



the Kit

A MANUAL BY YOUTH
TO COMBAT RACISM
THROUGH EDUCATION



**The United Nations
Association in Canada**
www.unac.org



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THROUGH EDUCATION

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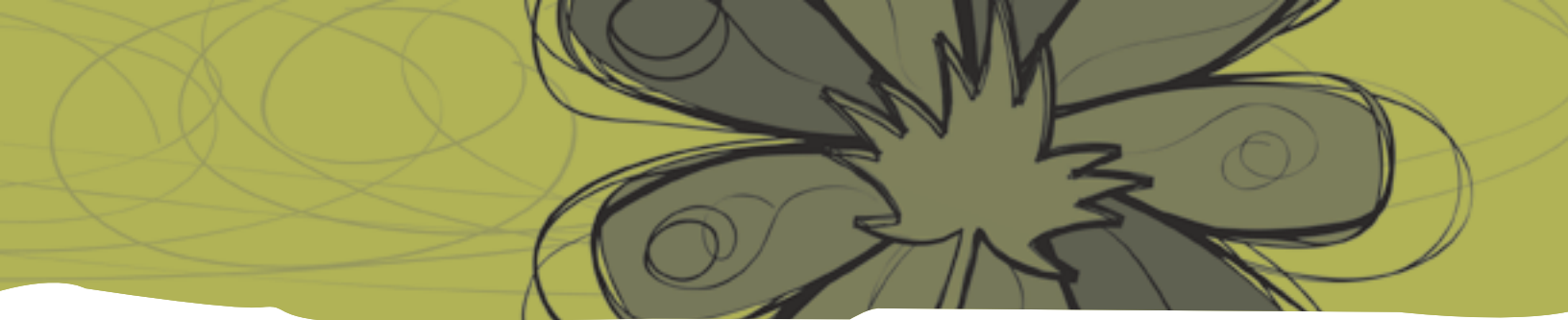


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introduction

Welcome to the KIT, an anti-racism resource created by youth for you!

The KIT came together through a national project of the United Nations Association in Canada (UNA-Canada) called the Youth Forums Against Racism. Around 100 youth between the ages of 14 and 26 participated in a series of regional forums held from May to July 2001. While the forums travelled to Edmonton, Ottawa, Québec, and Halifax, the spirit behind the forums, and now this resource, came from all across the country – from Summerside to Kugluktuk, Prince George to Montréal. At each of these forums, participants recommended what they would like to see in a youth-focused anti-racism education model. Then a team of eight youth, representing each of the regional forums, had the difficult task of combining their peers' recommendations into one idea. They chose and developed, with the help and input of their regional colleagues, what you now hold in your hands – the KIT!

So where do **you** fit into all of this? Well, if you support youth-based initiatives to combat racism and racial discrimination through education in Canada, then this resource is meant for you! We hope that educators, community leaders, NGOs, peer educators, anti-racism activists – and especially youth – will use it and take action to combat racism.

Having said that, we also urge a note of caution in choosing when and how to get involved. There are times when it is not appropriate to step-in, especially if doing so puts yourself or someone else at risk. Make sure that you and your allies are safe. The KIT is not a guide to conflict resolution. Use your judgement and keep challenging yourself by thinking more and more deeply about the issues.

The KIT is an amalgamation of three complementary sections, all addressing racism: information, tools, and resources. The **Information** section looks at current issues and key concepts in racism, and debunks a range of myths and misconceptions. Want to discuss privilege, practice intercultural communication, or hold a debate on racism in Canada? The **Tools** section includes a wide range of interactive workshops for a variety of ages and interests, as well as a step-by-step guide for organizing an activity. A multitude of books, films, youth organizations, and educational materials are listed in the **Resources** section for further reading, action, and inspiration! And, a timeline noting key moments in Canadian history relevant to racism and anti-racism runs throughout the KIT.

A resource like this – bound by time and resources – cannot be comprehensive. We have therefore looked at some issues more than others. Racism targeted at Aboriginal peoples is part of the Canadian past and present, and needs attention and action. In the wake of September 11, Canadian Muslims are facing a wave of racial and religious intolerance. We have focused to some extent on these two groups because they are targets of racism *now*. But their experiences are examples of how racism works – and how it manifests itself in Canada. Remember: this is one of many resources, not *the* resource. We strongly encourage you to complement the KIT with other anti-racism materials.

This resource has been put together, collectively, by a team of youth who feel passionate about anti-racism, and who believe in combating racism and racial discrimination through education. You will hear a multitude of voices in the KIT – not just those of the key authors, but also of the dozens of Youth



I can participate
in the struggle
against racism

I can work to
ensure all Canadian
institutions reflect
the diversity of our
society

Forums Against Racism regional participants. We have different styles, and sometimes even different messages, and we think this adds to the flavour and dynamism of the KIT!

Thank you for picking this up. We hope it is useful to you.

Yours in anti-racism,
The KIT Team, March 2002

acknowledgements

Many, many people participated in producing this resource. Thanks are due first to the people who kicked off this process and flooded 'the drawing board' with ideas and possibilities – the participants of the Regional Youth Forums Against Racism. The eight regional representatives at the National Forum in August 2001 brainstormed, debated, and strategized for an intense 72 hours, and then devoted yet more and more of their free time to this project over the next seven months. They are Jennifer Chong, Darcy Gray, Rizwana Kaderina, Danny Labrie, Sebastian Margarit, Mark Masongsong, Monika Rahman, and Shaun Webb. Thank you to UNA-Canada coordinators, Ian Foucher and Christine Parsons, who facilitated the process and edited the KIT; to Rida Abboud, a member of the coordination team over the summer; and to guest facilitators Amin Virani and Lyne Desnoyers. The Department of Canadian Heritage, through its Multiculturalism Program, provided generous support to this project, for which we are grateful. A special thank you to Munro Pace and Getachew Mequanent for their support and guidance. Thank you also to everyone involved in testing and evaluating the draft KIT, and launching the product. And finally, an advance thank you to all of you who have picked up this resource and are considering using it. Please do!

Note on source material: We have drawn on excellent material from other organizations, including the Grand Council of the Crees, the Canadian Council on Refugees, the Canadian Red Cross, the Canadian Human Rights Commission, and the Canadian Labour Congress. We would like to thank these organizations for letting us use and adapt their materials. The Canadian Race Relations Foundation generously assisted in providing a list of French publications. In some cases, we were unable to find the original source for particular materials. If sources have gone unrecognized, please let us know and we will do our best to include complete sourcing in a revised version of this manual.

Note on manual: The views expressed in this manual do not necessarily reflect those of the United Nations Association in Canada.

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The KIT is also available on the web in PDF format at www.unac.org/yfar.





information

Ever been confused about the meaning of xenophobia or ethnocentrism? Is multiculturalism all it's cracked up to be? Ever felt that racism is such a huge problem that there's nothing you can do to change it?

We had questions too, so we tried to answer some of them here, briefly. We have discussed a number of issues in the space that we had, but these are obviously not the only important issues in Canada.

If you've got more questions, check the Resources section for leads on where else to look.



CURRENT ISSUES IN RACISM

INTRODUCTION

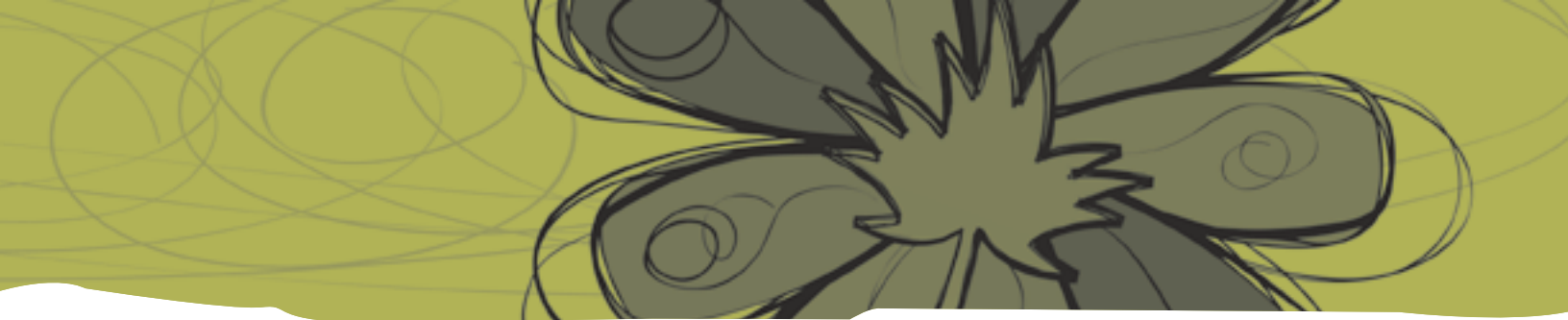
Everyday we hear about how our world is becoming a "global village" with increasing integration of culture, economies, and borders. However, this doesn't dispel the fact that each nation of people has a distinct history of its own. Canada is a unique country in the way that its population is made up of a mosaic of cultures from all over the world and the Aboriginal nations, each group bringing a history of their own ancestry and culture. The aim of this section of the KIT is to give you a brief look at the various current issues surrounding racism which are of special concern to Canadians in a global society. We must also keep in mind that the seeds of these issues and problems were laid many years ago, all over the world. Canada is home to people of hundreds of different cultural and ethnic backgrounds, and many of the issues faced by Canadians may link back to historical processes and events from many different parts of the world (e.g. tensions may exist between Canadians from different Arab or Middle Eastern countries, depending on their religious background). On the other hand, certain problems faced by many Canadians have arisen from the cultural environment of Canada itself (e.g. Canadian history has shown many conflicts between the government and Aboriginal groups).

This section does not constitute a complete list of important issues in racism today. Rather, it attempts to familiarize the reader with issues that are relevant to Canadians at the present time. The specifically Canadian context is also reflected in the concentration on specific groups (e.g. Racism and Aboriginal Peoples). Each issue is only described in sparse detail, and can be supplemented by further reading listed in the bibliography and Resources section.

POLITICAL/INSTITUTIONAL ISSUES

Multiculturalism

Canada's unique cultural make-up is not just common knowledge; it has become translated into established state policy. Multiculturalism as a policy officially began in 1971 when Prime Minister Pierre Trudeau acknowledged the recommendations of the Royal Commission on Bilingualism and Biculturalism that



Canada's diversity should be given official recognition. Since 1971, the policy has materialized in the form of the Multiculturalism Act, which took effect in 1985, and a federal Multiculturalism Program. The act "committed the government to a policy of preserving and enhancing the multicultural identity and heritage of Canadians, while working to achieve the equality of all Canadians in economic, social, cultural, and political life" (Henry et al. 2000: 335).

Unofficially, belief in the value of Canada's multicultural society is widespread and talked about casually in everyday life. Often, Canadians use "multiculturalism" to differentiate their culture from the largely influential, predominant culture of the United States. The acknowledgement of Canada's diversity is taught to students of all ages in Canadian schools without regularly being challenged.

Although the concept of "multiculturalism" raises the potential for many positive developments in society, it can also be responsible for perpetuating the inherent possibility of segregation and division present in a community containing many cultural and ethnic groups. In some cases, it creates a feeling of "otherness" by implying that Canadians can be divided into "us" and "them" groups. "Us" indicates the White dominant culture, while "they" are the "other" who do not belong wholly to the dominant culture for whatever reason (skin colour, birthplace, etc.). This message is reinforced by use of the concepts of tolerance, accommodation, sensitivity, harmony, and diversity. Because the word "tolerance" implies accommodating something that is not entirely desired, emphasis on these concepts suggests that one must accept and deal with "the other" within the dominant (superior) culture, without necessarily respecting or feeling equal with the different cultural groups. By not acknowledging the weaknesses of official multicultural policy, the seemingly harmless beliefs that are nurtured through the use of words like "tolerance" and "diversity" are hidden.

Because it is likely that the word multiculturalism will often be used defensively in order to prove Canada's innocence in issues of racism, it is important to address these hidden assumptions, so that people may begin to question and identify what their own beliefs are.

Xenophobia

An issue related to Canada's multiculturalism policy is that of xenophobia. Although Canada is home to a large variety of cultural and ethnic groups, the underlying belief that there exists two groups consisting of "us" and "them" sometimes leads to tensions and bad feelings towards new Canadians, or Canadians in visible minority groups that are perceived as outsiders. The term xenophobia describes this phenomenon, whereby the dominant group of a country feels a fear of "foreigners", their customs and culture.

Xenophobia is manifested in many different ways, reaching from the everyday slurs and discrimination felt by Canadians of colour, to systemic discrimination within Canada's immigration policy. The history of Canadian immigration policy contains many instances where discriminatory

"Context is everything."

Susan Atkinson

1763 Royal Proclamation states British authority over Canadian land. Aboriginal peoples are subject to "Land Treaty" agreements (reserves).

1783 3000 Black Loyalists are emancipated in the American colonies in exchange for supporting the British, and enter Canada.



An Aboriginal grandfather was talking to his grandson about how he felt about the tragedy that occurred on September 11, 2001. He said, "I feel as if I have two wolves fighting in my heart. One wolf is vengeful, angry, violent. The other wolf is loving, compassionate." The grandson asked him, "Which wolf will win the fight in your heart?" The grandfather answered, "The one I feed."

Tanzen Two Feather

practices were pervasive. Examples include minimum monetary requirements (known as head taxes) from only certain groups of immigrants (e.g. the Chinese), as well as giving Cabinet the power to prohibit immigrants if they were deemed undesirable "owing to their peculiar customs, habits, modes of life and methods of holding property and because of their probable inability to become readily assimilated" (Canada, *Statutes*).

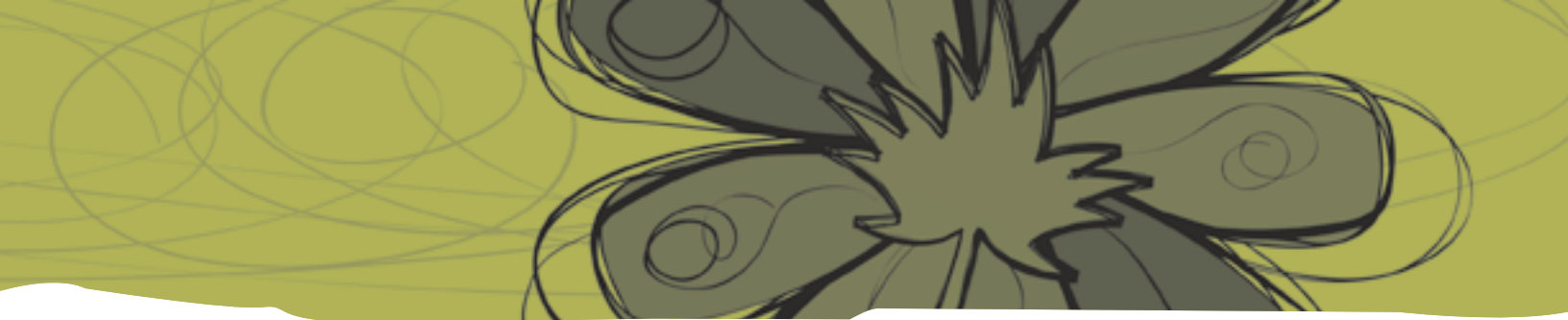
Present-day policy is not as overtly discriminatory as the above examples, but does pose barriers for specific groups of immigrants. A particularly illustrative example is the "points system" which determines whether or not an immigrant will be allowed admission to Canada. Points are awarded to a potential immigrant from a scale that rates ability and potential in certain areas, including education and work experience. It can be argued that such a system will inherently favour certain groups over others, especially for immigrants who have been schooled in English or French, and were in a position to afford sufficient education. In many cases, the requirements imposed on potential immigrants would not be met by the majority of Canadians!

As mentioned above, xenophobia can also be experienced by immigrants of colour (and those perceived as outsiders – if they have an accent for example) in everyday interactions with the perceived dominant group in Canada. It can be expressed as subtly as through gestures or glances, or through more overt displays of prejudice. Examples include the common refrain that "immigrants are stealing our jobs," or a member of the dominant group telling a person of colour to "go back to where they came from." In these cases, it is not the reality of the matter that is central. It can be shown that immigrant participation actually enhances the Canadian economy, and that the majority of jobs that are filled by recent immigrants tend to be low-income with difficult working conditions. Furthermore, it may be that the person being told to "go back to where they came from" was born and raised in Canada. In these cases it is mostly fear and lack of information which are the culprits.

Case Study: September 11 – A Fearful Flood of Racist Backlash

On September 11, 2001, the United States of America faced one of their most trying moments in modern history. Suicide attacks on civilian workers in the World Trade Center in New York and the Pentagon in Washington left the world shocked, and North America in a state of disbelief in their own vulnerability. Amidst the painful aftermath, a tremendous racist backlash has occurred in both the US and Canada.

Although President George W. Bush attempted to reverse some of the backlash by dedicating positive attention to the Muslim community in the US, he clearly perpetuated much of the negative reaction in his September 20th address to the citizens of America: "Why do they hate us?" he asked. He answered: "They hate our freedoms, our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other." By further emphasizing an "us" and "them" discourse in the midst of national rage, "they" became the enemy. Unfortunately, a mix of misinformation and anger



has led many to erroneously assume that Arab, Muslim, and other immigrant communities are enemies within our borders, leading to a backlash of racist actions and behaviour by various members of society.

Examples in Canada range from systemic racism (see *Racism* in Key Concepts) to acts of violence and abuse. An example of the former is a ban that was placed on Arabs wanting to take courses in chemistry. Foreign students from countries including Iraq, Iran and Libya are being denied student visas to study chemistry or biology – a clear-cut case of institutional xenophobia. It is in such a situation that we see the failure of doctrines of tolerance and diversity. Jenn Anthony, national deputy chairperson of the Canadian Federation of Students stressed the importance of maintaining such basic principles when she said, “We have to balance civil liberties and diversity.” (www.ananova.com/news/story/sm_414475.html)

Less organized examples of violent racism include the burning and defacing of mosques and temples across the country. Arab men and women, along with members of several visible minority groups, are facing an increased number of racist incidents in their everyday lives based solely on their appearances. When tolerance, sensitivity and harmony are most needed is when they seem to have disappeared en masse.



I can face the emotions that come with dealing with social justice issues; I can recognize that sometimes I will feel uncomfortable, afraid, awkward, tired ... and will know that it is okay to feel that way

SOCIETY AND CULTURE

Racism and Aboriginal Peoples

While all Canadians are aware of the powerful fight that the Aboriginal peoples of Canada are presently putting up to challenge the problems which their communities are facing, the complex multiplicity of issues with which they are grappling are usually drowned in a web of stereotyping and overgeneralizations employed by the media and reinforced in everyday culture (Henry et al. 2000: 300).

Since their first contact with the Europeans, Aboriginal people have mostly been treated and conveyed as objects of policy rather than an active and distinct community with special needs and entitlements. Without expending a lot of effort to understand and celebrate the unique and vibrant culture of the Aboriginal people, the government of Canada has spent most of its history shuffling the Aboriginal nations through laws and policies, trying to either appease, assimilate, or quiet them, usually trying to benefit from their situation. Presently, they are treated as an interest group within our pluralistic society, or another element of the Canadian ‘multicultural’ constituency, and have yet to receive acknowledgement as legitimate political nations with the right to self-determination (ibid 119).

Before their contact with the Europeans, the large number of Aboriginal nations were organized into independent societies. Western concepts of “discovery” and “property rights” that were unfamiliar to these communities allowed Europeans to claim Aboriginal land as “uninhabited” and therefore “discovered” and under their authority.

The initial racializing concepts used by Europeans in many of the countries that they colonized were “civilization” and “savages.” Aboriginal people were considered to be inferior based on

1829 Last Beothuk dies in Newfoundland: an entire Aboriginal group is wiped off the face of the planet by aggressive settlement procedures whereby Aboriginal peoples rights are considered secondary to those of new immigrants.

1830 Start of the “Underground Railway,” where slaves from the USA are transported secretly across the border into Canada.



"The mind has exactly the same power as the hands: not merely to grasp the world, but to change it."

Colin Wilson

European religion and philosophy, which dictated that it was the duty of the West to civilize this population, and help them "progress" (ibid 123).

Present day struggles of the Canadian Aboriginal nations stem from the laws and policies created in the past. Through the Indian Act, first passed in 1876, the Canadian government promoted forceful assimilation, expecting that Aboriginals give up their own traditions, values, and language to adopt those of the Europeans (ibid 131). The Act continues to this day to deny legitimate authority to the majority of Aboriginals. It has intruded upon their control over their land and resources (financial and non-financial), their methods of choosing chiefs and band councillors, and even their own control over their identity as an Aboriginal person.

One of the most imposing aspects of the Indian Act was its attempt to define who an "Indian" is, which in itself is a discriminatory question. While defining one's ethnic identity could be a long and fascinating journey for others with various cultural influences in their background, an "Indian" person was required to be registered in the "Indian Register," and Indian women could lose their status merely by marrying a non-status Indian man, or a non-Indian. Although many of these decrees have been repealed through persistent and long-standing court cases, it is argued that the continuing existence of an Act which was based on such racist foundations undermines the lives and culture of Aboriginal peoples today.

Numerous initiatives by governments displaced and relocated Aboriginal communities to the economic and cultural advantage of the state. The relocations have had tremendous negative impact upon these communities, and have led to a variety of social, cultural, and health problems. One just has to look at a few statistics (see Myths and Misconceptions) to see the grim effects of the Canadian government's racist policies of the past and present.

Racism in Culture and Media

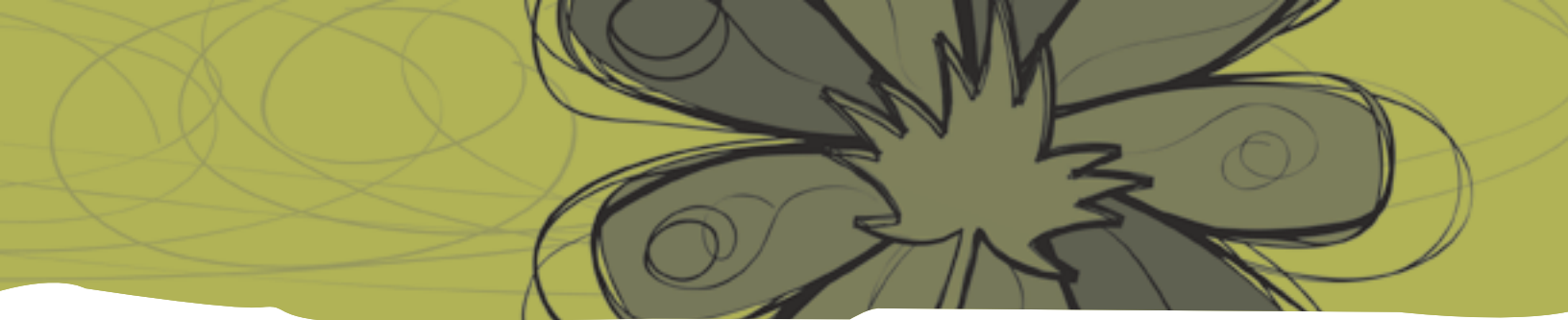
The persistence of racist beliefs in our society is perpetuated by the role of popular culture and media in the reinforcement of stereotypes, and the creation of images. By depicting racialized groups in specific ways on a consistent basis, these mistaken beliefs are maintained throughout communities of all colours and age groups.

There are many well-known stereotypes that are held about racialized groups – to the extent that they are considered common facts and not creations of popular culture. One example is that of the "black athlete." Through advertising, movies, and images of professional sport, Black youth are depicted to be natural "super-athletes" in the form of sprinters, boxers, football players, basketball players... the list is endless, but well-known (Jordan & Weedon 1995).

The role of popular culture in creating symbols that further perpetuate stereotypes is phenomenal. The example of Aunt Jemima serves to illustrate how symbols are woven into everyday culture. Aunt Jemima is depicted as a smiling Black woman, and is reminiscent of a servant who is about to prepare pancakes for the White family she works for. Such symbols are so intricately woven into our culture, that most people do not even notice them anymore. In the meantime, they actively promote stereotypes (Henry et al. 2000: 316).

1842 Africville is established on the edge of Halifax, Nova Scotia by former American slaves. Quality of life was substantially lower (e.g. no water service, sewage, or lights) than in Halifax, even though the community paid the same taxes. The community was declared a slum in the early 1960s and destroyed between 1964 and 1969. Its residents were expropriated and the townsite razed to the ground. The site where Africville was located is now a deserted park.

1858 Mary Ann Shadd forms the Anti-Slavery Society in Toronto. In addition to her advocacy against slavery, she was a strong supporter of women's rights. Shadd was the first black journalist in North America.



Popular images also create ideals for beauty and sexuality, and define ugliness. White women are often the subject of “high art” (usually Western art) depicted as angelic and otherworldly, while it is common to see the features of people of African descent exaggerated and made into objects of humour in cartoons and caricatures (Jordan & Weedon 1995: 259-260). In Canada, however, mainstream cultural institutions (including museums, art galleries, theatres, symphonies, writers’ and performers’ unions) all too often work to marginalize people of colour by defining “great works of art” and “classics” as predominately Western or European in origin.

For the media, ideally whose role it is to relay information and educate the public about matters of societal interest, transmitting and perpetuating cultural standards and myths has become a principal function (Henry et al. 2000: 296). It does so through various means, one of which is the invisibility of people of colour in the news, advertising, and programming. The Canadian Ethnocultural Council reported in 1985 that “the relative absence of minority men and women in the Canadian media is remarkable” (CEC 1985: 92). Still in 1993, researchers looked at 2141 photos published in six major Canadian newspapers during a random week and found that visible minorities were depicted in only 420 images. Of those, 36% were pictures of athletes. The media, as image-makers, hold up a false mirror to society that leads to the invisibility and misrepresentation of people of colour.

Even more damaging, however, are the resulting stereotypes which are created of racialized groups. The table below serves to outline some of the most typical images that are depicted of three racialized groups.

IMAGES OF VARIOUS MINORITY GROUPS

Aboriginal Peoples	Blacks	Asians
Savages	Drug addicts	Untrustworthy
Alcoholics	Pimps	Menacing
Uncivilized	Prostitutes	Unscrupulous
Uncultured	Entertainers	Subhuman
Murderers	Athletes	Submissive
Noble	Drug dealers	Maiming
“At one with nature”	Murderers	Quaint
Needing a White saviour	Gangsters	Gangsters
Victim	Butlers and maids	Prostitutes
“Dirty Indian”	Simple-minded	Cooks
Dishonest	Inconsequential	Store vendors
Passive	Savages	“Fresh Off the Boat” (FOB)
Free-riders	Primitive	Indistinguishable from each other
A burden on society	Needing a White saviour	
	Threatening or aggressive	

(Table adapted from Henry et al. 2000: 301)



1876 Indian Act is passed, promoting the active assimilation of “savage” Aboriginal peoples by the “civilized” society.

1884 West coast Aboriginal groups are prohibited from practicing the Potlatch, a traditional ceremony.



I can listen to the voices and stories of those who are not part of the "norm"

I can recognize that I am ignorant about some things

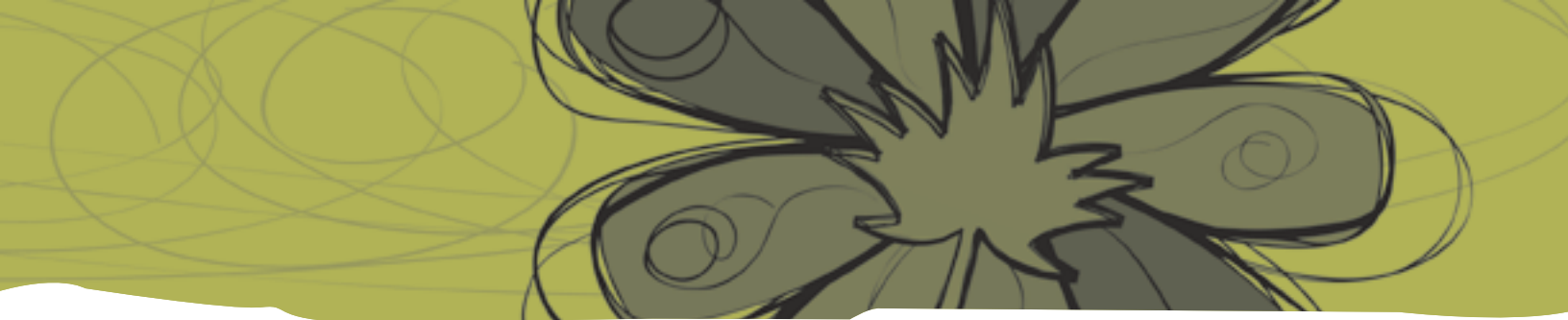
I can invite guests to speak on racism and human rights at my school

Anti-Racism

Defined as "an action-oriented strategy for institutional, systemic change to address racism and the interlocking systems of social oppression," anti-racism education came about in reaction to pressures from local community political struggles which demanded that the Canadian government display action consistent with ideas of democracy, social justice, and equity (Dei & Sefa 1996: 25). Its basic approach to educational transformation is that no one is neutral, and students, teachers, parents, and local communities all need to acknowledge their different positions in life, resulting from different experiences.

Based on the work of two Canadian social activists, Barb Thomas and Enid Lee, ten basic principles of anti-racism education can be summarized:

1. It is necessary to recognize the social effects of "race," despite the concept's lack of scientific basis. There are social meanings for the word which are rooted in historical experiences and which stem from the experiences of minority groups.
2. One cannot understand the full social effects of race without understanding the intersections of all forms of social oppression. Anti-racist education must incorporate gender, class, and sexuality as fundamental aspects of human experience.
3. White (male) power and privilege and the rationality for dominance in society must be questioned.
4. Why certain voices in society are marginalized must be studied and questioned, including why the knowledge and experience of racialized groups are not given legitimacy.
5. Every form of education must provide a holistic understanding and appreciation of the human experience, including the social, cultural, political, ecological, and spiritual aspects. Anti-racism education teaches about the importance of co-existing with our environment.
6. It is necessary to focus on the notion of identity, and how that identity is linked with schooling. It is important for educators to understand how students' racial, class, gender, disabilities, and sexual identities affect and are affected by the schooling process.
7. It is necessary to confront the challenge of diversity and difference in Canadian society.
8. The traditional role of the education system in producing and reproducing racial, gender, sexual, and class-based inequalities must be acknowledged.
9. School problems experienced by youth cannot be understood in isolation from the academic curriculum and circumstances in which the students find themselves.



10. It is necessary to question the usual explanations of the “family” or “home environment” as a source of the “problems” some youth experience in school.

(Dei & Sefa 1996: 27-35)

As mentioned in several of the above sections, Canada is having a difficult time dealing with the differences present in our society. Anti-racism education stresses the need to listen and learn from each other, and the necessity of moving beyond simply acknowledging “differences,” in order to deal with the important issues of power and privilege in our communities.

CURRENT INTERNATIONAL DEBATES

At the recent UN World Conference Against Racism (WCAR) held in Durban, South Africa in August of 2001, several debates concerned coming to terms with the past and how the past is linked to present-day inequalities. These issues affect the global fight against racism as they have created (and continue to create) deep tensions between different nations, and different peoples.

Two of the most controversial discussions from WCAR have direct impact on Canadians whose cultural heritage joins them to their communities’ struggles. The first issue concerns the demand for reparations for past injustices committed against people of African descent – an international struggle in which Black Canadians have played a key role. As declared by the African Canadian Coalition Against Racism (ACCAR), “all countries that have built their wealth, infrastructure and commerce on the backs of African slaves and their descendants, must accept the responsibility of providing compensation for benefiting from slavery in centuries-long acts against humanity.” It is further argued that reparations have symbolic significance when the governments of past slave-states acknowledge that their past actions are wrong, even if the economic redress does not single-handedly wipe out the remains of slavery existent in present-day anti-Black racism.

There is a precedent for reparations in Canada. In 1988, the Government of Canada and the National Association of Japanese Canadians signed the Japanese Canadian Redress Agreement, acknowledging the unjust and immoral nature of the treatment of Japanese Canadians during World War II. Reluctance of the governments to whom these requests are being made is largely due to the large inevitable economic cost that would go hand in hand with such a form of redress, as well as the difficulty involved with deciding who would be eligible for compensation.

The second major issue which became a hot topic on the international scene during the WCAR process is the conflict between Palestine and Israel. Much of the debate has arisen out of the assertion by some that Zionism, which asserts the right to the self-determination of the Jewish people in Israel and the right to preserve their cultural identity, can actually be equated with racism for denying the equivalent rights to Palestinians. Israel has reacted with great anger not only at the accusation of Zionism being a form of racism, but also that the issue has even been

“I speak to the black experience, but I am always talking about the human condition – about what we can endure, dream, fail at, and still survive.”

Maya Angelou

1903 Chinese Head Tax increases to \$500. From 1901 to 1918, \$18 million was collected from Chinese immigrants (compared to \$10 million spent on promoting immigration from Europe).

1908 “Gentleman’s Agreement” is settled between Canadian and Japanese governments, permitting entry of only those Japanese in certain categories.



entertained, and intermingled, with terms such as Holocaust, genocide, anti-Semitism, and apartheid. The consequences for such a debate in the Canadian context has been, amongst other things, increased tension between religious groups.

Both of these debates have been left largely unresolved, much to the discontent of the peoples involved. If you think discussion about these topics might arise in activities and workshops, it is highly recommended to read up on the issues. Try these websites to start:

- www.accar.net
- www.crr.ca
- www.hri.ca
- www.unhchr.ch/html/racism



KEY CONCEPTS IN ANTI-RACISM

Colonialism

A process by which a foreign power dominates and exploits an indigenous group or country by appropriating its land and extracting wealth, while using the group as cheap labour. Also refers to a specific era of European expansion into overseas territories between the 16th and 21st centuries during which European states established settlements in distant territories and achieved economic, military, political, and cultural hegemony in much of Asia, Africa, and the Americas.

Culture

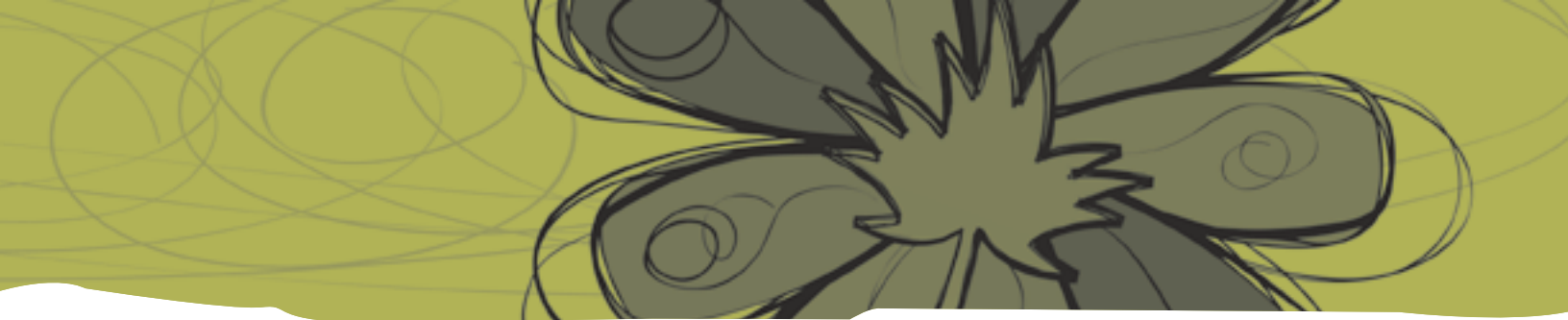
The aspects of individual and group identities that can include: language; race; religion; ethnicity; experience of migration/immigration; social class structure; social norms; behavioural patterns; political affiliations; family influences; attitudes to different age groups; attitudes toward sexual orientation; experience or absence of experience with discrimination; experience of fighting discrimination and other injustices; and, the loss of cultural traits. An *ethnocultural group* is a group whose members share a belief that they have a common heritage, culture, racial background, and/or traditions.

Discrimination

Unfavourable treatment (and/or denial of equal treatment) – whether intentional or not – of individuals or groups because of their race, gender, religion, ethnicity, disability, class, ancestry, place of origin, colour, citizenship, sexual orientation, age, or marital status. Discrimination may arise as a result of direct differential treatment or it may result from the unequal effect of treating individuals and groups in the same way. Either way, if the effect of the behaviour on the individual is to withhold or limit full, equal, and meaningful access to goods, services, facilities, employment, housing, etc, available to other members of society, it is discrimination. Discrimination can take many forms: for example, “Apartments were

1910 Black Oklahoman farmers want to come to Canada to flee intensified racism at home. A number of boards of trade call on Ottawa to prevent black immigration. Agents hired by the Canadian government turn people away by means of “strict interpretation” of medical and character examinations. Of more than 1 million Americans estimated to have immigrated to Canada from 1896 to 1911, fewer than 1000 were African Americans.

1914 War Measures Act is introduced, whereby all persons of German or Austrian decent arriving in Canada since 1902 were considered enemy aliens.



no longer vacant or rents were outrageously high, when persons of visible minorities went to inquire about them. Job vacancies were suddenly filled, or we were fired for very vague reasons.”

Employment equity

A policy which seeks the achievement of equal employment opportunities in the workplace for all Canadians. Employment equity means employment practices must support the full participation of groups which have historically been excluded or underrepresented, such as Aboriginal persons, women, visible minorities, and persons with disabilities, so that the workforce is representative of the population. Many of the historical injustices have a “hang-over” effect. For example, if a certain racial minority has never been allowed in management positions, what good is it to simply “open the doors” to them when management experience is required to be hired? A more pro-active approach is required.

Ethnocentrism

The tendency to judge all other cultures by the norms and standards of one’s own culture. It can be the feeling that your own cultural traditions and values are somehow better than others; and, assuming that what is true of your culture is also true of others. *Eurocentrism* refers to a complex system of beliefs that upholds the supremacy of Europe’s cultural values, ideas, and peoples. *Ethnocide* is the act or attempt to systematically destroy another people’s ethnicity or culture. The legalized “kidnapping” of Aboriginal children so that they could be educated as “Europeanized” Canadians during the late 19th and early 20th centuries is an example of ethnocide.

Immigration

The movement of people into another nation with the intention of residing there permanently. Immigration is a worldwide phenomenon. From the 17th century to the 19th century, millions of Europeans migrated to North and South America, eastern and southern Africa, Australia, and Asia. Many of these immigrants resettled in colonies established by their home countries (see Colonialism). Most modern immigrants are motivated to relocate far from their original homes by the desire to improve their economic situation. Such people, known as economic immigrants, resettle in other countries in search of jobs, farmland, or business opportunities. (See also Refugees)

Indigenous

Can be used to describe particular ethnic groups originating and remaining in a particular region. The United Nations uses the idea of “indigenous groups” to obtain rights for Aboriginal Canadians and other groups whose situation has suffered from invading colonists.

Internalized oppression

Members of the oppressed group are emotionally, physically, and spiritually battered to the point that they actually believe that their oppression is deserved, is their lot in life, is natural and right, or that it doesn’t even exist. The oppression begins to feel comfortable.

“We must become the change we want to see.”

Mahatma Gandhi

1915 Prime Minister Borden allows black people to join the armed service of World War I (previous enlistment was for whites only), only to be segregated into all-black regiments under white officers.

1923 The Chinese Exclusion Act is enacted, banning Chinese immigration from 1923 to 1947.



I can choose to not ignore my ignorance, and not to deny my own biases

I can make the effort to fight racism, even if (I feel like) I am the first or only one to do so

I can organize a poster or essay contest

Minority group / Visible minority

A term to describe particular groups who, because they are visually distinctive from the majority group, have little political power. Sociologically, the concept 'minority group' does not refer to demographic numbers but is used for any group that is disadvantaged, underprivileged, excluded, discriminated against, or exploited. In this context, a minority as a collective group occupies a subordinate status in society. Women, Aboriginal persons, people of colour, and persons with disabilities are considered minority groups. *Dominant or majority group* refers to the group of people in a given society that is largest in number or that successfully shapes or controls other groups through social, economic, cultural, political, or religious power. In Canada the term has generally referred to White, Anglo-Saxon, Protestant males.

Multiculturalism

An ideology that holds that racial, cultural, religious, and linguistic diversity is an integral, beneficial, and necessary part of Canadian society and identity. It is an official policy operating in various social institutions and levels of government, including the federal government.

Prejudice

A body of unfounded opinions or attitudes relating to an individual or group that represents them in a specific light. It is an opinion or judgement (usually negative) based on irrelevant considerations or inadequate knowledge. Prejudice often leads to discrimination.

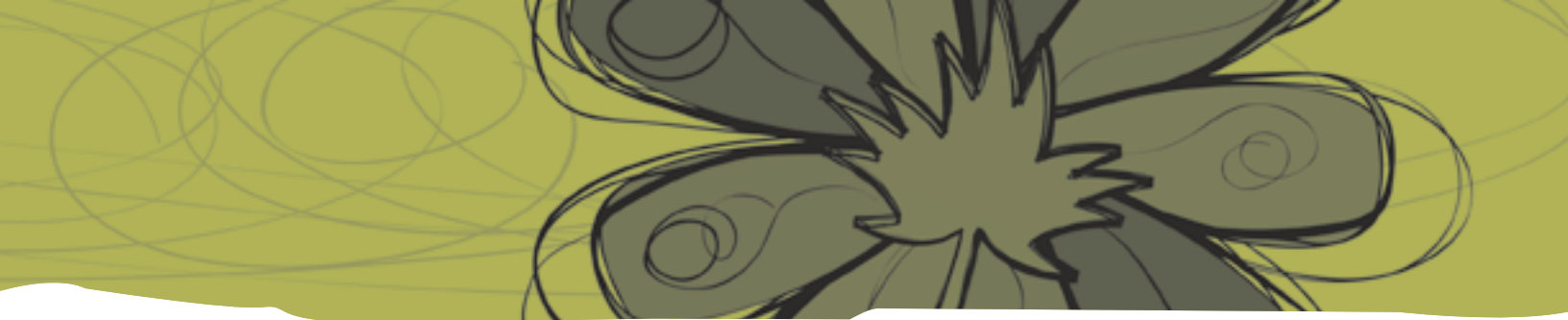
Race

All human beings belong to one species: Homo Sapiens. The concept of race stems from the idea that the human species can be naturally subdivided into biologically distinct groups. Race has been used to describe people who were classified together on the basis of genetic or physical similarities – such as skin colour, shape of eyes, hair texture – and were also frequently thought to share cultural and social traits.

In practice, however, scientists have found it impossible to separate humans into clearly defined races and most scientists today reject the concept of biological race. Nevertheless, race persists as a powerful social, cultural, and historical concept used to categorize people based on perceived differences in physical appearance, and behaviour. Some have felt that it is necessary to put the word into inverted commas in order to make it clear that these are social distinctions being referred to rather than biological ones, and to distance themselves from the original meaning of the term.

A *racialized minority group* can be defined by examining the relationship between that group and the majority society. If the relationship is one of subordination enforced by the perception of racial difference, the group is racially subordinated. For more information, please visit the following websites:

- lawschool.stanford.edu/agora/cgi-bin/article2_race.cgi?library=baum#2
- academic.udayton.edu/race/01race/race07.htm



Racism

Refers to a set of beliefs that asserts the superiority of one racial group over another (at the individual as well as institutional level), and through which individuals or groups of people exercise power that abuses or disadvantages others on the basis of skin colour and racial or ethnic heritage. At the same time, discriminatory practices protect and maintain the advantageous position of the dominant group(s). The term racism is useful as a shorthand way of categorizing the systematic mistreatment experienced by people of colour, but should not mislead us into supposing that human beings belong to biologically different species. *Systemic racism* is institutionalized discrimination. For example, hiring and promotion procedures or entrance requirements may have the effect of excluding various racial groups and supporting members of the dominant group.

Refugees

Although economic immigration accounts for most movements of people between countries, a substantial number of immigrants around the world are refugees. Refugees flee their countries to avoid racial, religious, or political persecution, as well as wars, political turmoil, and natural disasters. Today, experts calculate that there are more than 15 million refugees in search of new homes throughout the world.

Stereotypes

Generally speaking, stereotyping refers to mental images which organize and simplify the world into categories on the basis of common properties. When used in reference to race, stereotyping means forming an instant or fixed understanding of a group of people: for example, 'Asians are smart' or 'Blacks are good athletes.' While stereotyping is a basic cognitive strategy used to reduce the amount of diversity to manageable proportions (and/or to simplify decision-making), often stereotyping gives rise to discrimination and racist behaviour.

"Prejudice is the child of ignorance."

William Hazlitt

MYTHS AND MISCONCEPTIONS

Racism is first and foremost a condition of ignorance. Minds are easy to mould, and, with a lack of information, it is often easy to be misled. The first step in eliminating racism is shedding light on false perceptions commonly held. While people have the freedom to think what they want, there are some misguided and destructive ideas that need the truth. You can believe in these myths if you want, but you can also believe that the Earth is flat, the sun revolves around the Earth...

ABORIGINAL PEOPLES

MYTH: *The injustices done to Aboriginal peoples are a thing of the past, and are not an issue of modern times.*

Up until the 1970s, many First Nations children were forcibly sent to residential schools. The negative impact of this period in First Nations history affects them greatly to this day. Some still bear the physical scars. According to the Anglican Church of Canada, which

1939 Supreme Court of Canada concludes that racial discrimination is legally enforceable (when a Montreal tavern refused to serve a black customer).

1939 The St Louis sails from Germany with 930 Jewish refugees on board. No country in the Americas allows them to land, including Canada. The ship is forced to return to Europe, where three-quarters of the refugees die at the hands of the Nazis.



"Aboriginal peoples experience disproportionately high rates of crime, victimization, are over-represented in the court and the correctional system, and further, feel a deep alienation from a justice system that is foreign to them and inaccessible, and reflects both overt and systemic racism."

Canadian Criminal Justice Association, Aboriginal Peoples and the Justice System (2000)

administered 26 Indian Residential Schools between 1820 and 1969, "in many cases the children were forbidden to speak their mother tongues, their cultures were condemned as barbaric and their spirituality as heathen. ... Many Aboriginal persons view with contempt the church which tried to eradicate their culture." The Church formally apologized in 1993 for the harm done by the residential schools system.

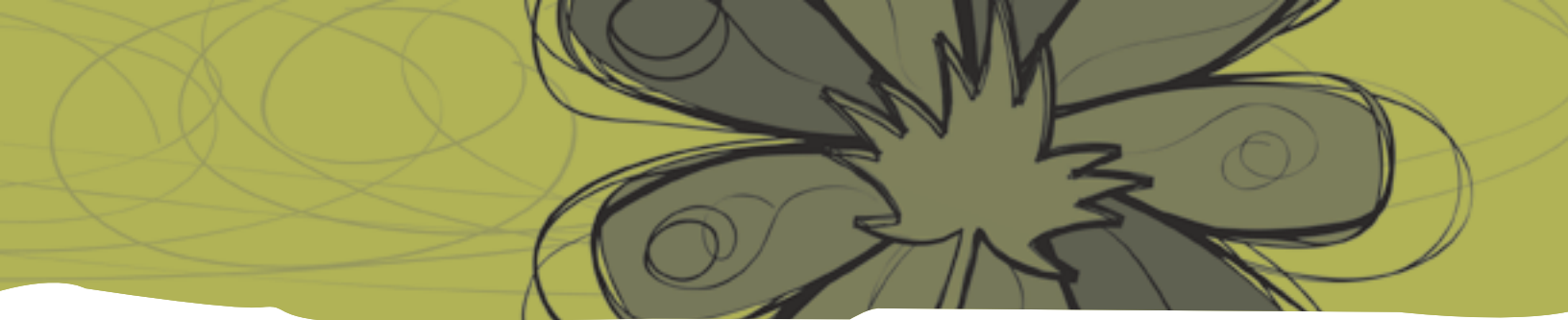
In 1990 at Oka, 4000 troops were deployed (using tanks and helicopters) against a small number of Mohawks asserting their indigenous land rights in a dispute with the municipal government. In 1998, the United Nations Committee on Economic, Social and Cultural Rights stated in their Concluding Observations on Canada that there is "gross disparity between Aboriginal people and the majority of Canadians with respect to Covenant rights. There has been little or no progress in the alleviation of social and economic deprivation among Aboriginal people."

MYTH: *The conditions Aboriginal peoples face in Canada are exaggerated. They aren't that bad.*

Although Aboriginal people in Canada are making many positive strides, there is still a long way to go to eliminate the disparities between Aboriginal peoples and the majority of Canadians. Many of the reserves in Canada are small, remote, and deficient in resources. Others, such as the Métis, have never possessed any land. The life expectancy of Aboriginal people is on average 7 years less than Canadians overall. In 1995, at least 40% of the Aboriginal population and a full 60% of Aboriginal children under the age of 6 lived under the poverty line, according to Statistics Canada. Systemic discrimination persists in the justice system. For example, First Nations accused are more than twice as likely as non-Aboriginal people to be incarcerated, are more likely not to have legal representation at court proceedings, and often plead guilty because they are intimidated by the court and simply want to get the proceedings over with. As a result, while Aboriginal peoples account for approximately 3% of Canada's population, 21% of women and 17% of men incarcerated in federal prisons in 1999 were Aboriginal. Of child and teen prostitutes in Canada, 90% are Aboriginal.

MYTH: *Aboriginal peoples aren't doing too much to make things better for themselves.*

Like many Aboriginal groups, Aboriginal youth in Canada are getting more and more involved in working towards a better future. Numerous programmes have been developed and implemented by Aboriginal youth, geared towards increasing the life chances of future generations. Aboriginal youth are increasingly organizing themselves to play a role in politics and governance. Many youth councils are being established across Canada, providing a unified voice and strength to the youth of First Nations, Inuit, and Métis throughout our country and thereby bringing their issues and concerns to the forefront. The Assembly of First Nations-Québec and Labrador youth council, for example, is conducting youth community consultations in order to bring a grassroots youth voice to decision-making bodies, including the Assembly of Chiefs.



IMMIGRATION, REFUGEES, AND SECURITY (adapted from Canadian Council for Refugees)

MYTH: *Canada's immigration laws are too lax.*

Canada's Immigration Act contains a whole series of provisions making people inadmissible on criminality and security grounds. They cover every conceivable security threat. The problem is not that these provisions are too narrow, but rather that they are too wide and therefore penalize many innocent people. For example, all past and current members of the African National Congress (ANC) are inadmissible to Canada on security grounds.

MYTH: *Immigrants and refugees cost more than they contribute. They take jobs away from Canadians. We don't need anymore.*

There is an inverse relationship between immigration and the overall unemployment rate. Immigrants and refugees create more jobs than they fill. For example, over and above the jobs they filled, immigrants created 9000 new jobs for Canadians between 1983 and 1985. Furthermore, immigrants and refugees frequently do low paying jobs that other Canadians do not want.

Immigrants help the economy grow by consuming goods and services, creating government revenues and a net tax benefit. Immigrants and refugees are also less likely than Canadian-born citizens to collect welfare or unemployment insurance. From 1986 to 1991, 25% of Canadian-born citizens collected unemployment benefits compared to 15-20% of immigrants. In the same period, 9% of Canadian-born citizens collected welfare compared with 6-7% of immigrants.

MYTH: *I have good reason to view refugees and immigrants with suspicion after September 11.*

The attacks of September 11 had absolutely nothing to do with refugees, and yet, since that date, our refugee policies and refugees themselves have come under attack. Refugee claimants make up only one-tenth of one percent (0.1%) of the visitors and immigrants entering Canada each year. More sophisticated wrongdoers are unlikely to choose to go through the refugee claim system, which involves fingerprinting, photographing, and interviews. Those involved in the September 11 attacks all seem to have entered the US on visitor or business visas. They didn't make refugee claims.

During the Second World War, Japanese Canadians were made the victims of Canadians' desire for security. Their mistreatment was clearly fed by racist prejudice. Even though this chapter in our history is now recognized as one of the most shameful, misinformation about Islam is being used to justify racism towards Muslims in Canada today. Myths about Islam being a religion that preaches violence and oppresses women are treated as true, when, in fact, Islam preaches peaceful co-existence with all religions and beliefs, and declares the equality of all people – including women – before Allah.



I can participate in the dialogue about racism

I can remember that there is nothing easy or predictable about race issues

I can show films on prejudice, stereotyping, discrimination, and racism

1945 Aboriginal veterans returning from the war are faced with discrimination in terms of their veterans' benefits. Jewish veterans return to face discriminatory restrictions in buying houses and property, and in entering community facilities and professional studies.

1947 Viola Desmond, a black woman, attends a movie at Roseland Theatre in New Glasgow, and is arrested for sitting in the wrong section (whites only) of the movie theatre.



I can accept that sometimes politeness does not work against racism; I can accept that sometimes politeness can be my only weapon/defence against racism; I can accept that sometimes a head-on collision is necessary to create change

RACISM AND ANTI-RACISM

MYTH: *Racism should be permitted as anyone can think what they want. It doesn't harm anyone physically.*

Racist actions – which arise from racist beliefs – are a violation of both the Canadian Constitution and the Universal Declaration of Human Rights. Racism leads to violence. By not recognizing each other as equal, racism allows people to rationalize harming others.

MYTH: *Having a racial stereotype is not harmful. Stereotypes are natural and cannot be eliminated.*

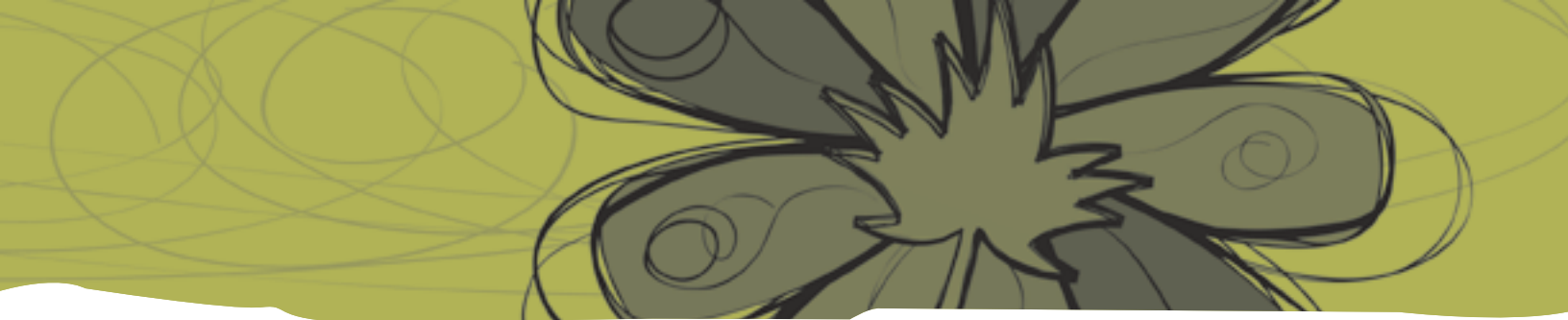
Stereotypes are ideas which often lead to feelings of prejudice, which further lead to discrimination – an act of unequal treatment. Many experts have long noted that whatever thoughts we have will eventually manifest themselves in our actions and in society. While it is natural for the brain to categorize information (which can lead to stereotypes), having a better understanding of each other allows us to know what is true and what is a false assumption.

MYTH: *Racism is a huge problem. There's not much I can do about it. Besides, being an effective anti-racist means having to go out and protest and give speeches.*

Racism is a huge problem and that is why *you* need to do something about it. All great changes in society have begun at the level of the individual. Remember that each individual influences everyone around them, and each of us will get to know thousands of other people over the course of our lifetimes. That's a lot of difference you can be making! Leadership experts have found that leading by example is the most effective. Imagine how you feel if someone makes a racist joke about a new student, and you feel like you have to go along with it. But then what if another friend goes up to the new student and introduces him/herself – wouldn't that make you feel more comfortable in not going along with the joke? Wouldn't you like to be able to provide that kind of empowerment to others?

MYTH: *No one would listen to me anyway. What can I do?*

Changing social attitudes is all about momentum. People generally know that racist beliefs are wrong, but are just waiting for permission to show that they know so. By showing you are anti-racist, you give everyone around you the understanding that it is normal not to be racist.



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"With our thoughts
we make the world."

Buddha

1948 The United Nations General Assembly adopts the Universal Declaration of Human Rights as "a common standard of achievement for all peoples and all nations." The Declaration, which states that "all human beings are born free and equal," has formed the basis of domestic human rights legislation in Canada and other countries.

1950 Most Canadian provinces enact legislation prohibiting racial and religious discrimination in employment and/or housing.



tools

"Racism in its many forms is one of the chief barriers to individual fulfilment and happiness in our own society, and a major component in wars, persecutions, and ongoing slavery elsewhere in the world. I hope that people will finally come to realize that there is only one 'race' – the human race – and that we are all members of it."

Margaret Atwood

There are endless ways to combat racism. Conducting organized activities and workshops on anti-racism is one way. Being an ally, putting on a play, or participating in a demonstration are others. This section includes a selection of activities and workshops that other youth have used and found effective. Some have been created specifically for the KIT, particularly when we couldn't find other resources dealing with an issue that was important to us.

We hope that you find an activity that addresses your interests and/or those of your audience. A step-by-step guide to organizing an activity – any activity, not just those described here – is provided. We've also put in some facilitation tips and tricks in case you've got any inhibitions or are looking for some pointers. Good luck!

STEP-BY-STEP GUIDE

This section is a step-by-step guide on how to use the KIT. Included are templates, evaluation forms, and suggestions on how to implement activities or projects. Remember, this is a guide. Depending on your relationship with the group you're working with, you may not need to go through all the steps!

This first section is about getting out there in the community and paving the way...

1. **Read the KIT.** This sounds obvious, but the clearer your understanding of what this project is and how it works, the more effectively you'll be able to fulfill its mandate: combating racism!
2. **Make sure you understand it.** Once you've read the KIT, be sure you understand the concepts, information, and instructions provided. Do what you need to do to be confident. Make use of both the Information section and the Resources. Don't forget that you can always get support at www.unac.org/yfar.
3. **Identify the group with which you would like to work.** Choose your target group. If you already have one in mind, you're a step ahead. If not, think about what age group you want to work with, and whether you're going to go to a classroom, youth group, or some place else. Think about groups with which you are involved, your old schools or teachers, or look up the different organizations and institutions in your area/community.
4. **Make the initial contact.** Contact the group you've identified. Use Template #1 (Letter of Introduction) to send the letter that's going to introduce yourself and your goals to the key person (teacher/group leader/volunteer coordinator/etc). Or, write your own letter of introduction.

5. **Follow up on the initial contact.** Make the phone call that's going to remind your contact person of who you are and why you sent them the letter. This is your chance to "sell" the project, and convince this person that they want to make use of it. Use Template #2 (The Phone Call) to help you do this.

Although it's unlikely, up until this point you may have been refused. If that happens, don't get discouraged. Take a look at why, and bear that in mind for the next group/school you contact. Remember, fighting anything, including racism, involves persistence. If you do get an acceptance,

Congratulations! You've "sold" the project! Now you need to start the real project planning...

6. **Meet in person.** This is where you show the person the KIT and have an in-depth discussion of the who-when-what-where, and possibly, why. Refer to Template #3 (The Meeting) for a reminder of things to discuss.
7. **Visit the site.** Take a look at the space in which the project is going to take place. Be aware of the physical space and bear in mind that it's going to affect the workshop you choose and how you run it. This step may be combined with Step #6; many teachers, for example, prefer to hold meetings in their classrooms. On the other hand, if you're working with a volunteer group, they may book a space depending on the requirements of the day. If that's the case, work on the following step first.
8. **Select and adapt an activity/workshop from the KIT.** Make use of the information you have gathered so far. The age of the group you are going to work with, the number of participants, whether you are going to implement the activity/workshop yourself or with others, and the space and time you have available are all factors that are going to influence your choice of workshop/activity. Try to find out as much as you can about the background of the group. The group leader(s)/teacher/etc may also want to make some suggestions or requests. And most importantly, be sure that you feel confident leading and guiding discussion on the concept area on which your activity/workshop focuses.
9. **Time and space plan.** Work out how much time you have for each section of the activity/workshop. If you're working with others on this, plan who's going to do what, and when. Then use Template #4 (The Space) for sketching out the space in which you'll be working and how you're going to use it. Do you have enough floor space? Are you going to do a reading activity in an area without comfortable places to sit? Will the group be sitting on the floor? If not, are there enough chairs? Is there space to arrange the chairs in a circle? Is the space physically accessible to participants with special needs? And so on...





I can try to form connections not on the basis of a common enemy, but rather on the basis of the common need that exists between all of us

I can believe that people are essentially good

10. Gather materials. Use the workshop/activity outline to find out what materials you will need. Get these together and make sure you have enough of them. Speak to your contact from the group as s/he may be able to provide some of the needed materials.

11. Get ready. Rehearse, practice, do extra research, spend time with the group with whom you'll be working, contact the website or talk to others – do whatever you need to do to feel confident and comfortable. Most of all, don't expect to be perfect.

12. Go. Do the workshop/activity. Remember, you've put in a lot of effort and that's going to pay off. Good luck and have fun!

This last section focuses on the wrap-up, which can't be forgotten...

13. Evaluate. Use Template #5 (The Evaluation) to create a funky evaluation form (beforehand!) and get it filled out by all the participants. The contact person for the group with whom you are working may be willing to make photocopies. Take a look at them, and don't forget to fill one out yourself. Reflecting and assessing is just as important as planning.

14. Submit evaluations. We want to know how the activity went too. Send in your forms (or copies of them) to us at yfar@unac.org or c/o YFAR, #900 – 130 Slater St, Ottawa, Ontario, K1P 6E2.

15. Follow up. Send a thank you to the group with which you worked. Use Template #6 (The Thank-You), or write your own.

16. Congratulate yourself. You have participated in the effort to combat racism. Small steps make for big journeys! Don't forget to tell us how it went (yfar@unac.org).

TEMPLATE #1: LETTER OF INTRODUCTION

(replace the italicized sections – as appropriate to your particular project)

Your Name

Your Address and e-mail address (if applicable)

Date

Contact Name

Position/Title (if applicable)

Street

Province

Postal Code

Dear *Contact Name*,

I am/We are contacting you on behalf of the *Youth Forums Against Racism* initiative, a project of the United Nations Association in Canada. Through the Youth Forums process, an educational tool called “The KIT” was created – a youth-based initiative developed to combat racism and racial discrimination through education in Canada. Having acquired the KIT, *I/we* would appreciate the opportunity to work with your group/class and make use of it to its fullest potential.

I/we believe, as do those who developed this resource, in the abilities of youth to create change. The KIT includes a variety of interactive workshops and activities, all of which deal with racism, and all of which are targeted to youth. The workshops/activities are flexible in terms of length and can be adapted to suit various ages. *I/we* would greatly appreciate speaking with you further about the KIT and its suitability for your *group/class*. *I/we* would also be happy to make available to you a copy of the resource itself.

I/we look forward to hearing from you to provide you with further information and, should you decide to engage *me/us* to work with your *class/group*, to discuss possible dates and times. *I/we* can be reached at [*phone number*], and at the address above.

I/we thank you for your time and interest.

Sincerely,

[*your signature*]

Your typed name

“This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in.”

Theodore Roosevelt

1971 The federal government unveils its Multiculturalism Policy, a commitment that every policy decision, including external affairs, immigration and citizenship, will take into account the cultural diversity of Canada, and the legitimate concerns of Canadians of diverse backgrounds.

1971 David Lewis becomes the first Jewish leader of a federal party when he becomes leader of the New Democratic Party. He had been instrumental in the party's formation in 1961.



"If you have knowl-
edge, let others light
their candles at it."

Margaret Fuller

TEMPLATE #2: THE PHONE CALL

Make this call about one to two weeks after you mail the introductory letter so that your contact has had time to receive and read it. The following is a list of things you need to be sure to do.

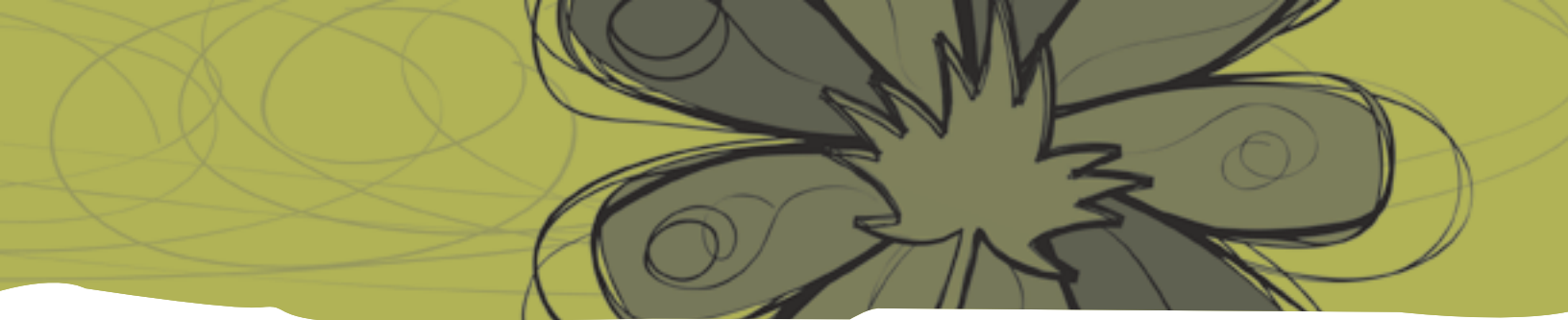
1. **Introduce yourself and your reason for calling.** (Use lines from Template #1 for help if you need it.) An example would be: "My name is [name] and I'm calling in regards to the letter I recently sent to you about the anti-racism resource developed by youth through a project of the United Nations Association in Canada. I was hoping to be able to speak to you about involving your *class/group*."
2. **Explain what the project is and the reason you're interested in it.** Make use of the introductory section of the KIT to help you put together what you want to say.
3. **Explain what you want from this person.** For example, "What *I/my group* would like to do is to facilitate *one/some* of the *workshops/activities* for your *class/group*."
4. **Make an appointment to discuss this further.** "I'd really like to be able to talk to you about this in more detail in person and have a chance to show you the KIT. Would it be possible for us to schedule a meeting?"
5. **Express your appreciation for the person's time and interest, and your own enthusiasm.** "I'll look forward to meeting with you." Then, DON'T forget to show up for the meeting!

Of course, these are just the bare bones. Your own enthusiasm and commitment will help you flesh this out further. And if you're really nervous, there's a whole lot of people and resources you can turn to for help. Just go to www.unac.org/yfar.

TEMPLATE #3: THE MEETING

The meeting is your chance to sit down with your contact and let them see what you've got. This is where you can get an ally in your fight against racism. Bring the KIT with you and...

1. **Discuss the activity/workshop you would like to do or the activity/workshop your contact would like to see.** Your contact may ask you to leave the KIT with them for a few days and set up a meeting for discussion after that – or you may offer. This is a good idea since it means this person will be well informed. Or, if you need the KIT to prepare or to conduct a workshop elsewhere, ask the person to make a copy for him/herself.
2. **Let your contact know if you'll be facilitating with someone else.**
3. **Determine the number of youth participating and the age range.**
4. **Discuss the amount of time you expect to have/will be given.**



5. Determine the date(s) on which the workshop/activity will be held.

6. Discuss any special needs/requests either from your contact or yourself.

Having accomplished all of this means you had a good meeting! We suggest booking a second one to deal with the following issues, although they could also be discussed at the first meeting.

- materials needed for the activity/workshop
- set up of the space in which the activity/workshop will be held
- any photocopies/etc that need to be made or prepared

This meeting is also a good time to make use of the next template...

TEMPLATE #4: THE SPACE

It's a good idea to sketch out the space in which you'll be working and block out what sections of the activity/workshop are going to take place where. This is even more important if you're going to be working in more than one room/space.

Bring some blank paper to your meeting and make a quick sketch of the areas you'll be using for the activity/workshop.

The workshops/activities included in the KIT are already set up with lists of necessary materials, steps, etc, for you, but you can never have too much pre-planning. Have as many meetings with your contact and the other people you're working with as you need to feel ready. Be sure, too, to leave yourself enough time to be prepared. Also remember that the type and amount of preparation you do is going to depend on your target group. With younger youth, physical materials with which to work out concepts, as well as a sense of fun, are very important. With older youth, be prepared to deal with tough issues (e.g. by troubleshooting beforehand). Whatever the age, don't expect to have all the answers (or be afraid to admit this). Do expect to challenge and be challenged.

TEMPLATE #5: THE EVALUATION

Here are some questions that you might want to put on the evaluation form that you create. Try to use open-ended rather than yes/no questions as these will elicit longer, more thoughtful responses.

- What I liked best was...*
- What I didn't like was...*
- What I would have changed was...*
- Something I learned was...*
- Other comments I have...*



I can choose to not smile when I hear a racist joke

I can object when I hear a racist joke/insult, even though it will mean "getting involved" and that might be scary

I can let go of misinformation



I can ask if a person intended to be racist when that person does/says something that could be construed that way

I can examine the contents of television, film, radio, and newspapers for stereotypes

TEMPLATE #6: THE THANK-YOU

Congratulations! You're almost done! Except for sending copies of those evaluations back to us, all you have to do is send the contact person you've been working with a formal thank-you, such as a card. You can buy one, or make one using a copy of the KIT's logo for the front. For the inside, you may want to say something along the lines of:

"I/we would like to thank you for inviting me/us to work with your group/class to combat racism." An additional comment about whether you enjoyed the event or found it to be a learning experience is an important personal touch.

You may also want to add that you are available for further activities/workshops and that you look forward to working with your contact again. If you decide to do this, include your contact information with your signature.

FACILITATION TIPS AND TRICKS

RELAX...GET TO KNOW ONE ANOTHER!!!!

The first thing to remember when entering a room full of people you don't know is to try to make everyone (including yourself) feel comfortable, especially when talking about racism. You don't want to get all stressed out and make the atmosphere really tense. Start by introducing yourself and explain why you are there. If you have time, you should get the group to also introduce themselves individually. As soon as you have gone through that step get the group moving. Trust me, most of them do not want to stand still. You can do an ice-breaker to get people to interact. In this case, it's best to have an ice-breaker introducing the importance of respect and communication since they are essential qualities to the success of your workshop. It's also good to have energizers to break up longer activities or intensive discussions. The following activity is one that we recommend as both an ice-breaker and an energizer.

1986 The federal Employment Equity Act is passed. The purpose of this Act is to improve access to employment and services within federal jurisdiction to women, Aboriginal peoples, people with disabilities, and members of racialized groups. However, the Act did not cover the federal public service.

1988 12,000 living Japanese Canadian victims of WWII detention are awarded \$20,000 each as compensation, in addition to a formal apology by Parliament.

ICE-BREAKER – THE HUMAN KNOT

Key themes: communication; listening; learning

Time: 10-20 minutes

Age group: all ages

Goal: to untangle a knot made by intertwining the arms of students

ACTIVITY BREAKDOWN

1. **Have the groups stand in circles, shoulder to shoulder, facing inwards.** Tell each student to extend their right hand and clasp someone else's hand. Tell each student to do the same with their left hand. Make sure each student is holding the hands of two different people.
2. **Tell the students that they must untangle the knots to form circles.** Remind them that they cannot let go of either hand they are holding. Watch the groups to ensure safety, but offer help only if really needed. If one group finishes early, ask them to offer help to the other groups.

DEBRIEF

1. **Ask:** How were you able to untangle the knot? What worked and what did not? (Some of the answers you might be looking for are listening, sharing ideas in a respectful manner, cooperation, avoiding shoving or pushing, avoid being frustrated, patience, etc.)
2. **Ask:** What would you do differently if you had to do the activity again? (Try to look for answers that reinforce the answers you were looking for in the first question.)

WRAP-UP

You can draw a parallel between the human knot activity and the anti-racism work that you are about to undertake with the group. You can also explain that racism is a sensitive issue and needs to be dealt with by an audience that is willing to do all the things that enabled them to untangle the circle, otherwise your work will lead the group to get frustrated and confused.

THE RESPONSIBILITY IS ON THEM, NOT ON YOU!!!!

Don't add extra pressure on yourself to try to make someone learn something. It is important for you to explain to the group that racism is not an issue with which all audiences are comfortable and that it requires maturity alongside other qualities, such as those displayed in the human knot activity, to talk about the issue of racism. If signs indicate that they might not be ready... open a discussion, ask questions, and test the group on the topics and issues with which they feel comfortable (e.g. they might feel more comfortable talking about current issues of racism rather than personalized accounts of racism in their community).

"Three things cannot be retrieved: the arrow once sped from the bow; the word spoken in haste; the missed opportunity."

Hazrat Ali, the 4th Caliph of Islam

1988 Ethel Blondin Andrew's election as an MP makes her the first Aboriginal woman to sit in the Canadian House of Commons.

1995 To feed the federal budget, the government imposes the Right of Landing Fee (Head Tax). The fee of \$975 was applied to all adults. In February 2000, the government rescinded the Right of Landing Fee for refugees, but maintained it for immigrants.



YOUR AUDIENCE IS NEVER WRONG...ALL ANSWERS ARE GOOD!!!

Positive reinforcement is the key to a successful workshop. There is nothing more annoying than a facilitator who rejects all the answers and makes himself or herself look superior by always providing the good answers. Even if the answers are way off, try to build from them. Eventually you will get the group where you want them to be.

OHOO NO...I AM LOSING THEIR ATTENTION!!!!

First, you should know that this happens to all facilitators – good or not. But, there are some groups that are more difficult to work with than others. These groups are comprised of people that know each other and like to tease each other or talk while you are trying to do your thing. So here is a step-by-step approach that could prove helpful:

1. Avoid getting upset by or getting involved in whatever commotion is happening.
2. Sit back for a few seconds and let things calm down on their own (sometimes it happens).
3. If this doesn't work and things are getting worse, ask the group the following (or even shout if necessary):

Those who can hear me clap your hands once
Those who can hear me clap your hands twice
Those who can hear me clap your hands three times...

Do this until the whole group is clapping in-sync. Once that has happened, all their attention will be focused on you... and the group will wait for the workshop to go on.

The difference between a good facilitator and a great facilitator in these types of situations is that a great facilitator will not panic!

OTHER THINGS TO KEEP IN MIND...

On preparation:

1. **When planning a workshop, decide the message that you want to get across.** You should be able to clearly convey this message to your audience in one sentence. After doing so, try to organize your activities and discussions around this one message.
2. **It is important to always know the type of group you will be working with.** Things to keep in mind are the size of the group, age levels and maturity of participants, and whether your workshop is taking place in a formal or non-formal education setting, etc. Once you have gathered that information, adapt your activities according to the characteristics of the group. Often facilitators overlook this aspect and end-up making activities too long or too short, presenting activities that are too complex or too simple for the age level, putting aside too much or not enough time for the activities, etc. These are all important things to avoid, and it is therefore important that you come prepared.



1995 Hundreds of riot police and snipers are deployed at Ipperwash Park in Ontario to confront 30 unarmed Aboriginal men, women, and children demonstrating non-violently against their land dispossession by the Canadian military and the Government of Ontario. Three demonstrators are shot and one – land rights activist Dudley George – was killed. Police fail to provide ambulances and transport for wounded Aboriginal people.

1995 Parliament adopts a revised Employment Equity Act, which is expanded to cover the federal public service.

On speaking:

1. **Project your voice:** pretend you are speaking with the person that is the one furthest from you. It may seem that you are speaking too loud, but chances are it's not loud enough.
2. **Pace your voice:** try not to rush your words, but don't go at a snail's pace either.
3. **Make eye contact:** people connect to facilitators on a very personal level when they exchange eye contact.
4. **Take pauses:** after a major point, or in between points, take a little pause to allow the thought to sink in.

THE SILENT DISCUSSION

Key themes: integration; assimilation

Time: 15-20 minutes

Age group: all ages

MATERIALS NEEDED

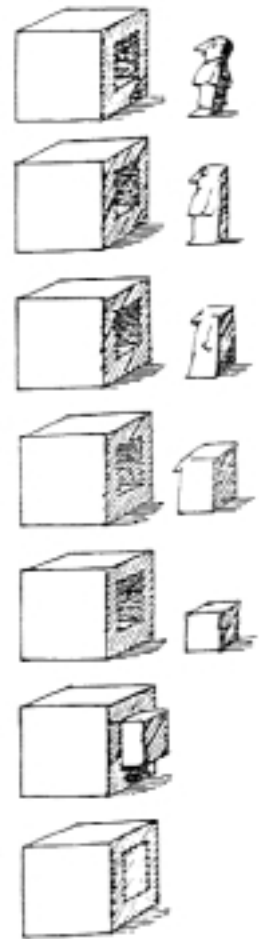
- Integration* cartoon (OR other image/slogan/cartoon/quote)
- several pieces of flipchart or large paper to cover a portion of the wall
- masking tape
- markers for each participant

BACKGROUND

This is a useful activity to introduce themes and issues. It works well in giving everyone, even those who don't like to talk in front of groups, a chance to participate.

ACTIVITY BREAKDOWN

1. Have the group sit in a U-shape facing the wall. Place the cartoon in the middle of the U.
2. Explain to the group that no one is allowed to talk during this activity.
3. Give the group a minute to look at and think about the image.
4. Invite participants to put their thoughts/opinions/ideas on the paper on the wall, and to respond to/argue about/disagree with things other people have written. But this must be done without speaking!
5. Explain that more than one person can be writing at a time.
6. Ensure that nobody speaks during this process.



1998 The U.N. Committee on Economic, Social and Cultural Rights rules that the Government of Canada is violating various fundamental International Covenant rights of indigenous peoples in Canada.

1999 The U.N. Human Rights Committee finds Canada in breach of its obligations to indigenous peoples under Article I of the International Covenant on Civil and Political Rights.



"Everything that is done in the world is done by hope."

Martin Luther

DEBRIEFING & WRAP-UP

Discuss briefly how participants felt about the silent discussion. As a group, talk out any issues that arose during the silent discussion. Think of some questions beforehand that you can ask the group if discussion is lagging, for example:

Have you, or someone you know, ever had to change to "fit in"? When is this an okay thing? When is this not a good thing, in your opinion?

TROUBLESHOOTING

Adapt this activity to a specific issue or group by using a different image.

SOURCE INFORMATION

Integration cartoon by Slater

Activity from *Grassroots and Growing: 1996 Youth Commission*, M. Nawaz. Canadian Red Cross Society, 1996.

CULTURES GAME

Key themes: difference; intercultural communication

Time: 30 minutes

Age group: all ages

Group size: 10 or more; good for large groups

MATERIALS NEEDED

- 6 differently coloured sheets of cardboard (or coloured name-tags) & tape or pins to identify the different culture each person belongs to
- at least one copy of the relevant instructions for each cultural group

BACKGROUND

Through this activity, participants explore their reactions when faced with behaviours and characteristics different from their own. This activity can serve as a great icebreaker too.

ACTIVITY BREAKDOWN

1. Divide the group into 6 smaller groups and hand out the coloured cardboard/name-tags and the photocopies with instructions for each culture. (If you have few participants, you may want to cut down the number of cultures and therefore the number of small groups.) Give each group time to go over their cultural instructions. Warn participants that the groups are not allowed to tell others about their cultural characteristics!
2. Once everyone is ready, ask all participants to walk around the room and communicate with the members of the other cultures according to the instructions they have been given.

3. After 10 minutes, or whatever time feels appropriate, ask everyone to stop.

DEBRIEF & WRAP-UP

Initiate a discussion with the whole group using lead-in questions:

What did you think about the game?

How did you feel towards the members of the other cultures?

Were you frustrated at any time? Why?

Was there one culture in particular which was easy to communicate with? Was there one that was difficult to communicate with?

What methods could you have used to allow you to better understand the members of the other cultures?

To wrap it up, you may want to say something like the following – in your own words: When faced with something we don't know, we often tend to feel afraid or frustrated because we feel misunderstood within that specific situation. With this game for example, we were easily frustrated by the behaviour of others. We often experience similar situations at school or in our surroundings when we interact with people of different backgrounds than ours. Our challenge as youth is to find ways of communicating with each other instead of reacting negatively to each other and nourishing stereotypes and divisions.

TROUBLESHOOTING

If the interaction/mixing exercise goes on too long, participants may get bored. If you see that the group gets the idea and are showing signs of slowing down, ask them to stop and initiate the discussion right away. Also, if rubbing noses is too intimate for the group, or certain members of the group, choose another salutation for the Yellow culture.

SOURCE INFORMATION

Created by the Fédération de la jeunesse franco-ontarienne. Originally published by UNA-Canada's *The Whole World...My World: Racism and Youth. Facilitator's Guide to Workshops and Activities*, Ottawa, 1998.

CULTURAL INSTRUCTIONS

BLUE CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: Never use your left arm or left hand

Salutation: Cross the arms

Attitude towards the Yellow culture: You feel sorry for them and try to defend them. Make sure you let the other cultures know how you feel!



I can remember that my effort makes a difference, even if it doesn't seem to

I can be passionate

I can remember that just because I don't see racism doesn't mean it isn't there



I can remember
that there is no
"nothing personal"
about racism

YELLOW CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: Never communicate without touching

Salutation: Rub noses

Attitude towards the Green culture: You feel inferior to the Greens

GREEN CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: Never use your left hand or arm

Salutation: Gently touch the other person on the shoulder

Attitude towards the Red culture: You feel superior to them

RED CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: Never touch others

Salutation: Double wink

Attitude towards the Orange culture: You think they are funny and strange

ORANGE CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: You can't look someone in the eyes

Salutation: Shake hands with the right hand only

Attitude towards the Purple culture: You think they are interesting and idolize them

PURPLE CULTURE

This card tells you which culture you belong to. During the game, you must act according to your culture.

Taboo: No negativity! You are very appreciative and everything is beautiful to you!

Salutation: Shake hands with the left hand only

Attitude towards the Blue culture: You subtly try to avoid them



WHAT CAN WE DO ABOUT RACISM?

Key themes: recognizing racism and discrimination; proactive anti-racism

Time: 60-90 minutes

Age group: 10 years and up

Group size: up to 20 participants

MATERIALS NEEDED

- flip chart paper & markers
- posters or quotes (a selection are included in the KIT) pertaining to racism hung up around the room [*optional*]

BACKGROUND

The goal of this workshop is to get participants talking and thinking about racism and to recognize that racism still exists in our communities – and even, sometimes, in ourselves. If we talk about it and think about it, then we can't ignore it and we will start to change ourselves... and hopefully, in turn, the world. In this workshop, participants are presented with scenarios and are asked to think of ways they should respond if ever in this situation. These scenarios allow the group to problem-solve collectively and to prepare themselves for similar situations.

ACTIVITY BREAKDOWN

1. Participants, including the facilitator, should be seated in a circle so that everyone can see each other.
2. The facilitator should introduce her/himself and explain briefly the purpose of the workshop.
3. It is important to establish the concept of “safe space” at the beginning of the workshop, for example: “This is to be a safe space. Racism is a sensitive topic and so respecting what other people have to say, as well as being careful with the words you choose, are important parts of maintaining a safe space. We are not judging people, but discussing ideas – we are here to learn.”
4. Initiate a general discussion on racism with the whole group using the following questions:
What is racism and who is affected by it?
Where does it come from?
What forms does it take? How does it feel? (if not already addressed above)
Do adults, or society in general, think you can make a difference right now?
What do you think?
What can we do about racism?

“A social movement that only moves people is merely a revolt. A movement that changes both people and institutions is a revolution.”

Martin Luther King, Jr.



"Racism is an impediment to the progress of all aspects of a society, and we must fight it wherever we find it."

Sarah Polley

5. Divide participants into smaller groups of 3-4. Provide each group with flip chart paper and a marker. Visit each group and tell them one of the following scenarios (or make up your own). Ask each group to discuss what they should do if they were faced with this situation. Ask them to record their solutions on the flip chart paper.
 - a) A new student arrives at your school in clothing that is traditional to her/his heritage or country. People start teasing, making mean comments, and excluding the new student. How does this make you as a bystander feel? What do you do?
 - b) Your class has a supply teacher. This teacher has an accent, and people start snickering and making rude comments. How does this make you feel? What do you do?
 - c) You are picking up a chocolate bar at the corner-shop and you hear a negative (derogatory) comment about a particular group of people (for example, a religious group, an ethnic group, etc). How does this make you feel? What do you do?
 - d) Your friends use language that perpetuates racism and discrimination – for example, they keep talking about stereotypical images, even when referring to themselves ("I'm having such a 'blond' day today"). How does this make you feel? What do you do?
6. Bring everyone back to the original circle. Ask each small group to present their solutions to the larger group.

DEBRIEF & WRAP-UP

Before wrapping up the workshop, ask participants if there are any other scenarios that they would like to address – maybe something that they have faced, or a friend of theirs has faced, in the past. Ask the group for possible solutions. Finish the activity by asking the group, in discussion format, what they thought about the solutions and if they would be comfortable using them. It is important to end by emphasizing action, reminding each participant to strive to be agents of a racism-free future!

TROUBLESHOOTING

At the beginning of the workshop, the facilitator may want to provide participants with an "out" – a reason to leave (briefly) should they start to feel uncomfortable. For example, you could say, "If you feel uncomfortable or want to use the washroom or get a drink at any time, feel free to do so." This way, the participant doesn't need to explain her/himself if they want to step outside of the discussion for a moment.

SOURCE INFORMATION

Roxanna Vahed & Hema Seliah, 2001

VRANTSIS AND ME

Key themes: culture; identity; language; self-esteem

Time: 60-90 minutes

Age group: 10-16 years

MATERIALS NEEDED

- copies of the poems for each participant
- one copy of the *Questions Card* for each small group (of 3-4)

BACKGROUND

How often do we really think about who we are? Our identity is influenced by our name, our family and friends, the language(s) we speak. One of the frustrations that minorities may often experience is the misunderstanding or mispronunciation of their name. To avoid this, some people take on a different name, or one that is similar to their own but sounds more English or French. While some people may not mind adopting a new name, others may find it upsetting and frustrating. This activity explores the importance of a person's name to their identity and sense of self.

ACTIVITY BREAKDOWN

1. Divide the participants into small groups of 3-4.
2. Give a copy of the *Questions Card* to each group and ask them to discuss the questions.
3. Bring everyone back into a circle and hand out a copy of the poems to each participant to read.
4. Once everyone has finished reading, start a group discussion by asking: "What do you think is the message of these two poems?"
5. Divide the participants back into the same (or different) groups.
6. Ask each group to create a short skit (2-3 minutes) about a situation between several people where one person has to give his/her name and address to another (for example, to open a bank account, place a reservation, enrol in a course or camp, etc). The character in the skit who is noting the details cannot – or will not – understand. The name of the character who is giving the information is being misspelled, mispronounced, or commented upon. Encourage them to think about how people might be feeling and acting out their reactions.
7. After creating and practising their skits, each group should be invited to perform it. The facilitator may wish to jot down some notes about the issues raised in the plays.

DEBRIEF & WRAP-UP

Finish this workshop by inviting feedback on the skits and discussing some of the issues that were raised in the skits.



I can know that I am the expert on my own experience, and that I have information that other people need to hear; I can speak from my own experience; I can know that others are the experts on their own experiences, and that I have a lot to learn from them



I can assume that,
given the right
incentive, everyone
can change

I can share my
victories as well
as my difficulties

SOURCE INFORMATION

Adapted from Racism. No Way! (Australia) www.racismnoway.com.au
Salimah Velji, 2001

QUESTIONS CARD

- a) Do you like your name?
- b) Is there a reason why you were given your name? (Does it mean something, are you named after somebody, was it a favourite name?)
- c) Do you have a nickname? Do family and friends call you by a particular version of your name?
- d) How do you feel if someone gets your name wrong?
- e) Have you ever adopted a different name or a different version of your name?
- f) If so, how did you feel when you used the different name?
- g) If not, how do you think you would feel if you had to use a different name?

V-R-A-N-T-S-I-S *Ana Vrantsis*
 'Vrantsis,' I said.
 Frances, she wrote.
 'No, V r a n t s i s,' I repeated more slowly,
 Francis, she wrote, writing the 'i' over the 'e'.
 'No it's "V" for Victoria,' I insisted.
 Vrancis, she wrote, changing the 'F' to a 'V'.
 'It has a "t" not a "c";' I continued
 'Vrantsis?' she ventured.
 'No, it has an "s-i-s" after the "t";' I implored.
 She reached for the white out
 but the white out was dry.
 With irritation plain
 on her furrowed brow
 she reached for a clean sheet
 and began again.
 V-R-A-N-T-I-S she wrote
 with triumphant relief.
 'Oh, and there's only one "n" in "Ana"'

ME *Temuçin Mustafa*
 What's your name?
 Temucin.
 How do you spell that?
 T-E-M
 T-E-N?
 No, T-E-M...
 M for Mary.
 T-E-M-U-C-I-N... N for Nelly.
 What's it short for?
 Temucin.
 No English equivalent?
 No, should there be?
 It just takes a little getting used to.
 So?
 Get used to it.
 It's MY name.
 It's me.

WHEN WE KNOW WHO WE ARE

Key themes: self-awareness; stereotypes

Time: variable – it depends largely on the discussion with the group

Age group: 12 years and up

Group size: variable – the size with which the facilitator feels comfortable

MATERIALS NEEDED

- flip charts, white board, or chalk board
- markers or chalk
- paper & pens/pencils for participants

BACKGROUND

“The starting point is keen awareness of our own cultural roots, biases, beliefs, and worldviews, and our tendencies to project these views on others. When we know who we are, then we can see others more clearly as human beings like ourselves and can appreciate the differences.”

Quote taken from *The Helping Relationship*, by Lawrence M. Brammer and Ginger Macdonald

ACTIVITY BREAKDOWN

1. The facilitator begins by asking the participants to write down 5 things they think about themselves and 5 things they think others, or society, might think about them. The participants should be assured that what they write down is for their eyes only. The facilitator should also make a list, bearing in mind that theirs will be shared with the group later.
2. Once participants are finished writing their lists, ask them to put the lists aside for later.
3. The facilitator should now explain the importance of self-awareness in relation to racism. One way to do this is to use the quote from above, particularly the second sentence. Be sure to ask if the participants understand or have any questions pertaining to what you have just said. It might also be beneficial to discuss whether they agree with it or not. A lot of this activity depends on the participation of the group, so encourage them to speak freely with concerns or questions.
4. The next part of the activity involves speaking about stereotypes. Make sure all understand the term so everyone is on the same page. To encourage discussion, the facilitator could ask participants what they understand by the term “stereotypes.” In any case, the facilitator should be ready to provide a definition for the group (see Key Concepts), ensuring that all understand what they will be talking about later in the workshop.





"Few will have the greatness to bend history itself; but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation."

Robert F. Kennedy

6. The facilitator then asks the participants to identify some possible stereotypes and list them on the board. Any type of stereotype can be used. If you think the participants will be a little hesitant to come forth with suggestions, the facilitator can start things off, preferably with stereotypes about themselves. This will come back into use later in the activity.
7. Once a few have been listed, discuss with the group possible reasons for those stereotypes. An example of a stereotype to use is "Aboriginal people are lazy and do not want to work." In reality, yes there is quite a high unemployment rate on reserves, but there are also few jobs available. Try to open up new perspectives for participants by giving possible explanations, and using their suggestions and ideas as well. Participants may be able to provide a wealth of insight on certain topics, which will benefit everyone.
8. In moving onto the final part, we are changing from stereotypes to the idea of individuality. The facilitator could ask the participants if they feel that stereotypes are representative of individuals. Do they make sense? Would they like to have people look at them in that way or see them for who they are? As the facilitator, it is important to mention that we should look inside ourselves to know who we are.
9. To close the activity, the facilitator will take some time to show the group the list s/he made at the beginning of the activity, drawing particular attention to differences between her/his list and the stereotypes that were listed on the board earlier. The points can be expanded upon and personalized so that the idea of individuality is emphasized to participants.

In an alternative ending, the facilitator may want to read the group a personal statement – kind of like a monologue – that is written prior to the meeting. If the facilitator is reading her/his real self-perceptions in this way, it may be very effective in allowing others to relate.

Ideally, this activity will end in a group discussion. Depending on the group dynamics, the facilitator may choose to encourage participants to share their views of their own self-perception, having gone through the activity. (Note: If the group dynamics do not lead to comfortable discussion, the facilitator may want to end the activity after reading her/his list or personal statement, and asking the group to reflect on how their perspectives of themselves have been changed after engaging in the activity.)

TROUBLESHOOTING

In order to increase the comfort level of the group, you may wish to plan an icebreaker or two before beginning the workshop.

SOURCE INFORMATION

Darcy Gray, 2002

ENVIRONMENTALISM AND RACISM

Key themes: environmental racism; justice. *This can be explained as:*

1. the deliberate or systemic targeting of people of colour for environmental risks and hazards (e.g. the siting of toxic waste, incinerators, or other environmentally unsafe conditions); and
2. the exclusion (or tokenistic inclusion) of people of colour from the processes, activities, and decision-making of the mainstream environmental movement.

Time: 60-120 minutes (depending on group size)

Age group: 15 years and up

Group size: 10-25

MATERIALS NEEDED

- If possible, before the activity, ask participants to bring photos, pictures, or images that they believe represent the 'environment,' 'environmentalism,' or 'environmentalists.' If this is not possible, select some images beforehand. These images should be put up in various parts of the room.
- a selection of case studies of environmental racism and justice for handing out (these can be taken from the *People of Colour Environmental Groups Directory* – see website address at the end of this activity – or by plugging 'environmental racism' into a search engine).
- masking tape
- flip chart paper & markers

BACKGROUND

Mainstream environmentalism has generally catered to a white, middle class, and subsequently the issues addressed have also tended to affect this group. While issues such as ozone thinning and global warming have been given high priority, other issues relevant to people of colour – including transportation, worker safety, toxic exposure, clean and healthy neighbourhoods, and reproductive rights – are often not considered 'environmental' enough and are not prioritized. Mainstream environmentalists and conservationists often displace indigenous peoples in an attempt to conserve 'natural' forests or other ecosystems.

The environmental racism and justice movement, which was popularized in the US in the late 1980s/early 1990s, breaks down that barrier by bringing ideas of social justice together with environmentalism and creating a radical and local, grassroots environmentalism. The movement was formed in response to the fact that people of colour are more likely to be exposed to environmental risk and hazard, and have less access to health services and infrastructure than white people. Specific examples of this in Canada include: the First Nations reservation system; the community of Africville, Nova Scotia in the 1960s; the Burnt Church fishery crisis; the Adams Mine dispute; and the Oka Crisis.



I can know that I am
good enough, smart
enough, strong
enough ... to fight
racism

I can educate myself



The purpose of this activity is to challenge what green means and who the environmental movement speaks for – is it really the ‘global’ movement it claims to be?

ACTIVITY BREAKDOWN

1. Post up ‘environmental’ images around the meeting space. [Alternatively, each participant can be assigned one image.]
2. Ask participants to stand next to the image they have brought in, or one that they feel accurately portrays environmentalism.
3. Ask participants a range of questions:
Why did you choose this image?
What makes this image environmental? Why?
Who does this image cater to? Why? Who does it exclude? Who created this image?
4. Divide the participants into groups of 3-4. Distribute an environmental racism case study to each group. Ask them to consider, in their small groups, the following questions (the discussion should be recorded on flip chart paper):
Would you consider this case study ‘environmental’? Why or why not?
Who is this case study about?
How is this case study different from the images up around the room?
How is the version of ‘environmentalism’ different from the version shown in the images?

DEBRIEF & WRAP-UP

Bring participants back to the larger group. Each group should briefly present their discussion. A large group reflection should follow on what was learned. These questions can be used to focus the discussion:

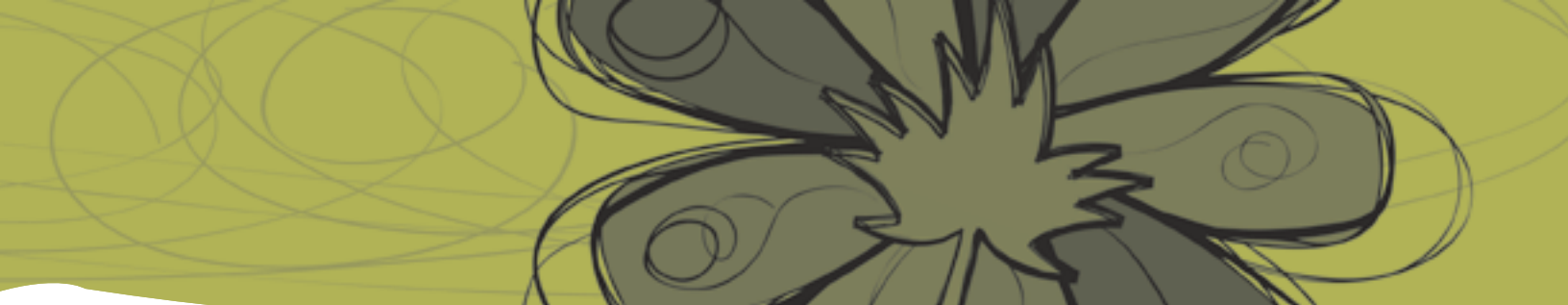
- What did we know about environmental racism before?*
- How has that changed (or, has it changed)? What do we know now?*
- What can we do with this new knowledge?*

TROUBLESHOOTING

1. You may want to save the background information for the debrief discussion and start off by jumping straight into the activity with just a short introduction on the focus – i.e. “We will be talking about racism and environmentalism and how these two issues are connected.”
2. Some participants may disagree with the assertion that mainstream environmentalism excludes people of colour and/or issues of importance to communities of colour. They may feel that mainstream environmentalism has changed substantially, for the better, since the environmental racism and justice movement emerged in the 80s. Make sure that participants have the opportunity to share their views and experiences.



I can do something to mark the International Day for the Elimination of Racial Discrimination on March 21

- 
3. It is recommended that the facilitator have a background knowledge of 'race' and environmentalism issues, or else that s/he has done extensive research on the issue before engaging in this activity.

SOURCE INFORMATION

Beenash Jafri, 2001

References and resources:

Robert Bullard, *Confronting Environmental Racism; Dumping in Dixie*

Howard McCurdy, 'Africville: Environmental Racism' in Laura Westra & Peter S. Wenz (eds), *Faces of environmental racism: confronting issues of global justice*.

People of Color Environmental Groups Directory 2000 (or latest edition) – this can be downloaded from <http://www.ejrc.cau.edu/poc2000.htm>.

REFLECTING ON CANADIAN SOCIETY

Key themes: multiculturalism; identity

Time: 45-60 minutes

Age group: 15 years and up

MATERIALS NEEDED

- Key Concepts & other information from the KIT
- flipchart & markers
- paper & writing utensils for each participant
- list of personal action steps to combat racism (taken from the side margins of the KIT) prepared on flipchart or overhead (don't forget the projector) or provide a copy for each participant

BACKGROUND

In this activity, participants will have a debate over whether the society we live in is racist, despite Canada's promotion of "multiculturalism" and "multicultural values." Much of our behaviour is based on how we identify others and how we are identified by others. The fact that ethnicity, religion, and culture often determine the way people are treated challenges the notion of true multiculturalism and acceptance. The purpose of this activity is to examine these concepts and see how they relate to the reality.

"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

Margaret Mead



ACTIVITY BREAKDOWN

Part 1:

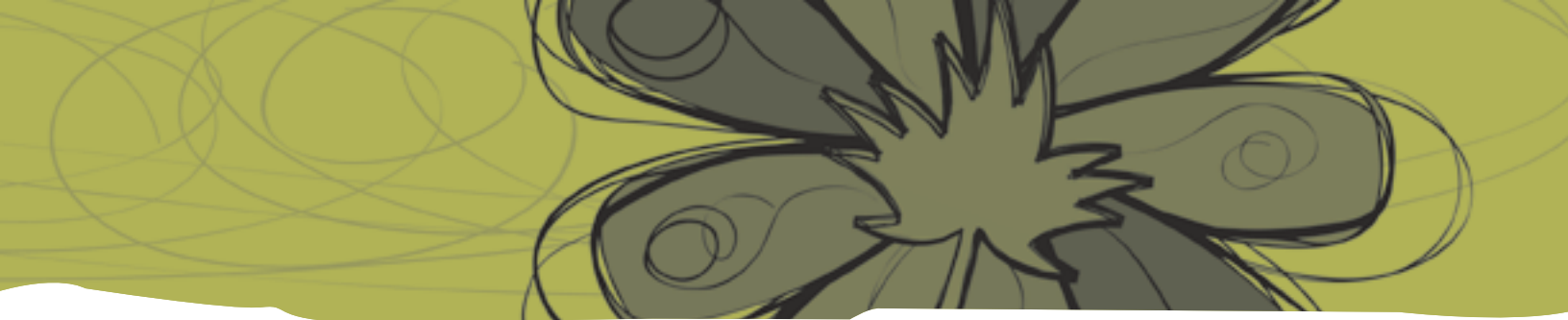
- 1a. Start with the participants sitting in a circle.
- 1b. Give them 5 minutes to put down on paper their answers to the following questions: *“How do you see yourself in the world?”*; *“How do you think other people see you?”*; *“What categories identify you?”*
- 1c. You can play some music in the background as they write/draw/brainstorm their thoughts and as volunteers share some of their answers.
- 1d. The facilitator should provide a definition(s) of racism (available in the KIT) – have it written on a flipchart or blackboard so it is visible throughout the workshop.
- 1e. Briefly discuss with the group the concept of “race” (see Key Concepts) as a category by which people are identified.

Part 2:

- 2a. Divide the group in half for a debate that will answer the question, *“Do we live in a racist society?”*
- 2b. Provide the half that will be answering NO with some information (which can be obtained from sections of the KIT as well as other resources) on the multicultural and diverse nature of Canadian society.
- 2c. Provide the half that will be answering YES with some information (which can also be obtained from the KIT and other sources) about the racism that exists in Canada.
- 2d. Give the groups some time to develop their opening statements and arguments. Let each side know that they can use the information provided as well as their own knowledge and experiences in the debate.
- 2e. Have each side present their opening arguments one after the other, and then facilitate the debate and rebuttals, being sure to give equal time to each side.
- 2f. Once the debate starts to slow or if it gets too heated, bring it to a close by having each side present a concluding argument.



I can suggest that my local newspaper publish a special section on the racial and cultural diversity of my community



DEBRIEFING & WRAP-UP

1. Ask the group how many of them, having had the debate and listened to the issues, think we live in a racist society. How many do not think so?
2. What are their reasons?
3. Did anyone change their minds from the opinion they had before? Why?
4. Was there anything said during the debate that really had an impact on anyone? What was it?
5. What do the participants think that a person from the future would say about racism in Canada today?
6. What can be done to bring an end to racism?
7. A good way to close the workshop would be to put up or handout a list of personal action steps to combat racism (taken from the side margins of the KIT) at this point and let the participants read it over while music plays in the background.

TROUBLESHOOTING

Be prepared for the debate to get extremely heated – don't be afraid to call a "Time-out." By contrast, the participants may not be enthusiastic. A good way to overcome this is for the facilitator to present an extreme position or provide real-life examples of racism.

SOURCE INFORMATION

Based on a workshop presented by J. Skeene and L. Pitman at a Canadian Red Cross Society Youth Commission, Ontario Zone.

SOCIAL JUSTICE AND DIVERSITY

Key themes: diversity; unity; division; oppression; being "marginalized"; being a minority; exploitation; intolerance; power; resistance

Time: 45 minutes

Age group: 16 years and up

MATERIALS NEEDED

- copy of the poem for each participant (see below)
- definitions of some of the terms in the "Key themes" (above) posted around the room so that everyone can see them

"Injustice anywhere is a threat to justice everywhere. We are in an inescapable network of mutual-ity, tied in a single garment of destiny. Whatever affects one directly affects all indirectly."

Martin Luther King, Jr.



BACKGROUND

Sub-Comandante Marcos is a Zapatista leader in southern Mexico. A few years ago, the Mexican government tried to discredit him by putting forward the idea that he was homosexual in a region where there are strong ideas about heterosexual “masculinity.” He responded with the poem. For more information on Sub-Comandante Marcos and the Zapatista movement please consult the following websites:

<http://www.eco.utexas.edu/faculty/Cleaver/zapsincyber.html>

<http://www.zmag.org/chiapas1/>

http://www.mexconnect.com/mex_/zapat1.html

<http://www.cc.utah.edu/~sm1968/zapatista.html>



ACTIVITY BREAKDOWN

1. Ensure the group understands the terms under “Key themes”
2. The facilitator should explain the background of the poem to the gathered group. Be sure the group understands the meaning of “Zapatista,” and clarify any other questions they may have about the background.
3. Hand out a copy of the poem to each participant.
4. Ask each person to read a line out loud, taking turns until the poem is complete.
5. Let the group think silently for a minute or two before having the following discussion.

DEBRIEFING & WRAP-UP

1. Why would Sub-Comandante Marcos choose to respond in this way?
2. How is his cause affected when he identifies himself with other marginalized groups?
3. Is there anything that links all the groups Marcos names together? What is it?
4. What does it mean to be a “minority”? To be “oppressed”? “Marginalized”? “Exploited”?
5. How do you think we can change these things or bring an end to them?
6. What do you think would happen if all the marginalized groups Marcos names were to come together?

TROUBLESHOOTING

Be aware that this poem and the discussion may be quite emotional for some participants (especially those who fall into the “marginalized” categories) or quite uncomfortable for others (especially those fall into the “dominant” categories). Be prepared to defuse tension – using yourself as an example usually works better than pointing to others in the group. Some participants may resist identifying with or understanding the poem; talking in a little bit of detail about being the minority can make it seem more real and more accessible. Read the poem a few times before the workshop so you are comfortable and confident with it.

*“Yes, Marcos is gay.
Marcos is gay in San Francisco,
Black in South Africa,
an Asian in Europe,
a Chicano in San Ysidro,
an anarchist in Spain,
a Palestinian in Israel,
a Mayan Indian in the streets of San Cristobal,
a Jew in Germany,
a Gypsy in Poland,
a Mohawk in Quebec,
a pacifist in Bosnia,
a single woman on the Metro at 10pm,
a peasant without land,
a gang member in the slums,
an unemployed worker,
an unhappy student,
and, of course,
a Zapatista in the mountains.*

Marcos is all the exploited, marginalized, oppressed minorities resisting and saying “Enough”. He is every untolerated group searching for a way to speak. Everything that makes power and the good consciences of those in power uncomfortable – this is Marcos.”

Sub-Comandante Insurgente Marcos

*“We can’t solve
problems by using
the same kind
of thinking we
used when we
created them.”*

Albert Einstein



UNPACKING THE PRIVILEGE KNAPSACK

Key themes: race privilege; systemic racism

Time: 40-60 minutes

Age group: 16 years and up

MATERIALS NEEDED

- copies of the *Unpacking the privilege knapsack* handout for each participant

BACKGROUND

Most white people in Canada think that racism doesn't affect them, because they are not people of colour. They do not see 'whiteness' as a racial identity. It is often easier for white people to look at the disadvantages of racism for people of colour than to recognize the advantages of racism for white people. This activity turns things around and assesses how white people benefit from discrimination on a daily basis. It assists the group to begin to feel and think about the impact of racism for people of colour, including some of the day-to-day frustrations that are the consequence not of individual mean actions, but of the way society is structured. This awareness helps build a bridge of understanding and promotes positive motivation for working in solidarity with anti-racism struggles to end unfair privilege based on skin colour.

Many white participants find that this activity works as a very dramatic eye-opener, giving them new awareness of the ways that privilege works. There are other privileges, which attach to sex, social class, language, ethnic group, immigrant status, etc., but this activity focuses on those privileges which are due somewhat more to skin colour than to other factors. Peggy McIntosh, the original author, describes white privilege as "an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like a weightless knapsack of special provisions, assurances, tools, maps, guides, code books, passports, visas, clothes, compass, emergency gear, and bank cheques."

"I change myself,
I change the world."

Gloria Anzaldua

ACTIVITY BREAKDOWN

1. Distribute copies of *Unpacking the privilege knapsack* handout for participants to read over and think which apply to them in daily life. Ask them to add any other examples of which they can think. Discuss in the large group.
2. Then form pairs or small groups.
3. Ask participants to look through the list and discuss what some of these race privileges that they/others carry in their invisible knapsacks do for us/them. For example:
Some privileges make me feel at home in the world, for example...
Some of these privileges allow others to escape fear, anxiety, the sense of being not welcome, or not real, for example...
Some allow me to escape dangers or penalties which others suffer, for example...
4. Bring the participants back into the larger group for the debrief discussion.

DEBRIEF & WRAP-UP

You may want to begin the debrief by mentioning some of the points discussed in the background section and by explaining that the purpose of this activity is to show that racism is not just hatred, but also privilege. The following questions, or ones you feel are more appropriate, can then help focus the discussion. Some of these can also be introduced following the first step, if desired.

How hard was it to fill-out the list?

What did you feel? (e.g. disbelief, anger, guilt, etc)

Are there any areas where there are different opinions, different degrees of privilege?

Are we aware of the way that people of colour are treated?

Were you able to come up with different privileges?

Is it easier to talk of the consequences of racial disadvantage than of the consequences of racial privilege? Why?

What do these privileges do for white people?

Do you feel angry, sad, frustrated? Why?

You may want to read extracts from first-person descriptions of racism affecting people in daily life.



I can create a speakers bureau of persons willing to speak about racism and human rights

I will ask for a more diverse racial/cultural representation at my library, the card store, on television, etc.



I will remember that one of the strongest weapons I have is the ability to share my power/privilege

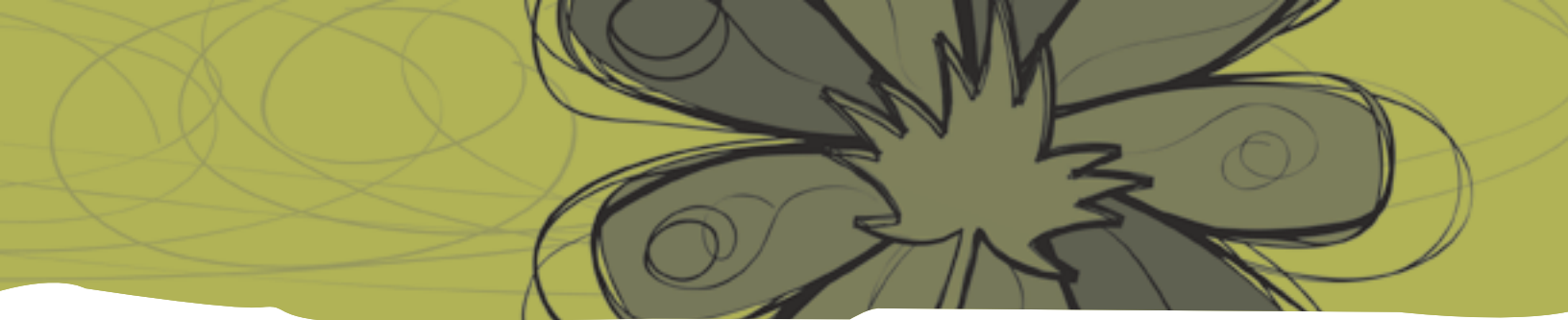
I can be honest about my race-privileges

TROUBLESHOOTING

1. This workshop is self-reflective and can therefore be difficult for some participants. Make sure that there is a degree of trust built between the members of your group.
2. Some participants may find it very hard to acknowledge their own race privilege, and the self-reflection involved in the workshop could result in painful reactions, guilt, or denial. Those that feel that they also belong to a group that is disadvantaged for another reason may find this particularly difficult. For example, white women who are conscious of sexism as another important form of discrimination, may find it hard to discuss the consequences of their white skin privilege apart from the consequences of sexual disadvantage. Acknowledge their feelings, reassuring them that going through this workshop does not mean that other forms of oppression do not exist – but rather that today’s focus is discrimination based on skin colour. If there is still insistence in talking about sexual discrimination, you can offer the option of talking about the double advantage of white skin and male gender for a short time, but then re-focus on the topic at hand.
3. Some participants may state that they are pleased that they are white after looking at the list because things are so much easier. This is an honest reaction: you can use it to ask, “What needs to be done so that every person could feel as ‘pleased?’”

SOURCE INFORMATION

Adapted from *Teach Me To Thunder: A Manual for Anti-Racism Trainers*, Alma Estable, Mechtild Meyer, & Gordon Pon, Ottawa, 1997. Originally based on an article by Peggy McIntosh, 1988. Adapted with the permission of the Canadian Labour Congress.



UNPACKING THE PRIVILEGE KNAPSACK

This is a list of some of the ways that having white skin can make a difference in day-to-day life. Read over these examples, and identify those which apply to you because of your skin colour.

	yes	no
1. I can turn on the television or open the front page of the paper and see people of my race widely represented.	<input type="checkbox"/>	<input type="checkbox"/>
2. I can, if I wish, arrange to be in the company of people of my own race most of the time.	<input type="checkbox"/>	<input type="checkbox"/>
3. I can say something positive about my own race without feeling that I'm saying something racist.	<input type="checkbox"/>	<input type="checkbox"/>
4. When I am told about our Canadian heritage, or 'civilization', I am shown that people of my colour made it what it is.	<input type="checkbox"/>	<input type="checkbox"/>
5. I can go into an art gallery and find the work of artists of my race hanging on the walls.	<input type="checkbox"/>	<input type="checkbox"/>
6. I can go into a university/high school and find professors of my race in all the departments.	<input type="checkbox"/>	<input type="checkbox"/>
7. I can go into a hairdresser's shop and find someone who knows how to cut my hair.	<input type="checkbox"/>	<input type="checkbox"/>
8. I can be at any cultural gathering or event and feel completely comfortable.	<input type="checkbox"/>	<input type="checkbox"/>
9. I can swear, or not answer letters, without having people attribute these choices to the bad morals or the illiteracy of my race.	<input type="checkbox"/>	<input type="checkbox"/>
10. I can do well in a challenging situation without being called a credit to my race.	<input type="checkbox"/>	<input type="checkbox"/>
11. I can criticize our government and talk about how much I disagree with its policies without being told to go back where I came from if I don't like it here.	<input type="checkbox"/>	<input type="checkbox"/>
12. I can be pretty sure that if I ask to talk to 'the person in charge', I will be facing a person of my skin colour.	<input type="checkbox"/>	<input type="checkbox"/>
13. If a traffic cop pulls me over, I can be sure I haven't been singled out because of my race.	<input type="checkbox"/>	<input type="checkbox"/>
14. I can talk about my ancestors without feeling guilty about what people of my race may have done in the past.	<input type="checkbox"/>	<input type="checkbox"/>
15. I can take a job with an equal opportunity employer without having my co-workers on the job suspect that I got it because of my race.	<input type="checkbox"/>	<input type="checkbox"/>
16. If my day, or week, or year is going badly, I wonder if each negative situation has racial overtones.	<input type="checkbox"/>	<input type="checkbox"/>
17. I can walk onto a bus, train, cafeteria, or school room and find it easy to sit next to someone of my race.	<input type="checkbox"/>	<input type="checkbox"/>
18. I can choose blemish cover (cover-up) or bandages in 'flesh' colour and have them more or less match my skin.	<input type="checkbox"/>	<input type="checkbox"/>

"It is wrong to expect a reward for your struggles. The reward is the act of struggle itself, not what you win. Even though you can't expect to defeat the absurdity of the world, you must make that attempt. That's morality, that's art. That's life."

Phil Ochs



resources

Need to do some background reading before facilitating a workshop? Want to read what it feels like to be targeted by racism? Looking for an anti-racism youth organization in your region? Want to know what wasn't taught in history class? What about seeking inspiration in a film?

We hope the selection of resources listed here will address some of your questions – and keep you asking more!

NOTE: The English and French versions of this section are not identical. Each version contains a list of resources originally created for or available in that language.

YOUTH DRIVEN AND YOUTH FOCUSED ORGANIZATIONS

The following is a succinct list of organizations from different regions of Canada directly or indirectly involved in anti-racism initiatives. This list is a small sampling of organizations, and does not in any way mean to suggest that these are better organizations than others not listed. Rather, we have tried to present a variety of organizations based on region, size, and mandate.

"Things do not
change, we change."

Henry David Thoreau

WESTERN REGION

The Canadian Anti-racism Education and Research Society (CAERS)

The Canadian Anti-racism Education and Research Society is a frontline anti-racism organization, established in British Columbia, that provides a variety of different services. Among these, CAERS offers anti-racism workshops and training in non-violent solutions to racism and hate group activity. It also provides workshops on cross-cultural, equity and diversity issues and institutional change. CAERS has a strong youth component to many of its programmes and initiatives.

Phone: 604-583-4136 **Website:** www.antiracist.com/youth/

Committee for the Elimination of Racism Through Education (CERTÉ)

CERTÉ is a group of high school students from Edmonton, Alberta who promote respect, acceptance, and equality among and within all cultures. Their goal is to raise public awareness about the origins and consequences of racism and, most importantly, to encourage today's youth to have an optimistic attitude towards the elimination of racial discrimination.

Fax: 780-434-0412 **E-mail:** dsanhueza@myrealbox.com

Northern Alberta Alliance on Race Relations (NAARR)

NAARR's mission is to pursue the goals of eliminating racism. NAARR's individual and organization members seek to eliminate racial discrimination. They encourage children, youth, and adults to respect people of all colours, races, and creeds.

Phone: 780-425-4644 **E-mail:** naarr@compusmart.ab.ca **Website:** <http://www.naarr.org>

Mill Woods Multicultural Council Foundation (MMCF)

The mission of MMCF is to enhance awareness of diverse cultural values, promote understanding, interaction, partnership, and goodwill among people of Mill Woods in particular, and Edmonton in general, for a better living environment. The MMCF works closely with youth through Rainbow – a multicultural youth magazine – and the Multicultural Youth Circle.

Phone: 780-496-2902 **E-mail:** mmcf@incentre.net **Website:** www.incentre.net/mmcf

CENTRAL REGION

African Canadian Legal Clinic (AFLC)

AFLC is a not-for-profit organization which was officially opened in October 1994 to address systemic racism and racial discrimination in Ontario through a test case litigation strategy. In addition, a significant part of the work of AFLC is to monitor legislative changes, regulatory, administrative and judicial developments, and to engage in advocacy and legal education aimed at eliminating racism (anti-Black racism in particular).

Phone: 416-214-4747 **E-mail:** aflcstud@olap.org **Website:** <http://www.aflc.net/>

Colours of Resistance (COR)

COR is a grassroots network of people who actively work to develop multiracial, anti-racist politics in the movement against global capitalism. Colours of Resistance is both a thinktank and an actiontank, linking global issues with those in our own communities, and providing and sharing support, ideas, and strategies across borders. Our collective work includes but is not limited to producing a zine, a website, and published articles; sharing ideas through an email discussion list; and facilitating workshops and events.

E-mail: colours@tao.ca **Website:** www.tao.ca/~colours

South Asian Legal Clinic of Ontario (SALCO)

SALCO is a non-profit organization seeking to establish a legal clinic to respond to the needs of low-income South Asians in Toronto. SALCO was formed in 1999 by lawyers and activists of South Asian descent, in response to concerns by South Asian agencies that the legal needs of South Asians in Toronto were not being adequately met by existing legal clinics.

Phone: 416-979-8611 **Website:** <http://www.salco.bizhosting.com/>





I can network with other groups within my community that fight racism

I can tell others when I see/hear something that I think is racist

I can be inspired by others who have fought against racism

ATLANTIC REGION

Multicultural Association of Nova Scotia (Youth Against Racism)

Youth Against Racism's Train the Trainer Initiative started in 1996, and has been supported by schools across Nova Scotia. This is a youth run project; students receive anti-racism and leadership training. The Multicultural Association of Nova Scotia (MANS) recognized the need for youth to talk to youth about racism. This organization has been in existence since 1975, and has spearheaded a number of multicultural and diversity related projects. MANS was the driving force behind Bill 9, the Act to Promote and Preserve Multiculturalism in Nova Scotia.

Phone: 902-423-6534 **E-mail:** multicul@fox.nstn.ca **Website:** <http://www.mans.ns.ca>

Black Cultural Centre for Nova Scotia

The Black Cultural Centre for Nova Scotia organizes activities to raise awareness of black history from a local and global perspective. They offer an interactive type of outreach through their website, and promote the many events that happen at the Black Cultural Centre on a regular basis.

Phone: 1-800-465-0767 **E-mail:** mail@bccns.com **Website:** <http://www.bccns.com/>

Students Together Against Racism (STAR)

STAR is a group formed mainly of high school students from the Moncton area in New Brunswick. Over the years, this group of young people has been extremely effective in addressing racism issues in their school and community.

Phone: 506-856-3470 **Fax:** 506-856-3313

Pride of Race, Unity and Dignity Through Education Inc.

This organization is dedicated to the full participation of the Black Community in the social, cultural and economic fabric of mainstream New Brunswick life. This is to be achieved through a public education programme, which focuses on the historical contributions of the Black Community in New Brunswick, and by a self education programme, which emphasizes dedicated personal service and leadership in meeting current needs in the community, and in preparing our youth for the challenges which they must face in the future.

Phone: 506-634-3088 **E-mail:** prudeinc@nbnet.nb.ca **Website:** <http://www.sjfn.nb.ca/prude/>

Prince Edward Island Multicultural Council

The Multicultural Council promotes understanding and harmonious relations among all people on the Island. They carry out activities and programmes of a multicultural nature which promote, preserve, share, develop, and advance our cultural heritage. The Council conducts workshops and conferences on racism, does community education, and has standing committees (e.g. Employment Equity).

Phone: 902-368-8393 **E-mail:** peimc@isn.net



Newfoundland-Labrador Human Rights Association

Formed in 1968, the Newfoundland-Labrador Human Rights Association has been active in promoting human rights in the province of Newfoundland and Labrador for almost 30 years. Their mandate is to promote, extend, and defend human rights within Newfoundland and Labrador, as well as to promote international human rights issues within the province.

Phone: 709-754-0690 **E-mail:** nlhra@nf.sympatico.ca **Website:** <http://www.stemnet.nf.ca/nlhra/>

NORTHERN REGION AND ABORIGINAL YOUTH GROUPS

The National Inuit Youth Council (NIYC)

The mission of NIYC is to benefit all Inuit youth through the strength of their voice and action. Furthermore, they commit to work with their elders and other partners in the preservation and strengthening of the Inuit language(s) and culture, and provide opportunities for young Inuit to attain their dreams and visions.

Phone: 613-238-8181 **Website:** <http://216.191.232.181/itcyouth/contus.html>

Aboriginal Youth Network (AYN)

AYN was brought about due to the social and health issues that Aboriginal youth face due to the break down of Aboriginal culture in Canada. With this website, we are attempting to unite youth and bring cultural identity to youth across the country.

Phone: 1-866-459-1058 **Website:** <http://www.ayn.ca/>

Aboriginal Youth Council (AYC)

The mission statement of AYC is to: create positive change for Friendship Centre youth through inclusion, empowerment, and culture by increasing communication, offering training and development opportunities, increasing youth involvement in the Friendship Centre movement, facilitating the development of youth leaders, providing awareness on issues facing urban Aboriginal youth, and preserving and promoting their culture and heritage.

Phone: 613-293-4985 **Website:** <http://www.ausop.com/ayc/ayc.html>

Native Women's Association of the NWT

This organization provides training and education programmes for native women in the Western Arctic, so that they can function more effectively in areas that affect their lives on an economic, social, educational, emotional, cultural, and political level.

Phone: 1-867-873-3152

"Racism is a destructive and artificially-manufactured element in the collective human psyche designed to fragment the natural desire of human beings to know and love one another."

Jane Urquhart



"We have to build a better world loving each other. Selfishness shouldn't exist. Race differences, social differences, and repression shouldn't exist."

*Fanny Perez
Quezada*

NATIONAL ORGANIZATIONS

Canadian Race Relations Foundation (CRRF)

The Foundation's office is located in the City of Toronto, but its activities are national in scope. CRRF aims to help bring about a more harmonious Canada that acknowledges its racist past, recognizes the pervasiveness of racism today, and is committed to creating a future in which all Canadians are treated equitably and fairly. They have a youth component that consists in part of a website, e-race-it! They have also engaged in many initiatives that have a youth focus, such as Youth Against Racism.

Phone: 1-888-240-4936 **E-mail:** info@crr.ca **Website:** <http://www.crr.ca/eraceit/>

Canadian Council for Multicultural and Intercultural Education (CCMIE/CCÉMI)

CCMIE/CCÉMI is a nongovernmental national organization composed of provincial and territorial multicultural associations, councils, and teachers organizations representing the cultural, linguistic, and regional diversities in Canadian society. Among its main objectives, the CCMIE seeks community support in preparing youth to participate fully in Canadian society. CCMIE attempts to fulfill this objective through different youth projects and initiatives.

Phone: 613-233-4916 **E-mail:** national_office@ccmie.ca **Website:** <http://www.ccmie.com/>

League for Human Rights of B'nai Brith Canada

B'nai Brith Canada brings Jewish men and women together in fellowship to serve the Jewish community through combating anti-Semitism, bigotry, and racism in Canada and abroad, through carrying out and supporting activities which ensure the security and survival of the State of Israel and Jewish communities worldwide, through various volunteer activities, the cultivation of leadership, charitable work, advocacy, and through government relations.

Phone: 416-633-6224 **E-mail:** bnb@bnaibrith.ca **Website:** <http://www.bnaibrith.ca>

The Students Commission

The Students Commission has created a pro-active forum for youth to direct public policy. Their voices have been heard; National Reports are presented to the Prime Minister, the Governor General, cabinet ministers, provincial premiers and business, and education, community, and labour leaders across Canada. Among their activities in anti-racism, the Students Commission has developed workshop materials for the International Day for the Elimination of Racial Discrimination.

Phone: 416-597-8297 **E-mail:** tgmag@tgmag.ca **Website:** www.tgmag.ca

Muslim Students Association (MSA)

MSA seeks to promote the beliefs and teachings of Islam through the study of the Holy Quran and the traditions of Prophet Muhammed. MSA also provides a platform for all Muslims to come together and practice their beliefs while disseminating correct information about Islam to the non-Muslim community.

E-mail: info@msa-natl.org **Website:** <http://www.msa-natl.org/>

BOOKS (🍁 Canadian!)

FICTION:

Young Adults

- A Group of One* by Rachna Gilmore 🍁
Burning Up: A Novel by Caroline B. Cooney
Kiss of the Fur Queen by Tomson Highway 🍁
Obasan by Joy Kogawa 🍁
To Kill A Mockingbird by Harper Lee
Waiting for the Rain by Lewis W. Lucke
Ratface by Garry Disher
Shabash! by Ann Walsh 🍁
Speed of Light by Sybil Rosen
The \$66 Summer by John Armistead
The Liberty Circle by Phil Campagna 🍁
Whose Side Are You On? by Alan Gibbons

Adults

- Coloured Pictures* by Himani Bannerji 🍁
Hanover Place by Michael M. Thomas
Precious Gold, Precious Jade by Sharon E. Heisel
Tar Baby by Toni Morrison
The Fixer by Malamud Bernard
The Keepers of the House by Shirley Ann Grau
The Sacrifice by Adele Wiseman 🍁
The Temptations of Big Bear by Rudy Wiebe 🍁
White Chocolate by Elizabeth Atkins Bowman

Children

- Across the Steel River*. Ted Stenhouse. Toronto: Kids Can Press, 2001. 🍁
Taking Sides. Sylvia Gunneray. Richmond Hill, Ont.: Scholastic, 1991. 🍁
A Giant Named Azalea. Vinita Srivastava; illustrated by Kyo Maclear. Toronto: Sister Vision, 1991. 🍁
All the Colours of the Rainbow: a Multicultural Storybook. Vicki Rogers for Alternatives to Racism. Vancouver: Pacific Educational Press, 1990. 🍁
Maniac Magee: a Novel. Jerry Spinelli. Boston: Little, Brown, 1990.
Angel Square. Brian Doyle. Vancouver: Douglas & McIntyre, 1984. 🍁



I can be critical of those who claim to have "scientific" proof of racial differences

I can remember that racism is a human rights issue

I can keep hoping that racism will not always exist



(AUTO)BIOGRAPHIES:

- The Autobiography of Malcolm X* by Alex Haley and Malcolm X (El-Hajj Malik El-Shabbazz)
Black Like Me by John Howard Griffin
Muhammad Ali's Greatest Fight: Cassius Clay vs. the United States of America by Howard L. Bingham
Stolen Life: The Journey of a Cree Woman by Rudy Wiebe and Yvonne Johnson ✨
Thunder in My Soul: A Mohawk Woman Speaks by P. Monture-Angus ✨
Long Walk to Freedom by Nelson Mandela

NON-FICTION:

- Aboriginal peoples and racism in Canada: an annotated bibliography.* Beverley K. Jacobs & Darlyn Mentor. Toronto: Canadian Race Relations Foundation, 2001. ✨
Anti-Islam in the Media: a case study. Canadian Islamic Congress. Waterloo: CIC, 1998. ✨
Anti-Racism Education: theory and practice. G. Dei. Halifax: Fernwood, 1996. ✨
Awareness, assessment, and action...: a tool for educators working towards anti-racism in the school system. Mechthild Meyer & Alma Estable. Ottawa: Margin, c1996. ✨
Beyond the Masks: race, gender and subjectivity. Amina Mama. London: Routledge, 1995.
Breaking the Silence. Assembly of First Nations. Ottawa: AFN, 1994. ✨
Brown gazing: the pedagogy and practice of South Asian writing in Canada. Ashok Mathur. c1999. ✨
Canada's First Nations: a history of the founding peoples from earliest times. O. Dickason. Toronto: McClelland & Stewart, 1992. ✨
The Caribbean Diaspora in Toronto: learning to live with racism. F. Henry. Toronto: U of T Press, 1994. ✨
Channel surfing: race talk and the destruction of today's youth. Henry A. Giroux. Toronto: Canadian Scholars' Press, 1997. ✨
Closed Entrances: Canadian culture and imperialism. A. Itwaru & N. Ksonzek. Toronto: TSAR, 1994. ✨
Colour-coded: a legal history of racism in Canada, 1900-1950. Constance Backhouse. Toronto: U of T Press, c1999. ✨
The Colour of Democracy: racism in Canadian society. Frances Henry, Carol Tator, Winston Mattis, & Tim Rees. 2nd ed. Toronto: Harcourt, 2000. ✨
The Colour of Money: earnings differentials among ethnic groups in Canada. K. Pendakur & R. Pendakur. Ottawa: Department of Canadian Heritage, 1995. ✨
Criminal injustice: racism in the criminal justice system. Ed. Robynne Neugebauer. Toronto: Canadian Scholars' Press, 2000. ✨
Diversity, Mobility and Change: the dynamics of Black communities in Canada. J.L. Torczyner. Montreal: McGill School of Social Work, 1997. ✨
ESL Dropout: the myth of educational equity. D. Watt & H. Roessingh. Calgary: U of C, 1994. ✨



I can remember that racism is a socially created phenomenon

I can explore ways in which different community organizations can work together to promote positive race relations

- Everyday Acts Against Racism: raising children in a multiracial world.* Ed. Maureen T. Reddy. Seattle: Seal Press, 1996.
- Finding Our Way: rethinking ethnocultural relations in Canada.* W. Kymlicka. Toronto: Oxford University Press, 1998. ✱
- High Tech Hate: extremist use of the internet.* Anti-Defamation League. New York: ADL, 1997.
- Invisible Empire: racism in Canada.* M. Cannon. Toronto: Random House, 1995. ✱
- Last steps to freedom: the evolution of Canadian racism.* John Boyko. 2nd ed. Winnipeg: J. Gordon Shillingford, c1998. ✱
- Looking White People in the Eye: gender, race and culture in courtrooms and classrooms.* S. Razack. Toronto: U of T Press, 1998. ✱
- Perspectives on Racism and the Human Services Sector.* Ed. C. James. Toronto: U of T Press, 1996. ✱
- Power, knowledge and anti-racism education: a critical reader.* Ed. George J. Sefa Dei & Agnes Calliste. Fernwood, c2000. ✱
- Race, Rights and the Law in the Supreme Court of Canada: historical case studies.* J. Walker. Toronto: Osgoode Society for Canadian Legal History & Wilfrid Laurier University Press, 1997. ✱
- Racial Stereotyping in the National Press.* F. Henry & C. Tator. Ottawa: Canadian Race Relations Foundation. ✱
- The Racialization of Crime by the Print Media.* F. Henry. Toronto: Ryerson Polytechnic University. ✱
- Racism in Canadian Schools.* Ed. I. Alladin. Toronto: Harcourt Brace, 1996. ✱
- Racism in the Arts: case studies of controversy and conflict.* C. Tator, F. Henry & W. Mattis. Toronto: U of T Press, 1998. ✱
- Reel racism: confronting Hollywood's construction of Afro-American culture.* Vincent F. Rocchio. Boulder: Westview, 2000.
- Re/Visioning: Canadian perspectives on the education of Africans in the late 20th century.* Eds. V. D'Oyley & C. James. Toronto: Captus, 1998. ✱
- Scratching the Surface: Canadian anti-racist feminist thought.* A. Robertson. Toronto: Women's Press, 1999. ✱
- Survey of Canadian Attitudes towards Ethnic and Race Relations in Canada.* Canadian Council of Christian and Jews. Toronto: Decima Research, 1993. ✱
- Towards Freedom: the African Canadian experience.* K. Alexander & A. Glaze. Toronto: Umbrella, 1996. ✱
- Unequal Relations: an introduction to race, ethnic and Aboriginal dynamics in Canada.* A. Fleras & J.L. Elliott. 2nd ed. Scarborough: Prentice Hall, 1996. ✱
- Unsettling Relations: the university as a site of struggle.* H. Bannerji, L. Carty, K. Dehli, S. Heald & K. Himmanji. Women's Press, 1991.
- Unthinking Eurocentrism: multiculturalism and the media.* E. Shohat & R. Stam. London: Routledge, 1994.
- Visions of the Heart: Canadian Aboriginal issues.* Eds. D. Long & O. Dickason. Toronto: Harcourt Brace, 1996. ✱
- Web of hate: inside Canada's far right network.* Warren Kinsella. Toronto: HarperCollins, 2001. ✱

"It is not the word of our enemies that we will remember, but the silence of our friends."

Martin Luther King, Jr.



EDUCATIONAL / TRAINING MATERIALS

The following is a short list of educational resources that can be used in the classroom or in non-formal education settings. The items listed are not necessarily the “best” available, but we have created this list in order to give you an idea of the materials available. If you access the websites listed for each resource below, you will in most cases find catalogues or compendiums of educational resources for teachers and anti-racism educators.

Title: *We Can't Teach What We Don't Know: white teachers, multiracial schools*

Organization: Teachers College Press

Language: English

Location: http://www.teacherscollegepress.com/multicultural_studies.html

Title: *Many Threads: Weaving a Country Teacher's Guide*

Organization: Pacific Educational Press

Language: English

Location: <http://www.pep.educ.ubc.ca/anti.html>

Title: *Curriculum Documents* (various documents and activities which are added to the secondary school curriculum)

Organization: Toronto District School Board (TDSB)

Language: English

Location: <http://www.tdsb.on.ca/instruction/areasofstudy/equitypages.html>

Title: *So Long as the Sun Rises and the River Flows: land & treaty rights workshop booklet (blanket exercise)*

Organization: Aboriginal Rights Coalition

Language: English and French

Location: <http://www.aboriginalrightscoalition.ca> , or e-mail: arc@istar.ca

Title: *Teach Me To Thunder: A Training Manual for Anti-Racism Trainers*

Organization: Canadian Labour Congress

Language: English

Location: <http://www.clc-ctc.ca>

Title: *World History of Racism In Minutes(W.H.O.R.M.)*

Organization: Tim McCaskell, Toronto Board of Education

Language: English

Contact: (416) 397-3345

"Do or do not.
There is no try."

*Yoda in The Empire
Strikes Back*

Title: *101 Tools for Tolerance: Simple Ideas for Promoting Equity and Celebrating Diversity*

Organization: Southern Poverty Law Center

Language: English

Location: <http://www.splcenter.org/>

Title: *Y-files: the ultimate youth resource guide*

Organization: The Students Commission and others

Language: English

Location: Tel: (416) 652-2273, or e-mail: yfiles_guide@hotmail.com

FILMS

Title: *Taking Charge* (1996)

Location: <http://www.nfb.ca/>

Title: *Prejudice: the monster within* (1996)

Location: <http://www.ku.com/>

Title: *Reviewing the Mosaic: Canadian Video Artists Speaking Through Race* (1995)

Location: <http://www.mendel.ca/>

Title: *A Shadow of Hate: a history of intolerance in America* (1995)

Location: <http://www.splcenter.org/teachingtolerance/tt-1c.html>

Title: *Anti-racist education: it starts within* (1993)

Location: <http://www.ednet.ns.ca/learning.html>

Title: *For Angela* (1993)

Location: <http://www.nfb.ca/>

Title: *Hate mail* (1999)

Location: <http://www.mediaprojects.org/>

Title: *Blue Eyed* (1996)

Location: <http://www.newsreel.org/resource.htm>



I can suggest that my community/school/family develop a policy statement against all forms of racial discrimination

I can organize an intercultural music or film festival



NOTES

"Knowledge is power."
Francis Bacon