



VANCOUVER
LATIN AMERICAN
FILM FESTIVAL

Workplace Policy

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Section 1: Welcome to the Vancouver Latin American Film Festival!

Land Acknowledgement:

the Vancouver Latin American Film Festival is located in Vancouver, on the traditional, ancestral, and unceded territories of the ṣxʷməθkʷəyəməʔt təməxʷ (Musqueam), Skwxwú7mesh-ulh Temíxw (Squamish), and səlilwətaʔt təməxʷ (Tsleil-Waututh) Nations.

We know that the land acknowledgment is the first step in a long, but important, journey towards truth, reconciliation, and decolonization. To that end, we are committed to continuing to learn about the land we are on as well as how we are complicit in the lasting legacies of colonialism.

Message from Managing Director Valentina Acevedo Montilla:

VLAFF has long championed ethical, anti-oppression, and decolonial values, as embodied by our diverse and multicultural Board and staff. Our commitment to social justice is also reflected in the structure of the festival—from the development and pursuit of programming, to highlighting the work of underrepresented communities in sections such as ¡Activismo!, Indigenous Cinema, Queer Latinx, Canada Looks South (Latin-Canadian focus), Work in Progress; Afro Indigenous Voices, as well as equitable representation of women directors throughout the history of the festival, and ¡Así Suena! Music Nights, the latest addition to our programming, which showcases a diverse range of local Latine musicians and live performers.

We always want to ensure a fun, safe, and supportive experience for all involved with the festival, and with that in mind, VLAFF has always been open to changing and transforming to suit the ever-evolving needs of our communities. As a response to our changing needs as an organization, the festival has been going through an intense growth period to update our internal structures, policies, and procedures and be able to embrace a renewed way of operating that reflects those values of

inclusion, anti-racism, equity, justice and diversity that our programming, staff and Board already represent.

Thus, since 2020 the festival has been undergoing an internal restructuring that resulted in a shift to our management structure from a top-down structure into a circular model with two co-directors, myself as Managing Director, and Christian Sida Valenzuela as Programming Director. In addition, in 2020 we hired a 20th Edition Festival Director, Patricia de la Maza Labastida, along with our most diverse Programming team to date. Since then, we created and implemented an Action Plan that included establishing a Code of Conduct and Anti-Harassment Policy, as well as reviewing the society by-laws and AGM protocols, and holding open calls for new Board members. In 2022 we were thrilled to include four new members into the Board, who have all continued onto 2023.

We also believe in continuing education, as we view decolonization, inclusion and justice as ever-evolving work. To that effect, VLAFF's staff and Board is continuously learning and unlearning from some incredible mentors, including Natasha Toni, Elevate Inclusion Strategies, and Bakau Consulting. We are also thankful for the support that granting bodies have given us to engage in this important work, including the Canada Council for the Arts and City of Vancouver, who allowed us to engage in a deeper process of policy review and writing, which has resulted in this handbook, as a way of putting into words many of the actions and commitments that the festival has been taking and plans to continue taking in the future.

We're not perfect, but we are committed to continuously learn, improve and have greater accountability in our organization. We want to always do more for our community—in creating a festival that truly represents and reflects the creativity and spirit of the Latinx diaspora.

How we started:

Founded in 2003, the Vancouver Latin American Film Festival is a registered charitable organization with the mission to provide a forum for the promotion and exhibition of Latin American cinema in Vancouver. This 11-day annual festival encourages dialogue among cultures, and supports and celebrates the art of contemporary Latin American, Latin-Canadian, and Indigenous filmmaking.

The Vancouver Latin American Film Festival's mandate is the encouragement and appreciation of motion pictures as a medium of art, information and education.

Since 2003, the Vancouver Latin American Film Festival has provided audiences with the unique opportunity to watch inspiring and innovative films and interact with guest filmmakers from across Latin America and the diaspora.

Our Mission:

- Conduct a Film Festival for the purpose of educating and advancing the public's understanding and appreciation of Latin American cinema.
- Create a forum for the promotion and exhibition of Latin American cinema in Canada;
- Provide independent media artists with the opportunity to present and discuss their works with an engaged audience;
- Showcase the work of Latin-Canadian artists and filmmakers;
- Generate a network between the Canadian and Latin American film communities and promote artistic excellence;
- Promote cross-cultural understanding and dialogue, and enrich Canada's arts and cultural landscape.

Our Values:

The Vancouver Latin American Film Festival encourages people to come together to experience cinema created by artists from across Latin America and the diaspora, and to share stories and perspectives on the diverse aspects that shape our lives. We encourage respectful dialogue and debate to foster greater understanding and cross-cultural communication.

The Vancouver Latin American Film Festival is committed to providing a friendly, inclusive, and safe environment in which audience members, volunteers, staff, Board members, artists, festival guests, donors, and sponsors may comfortably and enjoyably participate. We are committed to Justice, Equity, Diversity and Inclusion (JEDI) principles and we do not tolerate harassment, discrimination, or abusive or threatening behaviour of any kind.

Equitable Employer Statement:

The Vancouver Latin American Film Festival is an equitable employer. There is equitable opportunity for all folks to apply to positions, inclusive of personal characteristics protected by the BC Human Rights Code such as but not limited to, indigeneity, race, colour, ancestry, place of origin, religion, marital status, family status, disability, carceral status, sex, sexual or romantic identity, gender identity or expression, or the age of that person or that group or class of persons. Moreover, we work to unlearn biases that may cause us to favour some candidates over others to better ensure equitable opportunities.

The Vancouver Latin American Film Festival is committed to providing employees with an equitable work environment free from discrimination and harassment. We seek to hire, train and engage people from diverse backgrounds, particularly those who experience systemic barriers. Employment decisions are based solely on the individual's qualifications, merit, and knowledge. At the Vancouver Latin American Film Festival, we see lived experience as a form of expertise. We consider lived experience as an integral part of candidates' qualifications, merit, and knowledge.

Equity means treating folks based on their needs. It differs from equality, where everyone is treated the same, regardless of need. Equal circumstances do not yet exist in our society, so the Vancouver Latin American Film Festival practices ethics of equity in all aspects of our organization. Systemic oppression in society has marginalized folks based on identity and culture, and we commit to countering these dynamics.

The work and voices of women; Black, Indigenous, and People of Colour; 2SLGBTQIA+ folks; people with disabilities; immigrants and knowledge keepers; cultural producers located in Latin America, as well as local creators; and folks with other marginalized experiences are strongly centered. We believe in resource sharing not just in so-called Canada, but through our continent.

Anti-Oppression Statement:

Anti-oppression is a lens and practice of noticing, naming, and dismantling oppression. We acknowledge that this is an umbrella term that encompasses all expressions of oppression (systemic and small scale) and that these barriers are interconnected and reinforce one another.

Since the Vancouver Latin American Film Festival operates within the larger society, oppression can unintentionally or intentionally present itself through policy, procedure, and our own biases. We commit to questioning and challenging our biases and listening to those with lived experiences. We commit to sitting with things that may feel uncomfortable as we work to better understand them. We also commit to changing our behaviour when we learn of any harm caused whether intentional or unintentional, as intentions do not mitigate harm.

We recognize that Black, Indigenous, and People of Colour (BIPoC) are disproportionately affected by systemic oppression and its effects. Intersectionality, coined by Kimberlé Crenshaw, explains how identities, cultures, and experiences overlap to create more discriminations and disadvantages.¹ Some examples of intersections include, but are not limited to:

- Race/Ethnicity
- Disability
- Sex
- Gender
- Class
- Citizenship
- Religion

¹ [Watch this TED Talk by Kimberlé Crenshaw on the Urgency of Intersectionality](#)

- Sexuality

With intersectionality in mind, the Vancouver Latin American Film Festival commits to taking proactive steps in minimizing harm to our team members and the wider community, especially to Folks living at intersections that are marginalized by society. This statement on anti-oppression encompasses all aspects of our day-to-day operation and guides all of our policies and procedures.

Privilege and Power:

Privilege* and power* play an important role in oppression, as they determine who is favoured by society and who is not; who is protected from harm and who is subjected to it. Oppression thrives on the unequal distribution of power. It also thrives on the belief that power is in limited supply.

We commit to examining our own privilege and power.

This can include asking questions like:

- Are our experiences centered and seen as valid?
- Do we benefit from others?
- Are we influential?
- Are our voices heard?
- Are we ignorant of others' experiences?
- Do we often get things that are not earned just by how we look?

By asking ourselves these questions, we aim to acknowledge our own power and privilege and work to better distribute these powers.

***Definitions:**

Power is defined as the ability to control circumstances for oneself or others. Power allows one to act and have things go accordingly to one's desired outcome. Power is not inherently bad, but rather, can be reframed to enact positive change and equity. However, when power is distributed unevenly, there is ample room for harm.

Privilege is defined as protection from discrimination based on an identity category. Privilege exists in many ways. Someone may carry privilege in one arena, but not in another.

- Example: While a white person may have grown up poor and may not identify as having privilege, their lack of money was not **because** of their whiteness. Thus, they carry white privilege or protection from discrimination on the basis of race. This same person may have lacked **class** privilege.

Call-ins and Call-Outs:

We believe in holding ourselves accountable. Sometimes this means being called *in* when our outlooks, actions, or interactions don't match the organization's core values of justice, equity, and inclusion.

The Vancouver Latin American Film Festival empowers our team members to prioritize call-ins where possible. All our call-ins come from a place of compassion, empathy, and understanding that we are all learning.

Call-ins vs Call-outs

***Calling in** refers to drawing someone's attention to their behaviour, and contextualizing it so that they understand the harm and are welcomed *into* shared knowledge. By learning about *why* their behaviour was harmful, they can assess how to do better and mediate the harm caused.

Call-ins provide an opportunity and space to dive in deeper. It works when there is true collaboration and a desire to learn and understand. It is based on clarifying intentions and moving past assumptions.

Tips on how to call in team members:

- Allocate enough time and a safe and private space to talk
- Focus on how to call out the behaviour and not the person
- Ask open-ended questions - how, why, what, when, who
- Treat call-ins as an opportunity to reflect

Calling in also expends emotional labour*, which marginalized folks are expected to practice at disproportionate rates. While call-ins will be prioritized where possible, marginalized folks will not be tone-policed* if ***call-outs** become necessary.

Call-outs may be necessary in the following exemplary cases (this list is non-exhaustive):

- You are setting a boundary at that moment to let someone know their actions/words are not acceptable
- You need to interrupt to prevent further harm
- Folks have ignored call-ins and have chosen to remain closed off to growth
- Folks continue to perpetuate the same harm
- Multiple folks have experienced harm from the same person, and the harm is profound enough to make a generous call in emotionally impossible

Call-outs can feel personal and may not be the most effective standard for us to set, as it may instill fear and tension if that is our default way to name harmful behaviour. However, call-outs are still acceptable and folks who do call out will still receive support.

***Definitions:**

Calling in, coined by Ngoc Loan Tran in 2013, is an alternative to calling out. Rather than calling out problematic, harmful, or microaggressive behaviour, calling in compassionately invites the antagonist to examine their behaviour and its impacts, reflect, and learn from it. Calling in is an act of community care; demanding accountability and respect for all.

Emotional Labour, coined by Arlie Hochschild in 1983, is the process of managing feelings and expressions to fulfill the emotional requirements of a job or appease someone in a position of organizational or societal power and privilege. It often disproportionately impacts marginalized folks who are expected to remain calm, gentle, and pleasant in the face of oppression.

Tone Policing is a tactic whereby someone dismisses the ideas and sentiments being communicated when they are perceived to be conveyed with emotions such as anger, frustration, or impatience. Tone policing contributes to racist tropes like the Angry Black Woman stereotype, or the Sassy Latina stereotype, and therefore is harmful in that it limits the emotional scope for many folks who may fear reinforcing an existing stereotype.

Section 2: Policy

1 Commitment to Inclusivity Policy

1.1 The Vancouver Latin American Film Festival is committed to cultivating a space where everyone feels welcomed, respected and valued, because of who they are and where they come from. Our commitment, above all, is to approach each relationship within the organization through an intersectional feminist lens and to honour and celebrate the unique lived experiences of each person.

1.2 In leading through an intersectional feminist lens, we recognize and affirm that some may have fewer advantages, and experience more harm, than others. Additionally, as a result of the interconnected nature of systems of oppression, we understand that many people are impacted by multiple systems simultaneously. At the Vancouver Latin American Film Festival, we will endeavour to look for ways to empower marginalized staff, volunteers, and patrons.

1.3 The Vancouver Latin American Film Festival works to create a safe-enough space for our employees, our volunteers, our patrons, and the wider community. A safe-enough space is where:

1.3.1 You are valued as your whole and authentic self including sexual and/or romantic identity, gender expression, gender identity, background, marital status, ethnic origin, and other identities and lived experiences.

1.3.2 You can voice your opinions and feelings freely without the fear of reprisal. We encourage the exploration of different ideas and viewpoints.

1.3.3 Everyone is heard and listened to – Your voice matters!

1.3.4 In all interactions we aim to share and co-create our rules of engagement so everyone knows their rights and responsibilities.

1.3.5 Accessibility needs, visible and invisible, are respected and accommodated.

1.3.6 Cultural beliefs and practices are celebrated and respected.

1.3.7 Your lived experiences are recognized and honoured.

1.3.8 A place that examines and questions bias.

1.3.9 Clear and accessible language is used.

2 Anti-Oppression Policy

2.1 The purpose of the Vancouver Latin American Film Festival Anti-Oppression Policy is to:

- Promote and maintain a workplace that is inclusive, accessible, and actively working towards anti-oppression
- Outline our commitment to examining systemic oppression
- Outlines procedures for reporting and addressing instances of oppression

2.2 The Vancouver Latin American Film Festival is committed to removing systemic and institutional barriers that certain people in our society face due to oppression.

2.2.1 The Vancouver Latin American Film Festival knows oppression can be both overt and covert as well as systemic and interactional. Because of this, it can be hard to name and identify.

2.2.2 Breach of this policy will result in the same procedures as found in Incident Reports & Conflict Resolution.

2.3 This policy applies to all the Vancouver Latin American Film Festival staff, Board and committee members, contractors, volunteers, and patrons.

2.4 This Policy applies to all policies, procedures, and interactions conducted in-person, in writing, by telephone, by email, and through social media in any work-related environment, including:

- the Vancouver Latin American Film Festival offices and buildings;
- Any location where activities of the Vancouver Latin American Film Festival are being carried out;
- Official and unofficial work-related social functions;
- Work-related conferences or training sessions;
- Work-related travel

2.5 This Policy also applies to all internet and social media posts and interactions that may have an impact in the workplace.

2.6 Definitions

- **“Anti-Oppression”** includes the strategies, theories, actions, and practices that actively challenge systems of oppression on an ongoing basis in one's daily life and in social justice/change work. Anti-oppression work seeks to recognize the oppression that exists in our society and attempts to mitigate its effects and eventually equalize the power imbalance in our communities.
- **“Intersectionality”** coined by the legal scholar Dr. Kimberlé Crenshaw in 1989 describes the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups. Intersectionality is important in understanding the multiple and layered ways of discrimination and oppression some communities face.
- **“2SLGBTQIA+”** is an acronym for Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Transsexual, Queer and Questioning, Intersex, Asexual, Plus People.

- **“Oppression”** is defined as intentional or unintentional discriminatory behaviour towards an individual or a group of people. It involves placing restrictions on these persons by an individual or a group who has more power. It results in these persons not being able to compete fairly with other groups and being devalued while the individual or group retains their power.

2.7 the Vancouver Latin American Film Festival recognizes and understands that eliminating oppression will take time. We commit to:

- Learning and examining how oppression might show up at the Vancouver Latin American Film Festival
- Reviewing policies and procedures from the lens of anti-oppression
- Ensuring materials, training, and services provided are inclusive and accessible
- Addressing issues of oppression that arise

2.8 the Vancouver Latin American Film Festival commits to recognizing that Black folks, Indigenous persons, people of colour, members of the 2SLGBTQIA+ community, and people with disabilities are disproportionately affected by the unequal distribution of power in our society.

2.8.1 We recognize and understand the concept of intersectionality which states that persons who are subject to oppressive barriers may face more than one sort of oppression due to the intersecting groups they belong to. For example, An Indigenous person who also has a disability faces more barriers.

2.8.2 We commit to examining policies, procedures, and any conflicts through the lens of intersectionality.

2.9 Addressing Oppression

2.9.1 The procedure for addressing an oppression-related issue or complaint is the same as outlined in Incident Reporting & Conflict Resolution.

2.9.2 The Non-Retaliation policy is also the same.

2.9.3 This Policy is in addition to, and not in substitution for, any rights individuals may have under the *BC Human Rights Code*.

3 Zero-Tolerance Policy

3.1 The Vancouver Latin American Film Festival is committed to being a harassment-free space for employees, patrons, and the community. Everyone is to be treated with dignity and respect. The zero-tolerance policy extends to any issues that might happen inside the workplace or away from the workplace during or after working hours if a connection to the employment relationship exists.

3.2 No one should be discriminated against based on but not limited to: ethnicity, religion, sexual or romantic identity, gender identity, gender expression, disability, class, or background. Discrimination may take on forms like but are not limited to:

3.2.1 Verbal or written slurs

3.2.3 Lack of advancement as well as demotion and termination of employment due to identity or other personal characteristics

3.2.4 Wage gap due to identity or other characteristics not associated with qualifications

3.2.5 Exclusion

3.2.6 Microaggressions

3.2.7 Stereotyping, racial profiling, and labelling of persons

3.2.8 Cultural appropriation and mocking of sacred traditions

3.3 The Vancouver Latin American Film Festival does not tolerate harassment of any kind. Harassments can happen in person or online. Harassment can take the forms of but is not limited to:

3.3.1 Verbal Harassment

3.3.1.1 Yelling

3.3.1.2 Gossiping

3.3.1.3 Gaslighting

- 3.3.1.4 Slurs or threats
- 3.3.1.5 Unfair or inaccurate criticism

3.3.2 Physical harassment

- 3.3.2.1 Disrespect of personal space (coming too close after being told not to)
- 3.3.2.2 Physical violence (hitting, kicking)
- 3.3.2.3 Threat or intent to cause harm
- 3.3.2.4 Any destruction of property belonging to the Vancouver Latin American Film Festival, our employees, patrons, stakeholders, or the community

3.3.3 Sexual Harassment

- 3.3.3.1 Sexually advancing comments or gestures with actual or implied work consequences
- 3.3.3.2 Jokes with sexual connotations, unwelcome remarks of a sexual nature, or sexual insinuation
- 3.3.3.3 Sharing images or videos of a sexual nature or nudity either of oneself or others
- 3.3.3.4 Sexually explicit language
- 3.3.3.5 Unwanted physical contact such as touching, hugging, patting, or pinching
- 3.3.3.6 Physical assaults of a sexual nature

3.3.4 Psychological Harassment

- 3.3.4.1 Gaslighting
- 3.3.4.2 Isolating or exclusion
- 3.3.4.3 Spreading rumours, gossip, or inaccurate information
- 3.3.4.4 Minimizing or trivializing

3.3.5 Online Harassment

- 3.3.5.1 Sending threatening emails or messages
- 3.3.5.2 Sharing humiliating videos, images, messages, or stories
- 3.3.5.3 Non-consensual distribution of images or videos

3.3.5.3 Spreading gossip over social media, internal chat networks, emails, or messages

4 Incident Reporting & Conflict Resolution Policy

4.1 At the Vancouver Latin American Film Festival we approach every conflict situation with vulnerability, respect, honesty, and through an intersectional and anti-oppressive lens. We understand that although a part of everyday life, because of power dynamics that result from systemic inequities, workplace conflicts can be difficult to address. We are committed to creating a healthy and positive attitude towards conflict resolution. We encourage and will facilitate the resolution of conflicts when they arise so as to minimize the likelihood of disruptions to working relationships and to keep our workplace safe-enough and respectful.

4.2 Informal Resolution

The Vancouver Latin American Film Festival encourages conflicts to be resolved informally before reaching an official complaints procedure. The Managing Director of the Vancouver Latin American Film Festival will support staff, volunteers, or patrons in the informal process where possible. Informal procedures and resolutions will not be recorded.

Ways of informal conflicts resolutions can be:

- A conversation between those involved in the conflict without documentation or facilitation from the Managing Director or any other staff/volunteers
- A resolution via email
- A verbal agreement

4.3 Mediation

If a conflict is unable to be resolved through informal processes, the Vancouver Latin American Film Festival will utilize mediation as a formal resolution process, where possible.

Mediation at the Vancouver Latin American Film Festival will come from a place of anti-oppression and decolonization, as we are fully aware of the deeply colonial roots of modern mediation practices. In pursuit of this, we will be vigilant and attentive to where bias and privilege may show up in dialogue. Mediation sessions will not be recorded and what is discussed is confidential. The mediator does have the right to submit a report of the agreements reached to supervisors or the President of the Board for any further discussions.

Effective mediation looks like:

- Allowing each participant to speak without interruption or judgment
- Actively listening
- Communicating using neutral language
- Using “I” statements rather than “you” e.g “I feel unheard when...” instead of “you don’t listen to me”
- Demonstrating empathy and understanding
- Finding common ground
- Creating a safe space to work through the conflict

4.3.1 Mediation Process

The mediation process at the Vancouver Latin American Film Festival will be conducted by the Managing Director and two others. If the Managing Director is involved in an issue, another person will lead the mediation.

4.3.1.1 If the situation cannot be resolved internally, the Vancouver Latin American Film Festival will seek an external mediator with a background in equity, inclusion, and anti-oppression who is cognizant of the ways in which privilege, power, and bias manifest in mediation dialogue. These include instances such as:

- When potential legal issues are involved

- When the Managing Director and other staff do not have the time or training to conduct the conflict resolution processes needed
- The conflict is a recurring issue

4.4 Conflict between Coworkers

Below is the procedure for resolving conflict between employees and/or volunteers:

4.4.1 An issue is brought directly to the Managing Director

4.4.2 A conflict resolution committee is formed with the Managing Director, and two designated persons who are not involved in the conflict

4.4.3 The conflict resolution committee has fourteen days to form and begin the process from the date it is brought to the attention of the Managing Director

4.4.4 The conflict resolution committee will:

- Interview both the complainant and the other employee involved separately
- Gather further information including witness statements, CCTV footage, written communication, or digital communication
- The committee will communicate with the parties involved as to when the mediation process will take place and make sure each participant is clear on the process and expectation through the mediation process

4.4.5 Once a solution has been agreed upon, communication will go out to relevant parties involved or all staff where appropriate.

4.4.6 If demotion or termination occurs, this will be communicated with respect and delicacy to employees. Particular attention will be paid to communicating with staff members who may have meaningful relationships with the party involved.

4.4.7 After the conclusion of the conflict, the committee is dissolved. A report of the outcome may be produced by the mediator and submitted to relevant parties such as supervisors.

4.4.8 The Managing Director will check in with the disputants a month after the conflict to see:

- If the resolution has been effective and for feedback on the resolution process
- Their mental well-being
- How their security and safety is at the Vancouver Latin American Film Festival

4.5 Conflict with the Managing Director or Supervisors

If a conflict with the Managing Director arises, the same process will occur as above. However, instead of the Managing Director being involved in the mediation process and committee, three impartial persons from the Vancouver Latin American Film Festival will form the committee with a designated person acting as the mediator.

4.5.1 If a conflict with a Supervisor occurs, the same process will occur as above with the Managing Director as the mediator and two impartial persons in the committee.

4.5.2 If a complaint is brought against both the Managing Director and a Supervisor, the Managing Director, in consultation with all parties, will be responsible for bringing in an external mediator with a background in equity and inclusion who is aware of the manifestations of power, privilege, and bias in mediation dialogue.

4.6 Conflict with a Patron

All complaints from patrons or the community will be directed to the Managing Director. Patron's complaints will be listened to without discrimination, prejudice, bias, and from the point of anti-oppression and intersectionality. Complaints from outside of the organization are a great opportunity to get a different perspective and awareness of what areas of opportunities exist.

4.6.1 Ways to resolve a patron complaint can look like:

- Asking open-ended questions to establish the situation

- Acknowledge their feelings - remember acknowledging is not the same as agreeing. You can use sentences like "It sounds like your expectations were not met."
- Gather as much information as possible and if an apology is necessary in the moment, do so

4.6.2 If further information is needed, let the patron know what the next steps are

4.6.3 If the complaint is directed at a certain individual, speak to them privately to understand their viewpoint

4.6.4 In the event that the Vancouver Latin American Film Festival or an employee/volunteer of the Vancouver Latin American Film Festival is found to be at fault, the Managing Director will issue an apology

4.6.5 If a patron has breached the zero-tolerance policy, they will be asked to leave the Vancouver Latin American Film Festival immediately. If further assistance is required, the relevant service providers will be notified.

4.7 Consequences

If an employee is found to be at fault, there may be consequences following the investigation. These consequences also extend to any inappropriate behaviours. These may range in the severity of:

- Verbal warning
- Written Warning
- Suspension
- Termination

4.7.1 If the misconduct is severe or endangers another employee, the Managing Director, or a patron, the Vancouver Latin American Film Festival reserves the right to terminate the employee immediately.

4.7.2 The Vancouver Latin American Film Festival commits to fair terminations that are based solely on misconduct and does not discriminate on bases including but not limited to: age, sex, ethnicity, gender identity, gender expression, sexual or romantic identity.

4.7.3 The Vancouver Latin American Film Festival will always assess the situation before giving any warnings. This means:

- If extra training is required, it will be provided
- One on one meetings with the Managing Director or the supervisor will be arranged to establish how the employee can be supported
- Performance reviews will be conducted regularly

5 Non-Retaliation Policy

5.1 The Vancouver Latin American Film Festival will follow all legal provisions for retaliation and will grant employees the right to address problematic, discriminatory, or unethical behaviours from other employees, the Managing Director, and patrons. Retaliation is understood to be any kind of negative action against a former or current employee, that takes the form of punishment and makes the working conditions uncomfortable or threatening as a result of their complaint.

5.2 We provide a safe space for employees to address any issues. Whether these issues are found to be true or false, the Vancouver Latin American Film Festival commits to preventing victimization or other forms of retaliation towards the employee who raised the issue.

Forms of retaliation can include:

- Reduction of the employee's hours of work
- Exclusion
- Defamation
- Demotion or termination

5.3 This policy applies to future and current employees of the Vancouver Latin American Film Festival.

6 Mental Health & Wellbeing Policy

6.1 We put the wellness of our staff at the forefront. We encourage our employees to take the time they need. We trust you to know what is best for you.

6.1.1 Employees are entitled to 4 weeks of vacation annually.

6.1.2 Employees are entitled to...

6.2 Regular full-time employees are entitled to up to 31 days of sick leave annually without loss of regular pay. Regular part-time employees are entitled to up to 31 days of sick leave annually without loss of regular pay.

6.3 We recognize that those who are family are not always our blood relations. If bereavement has occurred to someone close to you, please speak to the Managing Director so that she can discuss options on taking the time you need. An automatic paid leave for up to a total of three days is granted to permanent employees for bereavement leave. Extended time: Where the death occurs outside the Province or at a long distance an additional period of up to 14 days (total), paid leave may be granted at the discretion of the Executive Managing Director.

7 Harassment, Discrimination, & Bullying Policy

7.1 Everyone is to be treated with dignity and respect at the Vancouver Latin American Film Festival. We have a zero-tolerance policy for discrimination, harassment, and bullying.

The Vancouver Latin American Film Festival recognizes that the diverse nature of the growing Vancouver population brings social, cultural, and economic benefits to the community. The Vancouver Latin American Film Festival strives to provide programs accessible to the entire community and we welcome any feedback from community members who feel they are not included in our programming. Staff, Board Members, and volunteers shall reflect the

community and are encouraged to show up as their authentic selves while creating the space for others to do the same.

The Canadian Human Rights Act gives each person equal opportunity to work and live without being exposed to harassment or discrimination or an unpleasant/threatening environment. We acknowledge that due to deeply ingrained systemic oppression, we do not all have equal opportunities to work in an environment free from the previously mentioned harms. This means we must actively put in place measures that combat the existence of systemic inequities that inhibit equal opportunity.

7.2 **Discrimination** refers to treating someone badly- or preventing them from working, learning, or living- because of their protected characteristics, “grounds”, as outlined in the Canadian Human Rights Act and the BC Human Rights Code. These grounds include but are not limited to: age, country of birth, racial or ethnic identity, sex, skin colour, language, sexual or romantic orientation, gender, gender expression, body, disability, neurodivergence, class, carceral status, marital status, family status, or any other components of identity.

7.2.1 Examples of discrimination include:

- Verbal or written slurs
- Lack of advancement
- Exclusion
- Microaggressions
- Stereotyping, racial profiling, and labelling of persons
- Mocking of sacred traditions

7.3 the Vancouver Latin American Film Festival is dedicated to providing a comfortable, pleasant, non-threatening learning and work environment. Harassment will not be tolerated or condoned. **Harassment** is a type of discrimination. It includes any physical or verbal behaviour that humiliates or offends a person. Generally, harassment is over a period of time, however, one-time serious offences can be counted as well.

7.3.1 Harassment may be intended or unintended and may include threats, verbal abuse, jokes about components of an individual's identity. This includes, but is not limited to: sensitive topics such as age, country of birth, racial or ethnic identity, skin colour, language, sex, sexual or romantic identity, gender, gender expression, body, disability, neurodivergence, class, carceral status, marital status, family status, or any other components of identity. Additionally, this includes, pictures or posters displaying offensive/sensitive material, sexually suggestive remarks, gestures or contact, or physical or sexual abuse.

7.3.2 It may consist of a single incident or several incidents over a period of time and may result from the effect an incident or someone's conduct or conversation has on a third party.

7.3.3 Harassment may produce a negative/hostile working/learning environment and cause harm, or a feeling of reduced dignity and self-esteem for the harassed person or observer.

7.3.4 Examples of harassment include:

- Making unwelcome comments or jokes about you due to your personal characteristic such as race, age, sexual orientation
- Unwelcome physical touching like petting, pinching
- Spreading rumours and inaccurate information based on your personal characteristics

7.4 Bullying is similar to harassment as it is an imbalance of power. Bullying turns into harassment when it is directed at a personal characteristic(s) mentioned above.

7.5 If you are being discriminated against, harassed, or bullied or know of a team member requiring help, please follow our incident report procedure. For instances that require immediate attention, speak to the Managing Director.

8 Cultural Appropriation Policy

8.1 **Cultural appropriation** is the un-acknowledgement or inappropriate adoption of the customs, aesthetics, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society.

8.2 Cultural exchange is different from cultural appropriation. When different cultures come together on an equal footing, exchange happens, but when dominant groups take from an oppressed group, we're dealing with appropriation. Additionally, it is *not* the same as assimilation, which is when marginalized people adopt elements of the dominant culture as a survival tactic where their differences are persecuted.

8.2.1 Cultural appropriation typically results in the applause or celebration of the 'appropriator' in contrast with and simultaneous to the mockery and persecution of the original creators.

8.2.2 The 'appropriator' typically makes a profit (or gains social capital) from a design, style, object, or product that they did not create, while economic and social barriers continue to exist for the original creators.

8.2.3 Many forms of art, from visual to dance to textiles, were developed over centuries and come from a place of strife and struggle - giving these art forms deep, sacred and emotional meaning to the original culture.

8.2.4 When someone who has not experienced racism, prejudice, or intergenerational trauma wears, performs, or presents the artwork, the deeper meaning is lost and the act can become a mockery.

- It also puts power imbalance on display, because often the folks who created the piece are seen as *less-than, backwards, traditional, or other* for participating in their own culture, whereas

privileged folks dabbling in other cultures are seen as worldly, trendy, and interesting. This double standard hurts the folks from whom the culture originated.

8.2.5 Culture is not a costume that can be tried on.

8.2.6 The Vancouver Latin American Film Festival takes the issue of cultural appropriation seriously. To this end, the Vancouver Latin American Film Festival adheres to the following guidelines:

8.2.6.1 The Vancouver Latin American Film Festival does not tolerate cultural appropriation, in accordance with the above description.

8.2.6.2 The Vancouver Latin American Film Festival does not tolerate the wearing of traditional, cultural clothing, headdresses, hairstyles, jewelry, or make-up as a costume, by someone not of that culture.

8.2.6.3 The Vancouver Latin American Film Festival will educate and create space for dialogue around cultural appropriation.

8.3 The Vancouver Latin American Film Festival recognizes that cultural appropriation is a complicated issue. As such, all conversations around cultural appropriation will be approached with compassion, respect, and space for growth, while still retaining the severity and integrity of the above guidelines.

8.4 The Vancouver Latin American Film Festival strives to provide a space wherein people feel safe to engage and participate. Specifically, the Vancouver Latin American Film Festival prioritizes educational opportunities as integral to the model for accountability. Learning is not always an even dialogue; whereby some may hold aspects of knowledge that others do not yet possess and thus sharing may be disproportionate in favour of the knowledge holders (particularly through lived experience), while learners hold space to listen actively.

8.5 In the instance of cultural appropriation, the process is as follows:

8.5.1 Those who have practiced cultural appropriation will listen openly to teachings about the harm inherent in this practice.

- The 'appropriator' is encouraged to resist instincts of defensiveness, knowing the conversation is not personal, but rather, a societal pattern. Calling in cultural appropriation is an exercise of community accountability and growth.

8.5.2 Space for questions and further discussion will be given following initial teachings, as the learning aspect of the dialogue is the main priority.

9 Feedback and Development Policy

9.1 Commitment to creating a safe-enough and inclusive space is at the forefront at the Vancouver Latin American Film Festival. We know that expressing beliefs or ideas is always a risk which is why we will continue to examine and remove bias, systemic oppression, and actively be anti-racist. We recognize that this work is an ongoing process and in order to continue to be a safe place for all, we must hold ourselves accountable. We commit to:

9.1.1 Reviewing our policies, practices, and community guidelines annually. This will be done through facilitated conversations with the entire team. This annual review as a whole team allows us to make sure all policies and procedures are up to date and eliminate anything that no longer serves us and come up with alternatives.

9.2 We take feedback, concerns, and suggestions on how to make the Vancouver Latin American Film Festival a safe space. Any questions, complaints, or information can be communicated to the Managing Director or

left anonymously through: [the VLAFF Feedback Form](#). You can also disclose your name if a follow-up is preferred.

9.3 We believe in ongoing training. Aside from ongoing training related to your specific role with us, we also provide training and tools that are based on our commitment to creating a safer space for all.

9.3.1 Some of the ways we deliver ongoing training:

- An accessible educational resource is provided for all team members
- Workshops are provided for folks proactively – this can be on various topics like inclusive language, unconscious bias, etc.
- Practicing what we learn in workshops in our daily interactions – we know we will make mistakes but we also know that we have to try!
- We encourage peer-to-peer training – if you come across something you think would be beneficial to the team, please share with us!

9.4 We know that metrics won't make a company diverse and inclusive. However, we feel metrics are important in order to measure our efforts. Metrics will be reviewed annually and made public to our team members.

9.4.1 Improvements we are looking for include:

- Overall demographic breakdowns of race, ethnicity, gender identity, gender expression, religion, age
- Representation across all positions and levels at the Vancouver Latin American Film Festival
- Community connection and involvement
- Overall feedback and satisfaction from team members

Glossary of Terms

Accountability //

As defined by the Balanced and Restorative Justice Model: accountability as taking responsibility for your behavior and taking action to repair the harm. Taking full responsibility for behavior requires:

- Understanding how that behavior affected other human beings.
- Acknowledging that the behavior resulted from a choice that could have been made differently.
- Acknowledging to all affected that the behavior was harmful to others.
- Taking action to repair the harm where possible.
- Making changes necessary to avoid such behavior in the future.

Allyship //

Allyship is a lifelong process. It means providing support, without the need for recognition, to another person who has a different identity or lived experiences from you. Allyship requires you to listen, investigate and acknowledge your own privilege and confront any problematic behaviors such as harassment and discrimination.

Anti-Oppression //

Anti- Oppression includes the strategies, theories, actions, and practices that actively challenge systems of oppression on an ongoing basis in one's daily life and in social justice/change work. Anti-oppression work seeks to recognize the oppression that exists in our society and attempts to mitigate its effects and eventually equalize the power imbalance in our communities.

Anti- Racist //

Anti-Racist means actively identifying, challenging, and dismantling systems, practices, policies, and behaviours that reinforce a racist narrative and works towards restoring the power balance. Being an anti-racist requires you to look at how racism has affected the lives of people as well as learning how racism is ingrained into our society.

Call-out //

Calling someone out is where you shame someone, drawing attention to their behaviour in a public way. This is public accountability. Calling out is a way of demanding accountability and it's not the job of privileged folks to silence call outs – we have to push past biases and fragility that tells us to protect the ego through defensiveness, and instead listen to the call out and do better.

Discrimination //

Discrimination is an action or decision that treats a person or group unjustly based on their personal characteristics such as race, sexual orientation, religion, age, gender identity or expression, disability, and other characteristics.

Discrimination on the grounds of personal characteristics is prohibited under the Canadian Human Rights Act

Diversity //

Diversity is the inclusion of different types of people (such as people of different races or cultures) in a group or organization.

Diverse workplaces and societies are stronger and more creative. It is important to note that diversity means nothing without inclusion. (See Inclusion below)

Equality //

Equality means every person, no matter where they are from or who they are treated the same. Fairness and respect are at the core of equality.

Equity //

Equity means acknowledging and recognizing that there are people who have had disadvantages, been underserved, and underrepresented. Fairness is needed to balance these differences and inequalities and each situation must be looked at individually.

Feminism //

Feminism means you believe that everyone should have equal rights. It recognizes that some people, women, members of the 2SLGBTQIA+, and other historically excluded communities do not have the same rights. We recognize that feminism has been predominantly centred around cisgender white women. the Vancouver Latin

American Film Festival works from a point of intersectional feminism, recognizing that multiple forms of discrimination can overlap creating further obstacles for people.

Harassment //

Harassment includes a wide range of inappropriate behaviours that makes the person feel uncomfortable, humiliated, excluded, or threatened.

Harassment can be a once-off incident or repeated and can take many forms including verbal, physical, and sexual.

Inclusion //

As Vernā Myers put it “Diversity is being invited to the party; inclusion is being asked to dance”. While this may be an overly simplified statement, it makes the difference between diversity and inclusion clear.

Genuine inclusion comes from examining systemic oppressions that are in place and inspecting your society and company structure through the lens of equity and intersectionality. The work of inclusion is a lifelong process. (See Intersectionality below)

Intersectionality //

Intersectionality coined by the legal scholar Kimberlé Crenshaw in 1989 describes the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.

Intersectionality is important in understanding the multiple and layered ways of discrimination and oppression some communities face.

We recognize that intersectionality was first based on the experiences of Black women and women of colour. We are grateful for the use of this term and apply it here on a wider scope.

Microaggressions //

As defined by Dr. Chester M. Pierce: Microaggressions are subtle, insidious aggressions that are either intentional or unintentional and often reoccur. They dismiss, isolate, belittle, and other individuals, particularly on the basis of marginalized identities.

Safe-Enough Space //

Safe-Enough Space is based on respect and understanding. It is a space where different opinions and views can be expressed and heard without the fear of judgment or repercussions so that we can all learn from each other. Safe-enough space does not protect the harmful expression of ideas and rhetoric such as racism, ableism, homophobia, classism, and other exclusionary viewpoints.