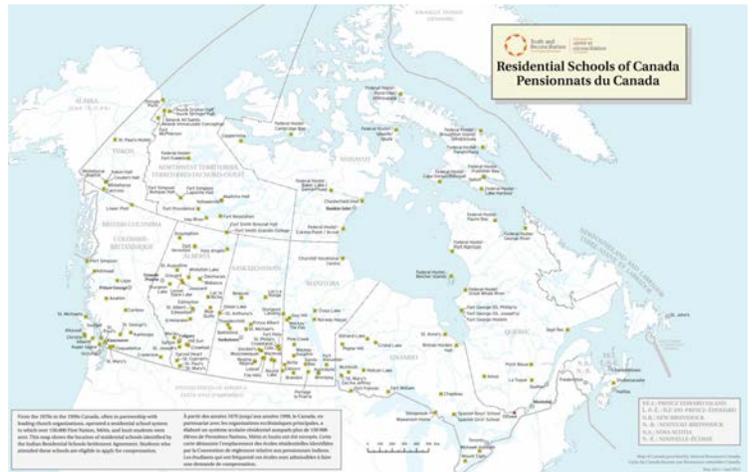
DID YOU KNOW? The Indian Act was developed over time through separate pieces of colonial legislation that would later be consolidated as the Indian Act, including the **Gradual Civilization Act of 1857**.

INDIAN RESIDENTIAL SCHOOL SYSTEM



Residential School attendance was made mandatory to Indigenous children age 5-15. In some cases RCMP would remove these children from their homes. Residential schools were a traumatic experience right from day one

Consider what is going on with regards to brain development at the ages of 5- 15. When the youth are leaving residential school, what tools are they given to thrive?



These youth were told to change. The families were told to change. This continues today. This is multigenerational – unresolved over generations, where harsh approaches were taken to ensure the loss of language, values, lifestyles.

60'S SCOOP

The Sixties Scoop is the catch-all name for a series of policies enacted by provincial child welfare authorities starting in the mid-1950s, which saw thousands of Indigenous children taken from their homes and families, placed in foster homes, and eventually adopted out to mostly white families from across Canada, the United States, and even as far as the United Kingdom.

Non-Indigenous child welfare authorities began apprehending Indigenous children long before the 1960s, but this organized, concerted effort to remove Indigenous children from their homes and communities happened throughout the 1960s and the 1980s.

WATCH: Separating children from parents: The 60s scoop in Canada

CONTINUED LEARNING LINKS:

[History of Residential Schools in Canada](#)
[Indian Residential School System in Canada](#)

LEARNING

"As a consequence of years and years of oppression and colonization, our Nations have experienced repeated traumas and continues to carry an intergenerational woundedness that contributes to the damaging use of alcohol, drugs, and other substances and unhealthy behaviors".

- Amber Dion 2011

There is an over representation of FNMI children, youth and adults in the sorrow systems:
Child welfare | Prison and probation | Historically low high school graduation rates | Unemployment

Self-directed learning

- How might we address and challenge deficit thinking paradigm that exists within our current systems and structures?
- At an organizational level, what might we need to consider about how our organizations operate, and how might we include Indigenous paradigms of thought and practice in our work moving forward? For example:
 - How can our organizations move beyond the mental health accesses offered through our workplaces/HR?
 - How can Indigenous paradigms be embedded into these policies?
 - How might this impact our grant making? Donor decisions? etc.
 - At an individual level, how might this deeper context help to reshape the narrative of Indigenous Peoples that we have been told?
 - What more do we need to understand about our own narrative and how might we move forward with our shared histories?

Continued learning

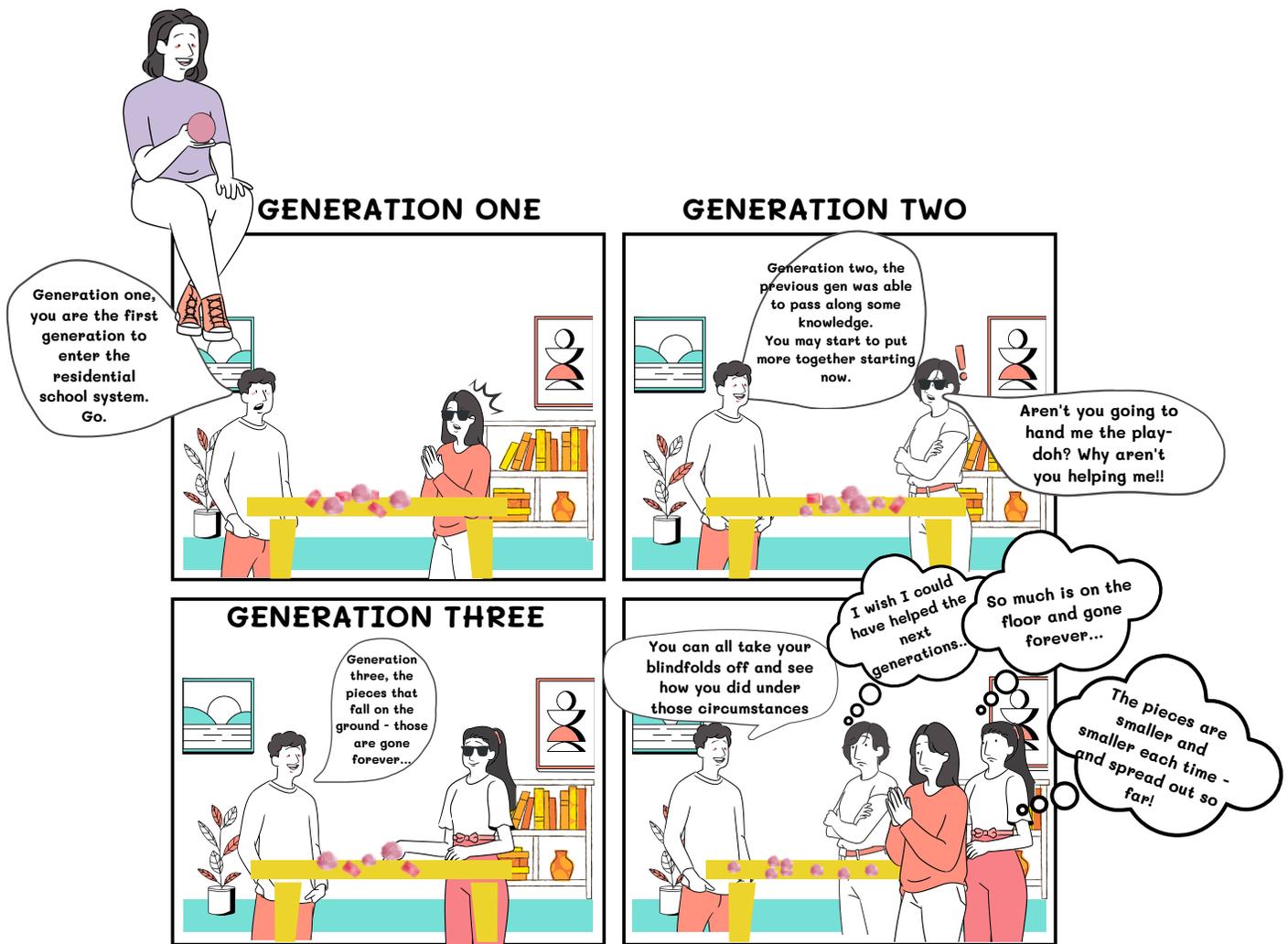
- [The Indian Act Said WHAT](#)
- [UBC First Nations & Indigenous Studies – The Indian Act](#)
- [Got Status? Indian Status in Canada, sort of explained](#)
- [A history of Indian and Northern Affairs Canada](#)
- [Why Indigenous children are overrepresented in Canada's foster care system](#)
- [Missing & Murdered: Finding Cleo](#)
- [Della's Story](#) [Virtual Escape Room from USAY]
- [Ohpikiihaakan-Ohpihmeh](#) (Raised Somewhere Else): A 60s Scoop Adoptee's Story of Coming Home
- [Legacy of Hope Foundation](#)
- [21 Things you may not know about the Indian Act](#)
- [True Spirit and Original Intent of Treaty 7](#)
- [Clearing the Plains](#)
- [Telling our Twisted Histories](#)
- [The Current: Murray Sinclair calls for inquiry into residential school burial sites, more support for survivors](#)
- [Free Brain Story Certification through an online module experience.](#)
- [Secret Life of Canada](#)
- [Talking Back to the Indian Act](#)
- [Facing History: Stolen Lives](#)
- [Canada's Genocide](#)
- [Indigenous Canada](#)
- [Intergenerational Trauma](#)
- [How can Settler's re-learn their ancestry and challenge settler colonialism?](#)
- [We Built a life from nothing: White settler colonialism and the myth of meritocracy.](#)
- [Why Can't You Just Get Over It](#)

PLAY-DOH EXERCISE

As you may recall, during the session we had walked through an experiential exercise to visualize the impacts of intergenerational trauma in relation to the residential school experience, and the connection to brain development during this time.

The Play-Doh Exercise is an experiential learning activity that was developed by Tim Fox and LeAnne Ireland as a way to visualize intergenerational trauma and the long lasting impacts that it causes. This experience is a facilitated exercise that should not be replicated without first consulting Tim and ensuring that the proper supports are in place.

The below depiction is intended to provide a space to recall the exercise and dedicate further time to reflect on these impacts.



PLAY-DOH EXERCISE

EXERCISE	DISCUSSION QUESTIONS	PARTICIPANT INPUT:
<ul style="list-style-type: none"> • Thank you to the volunteers that helped demonstrate the impacts of Intergenerational Trauma • The volunteers were asked to keep their eyes closed • Each volunteer was tasked to try and make the “play-doh” whole again and into a balanced ball. • The only other instructions given were that they are not allowed to use any support of the table, and once we say go they cannot ask questions. • Each person had limited time before they would have to pass it on to the next person [generation] • The last person cannot go back to the beginning to retrieve any pieces that may have been left behind, and pieces on the ground are gone forever. • In the scenario the facilitator acted as the influence of Colonization and Residential Schools 	<ul style="list-style-type: none"> • What influence did the facilitator have, as Residential Schools and Colonization, on the “play doh”? • If each person represents a new generation, what happened to the “play doh” as it was passed down • What was the last person able to do? • The facilitator took away pieces of the “play doh” so that the ball could never be whole again. This represents cultural traditions, practices, and protocols that will be lost forever because of these influences. Language is an example of this. • Does this provide new ways of thinking about Intergenerational Trauma? • Can you see any family traits, good or bad, that have been passed throughout your family lines? The depression? Holocaust? War? Etc.? 	

WHERE DO WE GO FROM HERE?

The Truth and Reconciliation Commission of Canada was mandated to learn the truth about what happened in the residential schools and to inform all Canadians about what happened in the schools.

The Commission documented the truth of what happened by relying on records held by those who operated and funded the schools, testimony from officials of the institutions that operated the schools, and experiences reported by survivors, their families, communities and anyone personally affected by the residential school experience and its subsequent impacts.

"Young people are going to be left with the challenge of reconciliation" - Senator, Murray Sinclair

Read the report, listen to the statements, and get familiar with the calls to action. Young people are ready for change. Be the parents and grandparents who are ready to have these conversations.

What can you do?

Commit to exploring and mobilizing your understanding of white privilege, allyship, and decolonization, in ways that prepare you to be in relationship with Indigenous Peoples.

Watch: Educating our youth



"Ask yourself....

Why should I get involved, I did not have anything to do with this piece of history? Because it isn't just about individuals, it is about systems. Think beyond the individual to shifts of power in social, economic and political systems. We need to explore our concept of "white privilege".

Derek Chewka Presentation, Blue Quills
College Intergenerational Trauma
Symposium
Edmonton AB, 2012

ACTIVE ALLYSHIP

Ally

Disrupting oppressive spaces by educating others on the realities and histories of marginalized people.

Accomplice

An accomplice works within a system and “directly challenges institutionalized/systemic racism, colonization, and white supremacy by blocking or impeding racist people, policies, and structures.”

Co-resistor

Standing together, as an ensemble, in resistance against oppressive forces and requires constant learning. It is combining theory and practice by establishing relationships and being deeply involved within a community that informs how one listens critically, understands an issue and influences the way they go about disrupting oppressive institutions and systemic systems.

SOURCE: TREATY 7 INDIGENOUS ALLY TOOLKIT

A SYSTEMS VIEW: Get to the root



SURFACE CULTURE

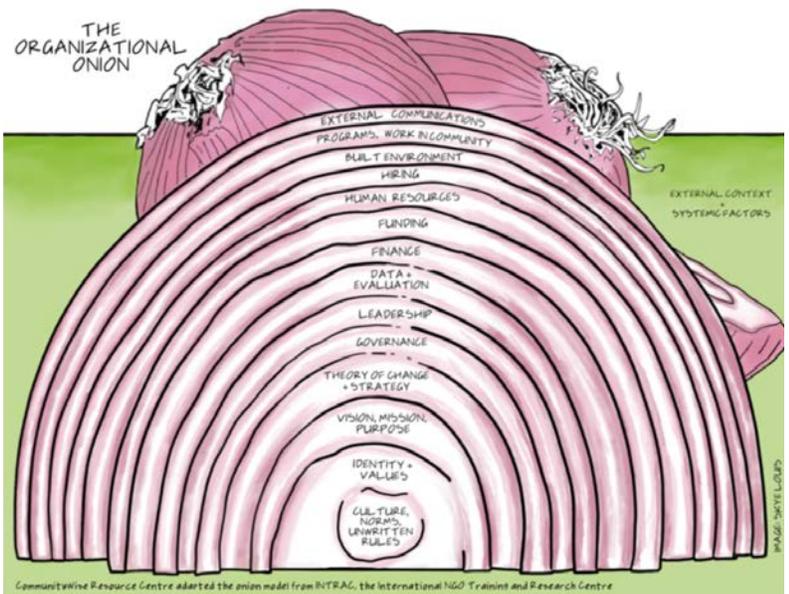
Observable patterns - low emotional impact on trust

SHALLOW CULTURE

Unspoken rules - high emotional impact on trust

DEEP CULTURE

Collective unconscious (beliefs/norms) - intense emotional impact on trust



ADAPTED FROM CULTURALLY RESPONSIVE TEACHING & THE BRAIN

LEARNING

Self-directed learning:

- What are the laws or policies that have contributed to intergenerational trauma amongst Indigenous people and their communities?
- How might your organization peel back the layers of the "organizational onion" and embed this knowledge and understanding? How can you and your organization be accountable to Indigenous people?
- What are the hidden beliefs and biases I [as an individual] hold, and where do they originate from? Who or what systems do these beliefs serve? Who benefits? Who does not?
- It is important to link colonial narratives to the biases and beliefs that we hold, and recognize that these narratives are used to justify the comfort of some over the discomfort of others.
- If you are still asking yourself what can you do next, the place to start is by asking yourself if you can say with 100% certainty that the people in your life know about this shared history, and if the answer is no, start there - with the people in your life - and begin the dialogue.
- It is important to link colonial narratives to the biases and beliefs that we hold, and recognize that these narratives are used to justify the comfort of some over the discomfort of others.
- If you are still asking yourself what can you do next, the place to start is by asking yourself if you can say with 100% certainty that the people in your life know about this shared history, and if the answer is no, start there - with the people in your life - and begin the dialogue.

Continued learning:

Double click on the learning links below:

- [Changing from the Inside Out](#)
- [White Privilege: Unpacking the Invisible Knapsack](#)
- [Unpacking the Invisible Knapsack](#)
- [Indigenous Ally Toolkit](#)
- [Treaty 7 Indigenous Ally Toolkit](#)
- [Decolonize First Workbook](#)
- [Indigenous Cultural Understanding Framework](#)
- [Imagining a Better Future: An Introduction to Teaching and Learning about Settler Colonialism in Canada](#)
- [AROC](#)
- [Decolonizing Wealth](#)



NOTES AND COMMITMENTS



AHA-MOMENT

SOMETHING YOU HAVE LEARNED...



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HEAD

QUESTIONS THAT YOU HAVE:

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HEART

VALUES TO HOLD ON TO THAT KEEP ME ON THE PATH OF WANTING TO FIND CREATIVE & NOVEL WAYS OF WORKING.

A light yellow rectangular area with a torn-edge effect, intended for writing values.

HANDS

ACTIONS I CAN TAKE THAT DEMONSTRATE MY COMMITMENT TO TRUTH, RECONCILIATION, AND DECOLONIZATION.

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RECONCILI-ACTION

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NOTES:

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