

Study Guide

**See people
for who they
really are.**

unite against racism.

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ACKNOWLEDEMENTS

The Canadian Race Relations Foundation (CRRF) would like to acknowledge the participation of a number of people who were involved in this project from its inception.

We owe our appreciation to the producers and creative artists who conceptualized the material for the first phase of the campaign See People for Who They Really Are: **Unite Against Racism** launched in 1999:

Directors:

Dana Inkster	"We can go anywhere"	Nova Scotia
Michael Jarvis	"Marie-Joseph Angelique"	Québec
Rion Gonzales	"Dub Poets: Jemini; Dwayne; Sandra	Ontario
Cynthia Lickers	"Ingin' Among Us" - First Nations	Alberta
Paul Wong	"Class of 2000"	British Columbia

Work continued to extend to the production of a 30-minute documentary titled **Director Speak** directed by Rion Gonzales, produced by Gail Picco and co-ordinate by V Tape Canada, with the goal being to publish a Study Guide that would include the visual material from the Campaign and the documentary.

The Ontario Human Rights Commission supported the initial work for the **Directors Speak** show, which was the start of the development of a Study Guide.

We acknowledge the initial work done by Fleurette Osborne in compiling the original text. Working on the project in collaboration with an Advisory Committee comprised of community volunteers, educators and anti-racism practitioners.

We are grateful to the students and interns for their input and critical analysis:

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See people for who they really are – **Unite Against Racism**

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See People For Who They Really Are & Unite Against Racism

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PROJECT BACKGROUND

Racism is and has been a social problem in Canada for centuries. It has fostered Hatred as well as enslavement, segregation and oppression of groups, including Aboriginal Peoples and racialized minorities. In its extreme form, racism in Canada has also led to extermination, as in the case of the Beothuk Indians of what is now Newfoundland and Labrador where a large aboriginal society of the East Coast. Upon the settlement of Europeans in this area of Canada, the expropriation of the Beothuk lands forced them to leave coastal areas, finding refuge in terrains that were not as suitable to the needs of the Beothuk. "The last known Beothuk, Shanawdithit, died in 1829.

Many initiatives have been taken to eliminate, or at least diminish the impact of Racism through: laws to counter racism; institutions to enforce these laws; and Educational programs to raise awareness and understanding of race and racism-related issues. While some progress has been made over the decades, more work still needs to be done. Old myths and misconceptions about Aboriginal Peoples and visible minorities continue to persist and inform the relationships between the white dominant sector of society and marginalized groups. A marginalized group is a collection of people who do not receive equal access to power or opportunities within a society due to their affiliation with their group.

The mission of the CRRF, in part, is to build a national framework to fight racism in Canadian society; to highlight the causes and manifestations of racism, and to Facilitate the pursuit of equity, fairness and social justice.

The CRRF with its partners and sponsors, launched in "See people for who they really are: **Unite Against Racism**" – "a national public education campaign developed in response to the need for Canadian to better understand how racism affects their everyday lives and experiences and misconceptions about Aboriginal peoples and visible minorities in our society."

This study guide is phase III of the ongoing public education campaign. It provides Discussion and activities that further examine the aspects of racism presented in the public education clips produced for television which was developed as part of the original campaign that was launched in 1999.

Purpose of the Study Guide

- To complement the public education clips produced for "See people for who they really are – **Unite Against Racism**."
- To provide a greater awareness and deeper understanding of the dimensions of racism and its impact, as well as the role of individuals, institutions and organizations in its perpetuation.
- To encourage commitment to individual and/or collective action to combat racism wherever and whenever it occurs everyday.

CAUTIONARY NOTE

Your ATTENTION is drawn to Lesson V, **SLAVERY IN THE NEW WORLD: Marie-Joseph Angélique** where there are depictions of a violent nature relating to slavery in the 'New France'. Scenes in this segment may be disturbing to sensitive viewers.

Facilitators and moderators must ensure that participants are informed beforehand about the content and implications of this material. The content of Lesson V should be presented to the participants in the context of the policy of the institution (e.g. School Board, University, Workplace). The policy will take precedence over the guidelines described in this study guide.

See people for who they really are – **Unite Against Racism**

THE VISUAL MATERIALS

SEE PEOPLE FOR WHO THEY REALLY ARE: UNITE AGAINST RACISM

In November, 1999, the **Canadian Race Relations Foundation** launched “See People for who they Really Are: **Unite Against Racism.**” the largest anti-racism campaign of its kind in Canadian history. As part of its effort to engage Canadians in a national dialogue about racism, the campaign featured the works

of producers and directors across the country (Nova Scotia, Quebec, Ontario, the

First Nations, and British Columbia) interpreting a different aspect of racism as it affects Aboriginal Peoples and racialized minorities in Canada.

Directors Speak

documentary

Directors Speak features the sentiments expressed by the directors who created the educational visuals clips as they discuss how and why they chose the themes for their segments.

They also provide a glimpse of their own personal experiences of racism.

A Compilation of Five Public Education visual clips

- ☆ **Racism in a Black Community in Nova Scotia – Africville** (Dana Inkster, director, 120 secs.)

The director brings Shakespearean actor Walter Borden's passionate voice together with historical dates detailing changes in racial attitudes. The clip makes reference to Nova Scotia's Africville. The residents of this Black community were descendents of slaves who lost their homes due to so called 'industrial development'. Africville was a collection of approximately eighty Black families, living in sub-standard conditions in Halifax, Nova Scotia. In 1967, Halifax city officials ordered the demolition of Africville with a poorly planned and unsuccessful execution of re-location for Africville's residents.

- ☆ **Class of 2000 (Paul Wong, director, 120 secs)**

The director draws inspiration from Canadians' reaction to the arrival of Chinese boat people in 1999, and the attempts to humanize the plight of immigrants and refugees who aspire to lead better lives. The clip addresses mainstream racist views and the words used to identify people.

- ☆ **Injin Among Us (Cynthia Lickers, director, 120 secs.)**

The director addresses the use of movies to portray Native Indians and the way these movies perpetuate stereotyping

- ☆ **Dub Poets (Rion Gonzales, director, 120 secs.)**

Dub poet Jemini talks about hidden and unacknowledged racism in Canada. Her words challenge one's psyche on an emotional level. Also, Dwayne Morgan uses his words to recognize the existence of racism and to offer hope for a better day. Sandra identifies stereotypes and the demeaning words used to describe other races.

- ☆ **Marie-Joseph Angélique (Michael Jaris, director, 120 secs.)**

This clip is based on a film by the same director chronicling the story of Marie-Joseph Angélique who was brought to Montreal as a slave in the 1700s. She was later put to death in 1734 after being accused of starting a fire which destroyed much as what is now old Montreal. (VIEWER DISCRETION IS ADVISED)

GLOSSARY

DEFINITIONS AND GLOSSARY OF TERMS

Study Guide

See people for who they really are:

Unite Against Racism

Definitions and Glossary of Terms

Aboriginal People	The descendants of the original inhabitants of North America. Term used collectively describe three cultural groups of aboriginal people – “Inuit”, Métis People” and “First Nations”. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs, histories and political goals. (AFN)
Africville (Nova Scotia’s)	Was a collection of approximately eighty Black families, living in sub-standard conditions in Halifax, Nova Scotia. In 1967, Halifax city officials ordered the demolition of Africville with a poorly planned and unsuccessful execution of re-location for Africville residents.
Ancestry	A line of people from whom one is descended; family descent
Anti-Racism	An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes
Beothuk Indians	With a currently unknown origin, the Beothuk Indians of what is now Newfoundland and Labrador were a large aboriginal society of the East Coast. Upon the settlement of Europeans in this area of Canada, the expropriation of the Beothuk lands forced them to leave coastal areas, finding refuge in lands that were not as suitable to the needs of the Beothuk. “The last known Beothuk, Shanawdithit, died in 1829.”
Black People	People originally of Black African heritage, also maybe called Black/African descendants. Because of a long history of colonialism and migration, Black person now come from all parts of the world, including Canada.
Black Code	Laws passed on both the state and regional levels which restricted the civil rights/liberties of African-Americans, especially targeting former slaves.
Black/African Descendants	People of African descent and those who define themselves as such.
“Canadian Experience”	An oppressive tactic used by Canadian employers to prevent new Immigrants to Canada from gaining employment. Under the requirements of “Canadian Experience”, an employer would require a new immigrant to provide evidence of having at least three years of experience working within Canada before he/she would be eligible for employment.

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Caucasian	Formerly an anthropological term used alongside the terms Negroid and Mongoloid, defining people based on several characteristics including bone structure, the term's current use implies being "white"
Chinese Head Tax	Instituted with the Chinese Immigration Act of 1885, the "head tax" which began at \$50.00 in the 1880's rising to \$500.00 by the early 1900's served as an attempt by the Canadian government to reduce the numbers of Chinese attempting to immigrate to Canada
Colonialism	The exploitation of a smaller (perceived as basic) country by another country with a stronger economy. The ultimate goal of colonization is to strengthen the power of the colonizing country through the exploitation of the new colony's indigenous people and their resources.
Cultural Racism	Portrayal of Aboriginals, Blacks and other people of colour in all forms of media, school texts, literature as inherently, "inferior", "savage", "bad", "primitive". The impression given is that these groups have contributed nothing to civilization and that there was no civilization before Europeans found "non white" people and "found" lands where they were living.
Disability	Inborn or assigned characteristics of an individual that may prevent full participation in educational, social, economic, political, religious, institutional or formal activities of a group, or that may require accommodation to enable full participation. Visible disabilities are readily apparent and consequent discrimination or stigma may be more predicable than with invisible disabilities which are not immediately apparent. Persons with disabilities form one of the designated groups in employment equity programs. An important aspect of this definition is voluntary self-identification.
Discrimination	The denial of equal treatment, civil liberties and opportunity to individuals or groups with respect to education, accommodation, health care, employment and access to services, goods and facilities. Behavior that results from prejudiced attitudes by individuals or institutions, resulting in unequal outcome for persons who are perceived as different. Differential treatment that may occur on the basis of race, nationality, gender, age, religion, political or ethnic affiliation, sexual orientation, marital or family status, physical development or mental disability. Includes the denial of cultural, economic, educational political and/or social rights of members of non-dominant groups.
Dominant	Described anything that exerts more control or influence over something else. As seen in colonization, dominant groups use the 'dominance' of their industrialization to take over and dominate the new colonies.
Dominant Group	Considered the most powerful and privileged of groups in a particular society or context. The dominant group in Canada is white, Christian, male and English speaking, perceiving themselves to be superior to and more privileged than Aboriginal Peoples, Black People and other people of colour or people of minority religious or linguistic groups. (See Majority)

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Enslavement	To keep a person(s) in a state of bondage and reducing them to slavery.
Environmental Racism	A systemic form of racism in which toxic wastes are introduced in or near marginalized communities. This often results in pollution of lands, air and waterways; often causing chronic illness to the inhabitants and change in their lifestyle.
Ethnic Group	Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics.
Ethnicity	The multiplicity of beliefs, behaviors and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. Ethnic diversity is the variation of such groups and the presence of a number of ethnic groups within one society or nation. The word 'ethnic' is often used to denote non-dominant or less powerful cultural identities in Canada.
Ethnocentrism	The tendency to view others using one's own group and customs as the standard for judgment, and the tendency to see one's group and customs as the best.
Eurocentrism	Presupposes the supremacy of Europe and Europeans in world culture and relates history according to a European perception and experience.
Extermination	To purge the presence of something through complete annihilation.
First Nations	One of the three distinct cultural groups of Aboriginal Peoples. There are 633 First Nations Bands representing 52 nations or cultural groups and more than 50 languages. Most individuals prefer to be referred to by their specific nation e.g. Cree, Dene, Black Foot, etc. (AFN)
Gender	That which refers to a person's sex, designating all persons male or female. Within Queer communities gender is more commonly examined as a social construct whereby persons are subjected to roles based on their sex.
Hate Group Activity	Representing some of the most destructive forms of human rights-based discrimination in that they promote hatred against identifiable groups of people. Hate groups generally label and disparage people who may include immigrants, people with disabilities, members of racialized, religious or cultural groups or people who are gay or lesbian.
Hatred	The hostility and disgust of one person/group of another person/group.
Historical Omission	Is the act of omitting particular massacres from the history of a country with intent to deny culpability, to protect those who took part in the crimes and save the image of the country in international relations.

DEFINITIONS AND GLOSSARY OF TERMS

Immigrant	One who moves from his/her native country to another with the intention of settling for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons. The word is sometimes used incorrectly to refer, implicitly or explicitly to people of colour or with non-dominant ethnicities.
Indentured Labour	Contract work performed in poor working conditions by immigrants who receive passage, food and accommodation in exchange for their labour over the course of a number of years.
Indian Act	Introduced shortly after confederation, the Indian Act was an amalgamation of pre-confederation colonial legislation that had been updated to meet the needs of the emerging Canadian state to expand and allow European settlement of the west and other regions. This Canadian legislation governs the federal government's legal and political relationship with Aboriginal Peoples across Canada. It has been amended many times. In the late 1800s and the first few decades of the 1900s, it was continually revamped to make it more repressive, thus furthering the Canadian state's goals of assimilation. Since 1945, some of its more draconian elements have been removed to comply with the international human rights law regarding civil and political rights, including opposition to genocide.
Indian Band	An Indian Band refers to a community of Aboriginal peoples who live in communities which promote the survival of their heritage.
Institutional Racism	see Systemic Discrimination
Institutions	Fairly stable social arrangements through which collective actions are taken (e.g. government, business, unions, schools, churches, courts, police).
Inuit	Aboriginal peoples in Northern Canada who live above the tree line in the Northwest Territories, Northern Quebec and Labrador. The word means "People" in the Inuit language – Inuktitut. The Inuit is one of the cultural groups comprising Aboriginal peoples in Canada.
Japanese Canadian	In 1988, the Government of Canada and the National Redress Agreement Association of Japanese Canadians signed the Japanese Canadian Redress Agreement. The Agreement acknowledged that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights. Under the terms of the agreement, the federal government also promised to create a Canadian Race Relations Foundation which who "foster racial harmony and cross-cultural understanding and help to eliminate racism."
Land Expropriation	Defines the forced transfer of property from one person/group to another.
Marginalization	With reference to race and cultural, the experience of persons who do not speak the majority group's language, cannot find work or gain access to social services and therefore cannot become full and equal participating members of society. Refers also to the process of being "left out" of or silenced in a social group.

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DEFINITIONS AND GLOSSARY OF TERMS

Marginalized Groups	Defines group who are subject to systematic oppression; not given equal access to opportunities or power within a society.
Melting Pot	Term usually used to refer to the American monocultural society in which there is a conscious attempt to assimilate diverse peoples into a homogeneous culture, rather than to integrate as equals in the society while maintaining various cultural or ethnic identities.
Métis	Originally referred to persons of mixed Indian and French ancestry. Now refers to a person who self-identifies as Métis, is of historic Métis Nation ancestry, and/or is accepted by the Métis Nation through its acceptance process.
Multicultural/Multiracial Education	A broad term which may refer to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity. The term often connoted inclusion of racial, ethnic, religious, linguistic, national, international and political diversity and is also inclusive of the culture, heritage, history, beliefs and values of the various peoples within a pluralistic society.
Multiculturalism	<p>Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988 which acknowledges the unequal access to resources and opportunities of Canadians who are not of the dominant white group, and urges the recognition of their contributions, the preservation of their cultural heritage and the equal treatment of all Canadians.</p> <p>The existence within one society or nation of two or more non-homogeneous but equally recognized ethnic, racial, cultural, linguistic or religious groups. Canadian (federal) and Ontario (provincial) policies on multiculturalism ensure this diversity and equal rights for and recognition of all groups. (Although it can and should include anti-racism, there had been an increasing recognition of the limitations of this concept because it does not explicitly acknowledge the critical role that racism plays in preventing the achievement of the vision, and also because it may promote a static and limited notion of culture as fragmented and confined to ethnicity.</p>
Myth	A myth is an untruth which is, through the continuation of misinformation maintained. Myths often serve as representations of social mores. Myths are also used in certain cultures as ancient stories which represent certain life lessons and social archetypes.
Native	People born in the place to which reference is being made. This term is somewhat ambiguous because of claims by many people of immigrant ancestry who have been born in North America to be “native” Canadians or Americans. The capitalization of the word is usually what distinguishes its application to Aboriginal peoples from the more general usage.

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Non-Status Indian	An Aboriginal person who is not recognized as “Indian” under The Indian Act. This term does not apply to Inuit or Métis persons as they are not included under The Indian Act.
Oppression	This unilateral subjugation of one individual or group by a more powerful individual or group, using physical, psychological, social or economic threats or force and frequently using explicit ideology to sanction the oppression. Refers also to the injustice suffered by marginalized groups in their everyday interactions with members of the dominant group. The marginalized groups usually lack avenues to express reaction to disrespect, inequality, injustice and lack of response to their situation by individuals and institutions that can make improvements.
Patriarchal Dominance	Refers to the power a man is permitted by his society to exert over women and children. This dominance often overrides the individual human rights granted to many in the Western World.
People of Colour	A term which applies to all people who are not seen as White by the dominant group, generally used by racialized groups as an alternative to the term visible minority. It emphasizes that skin colour is a key consideration in the “everyday” experiences of their lives, The term is an attempt to describe people with a more positive term than non-white or minority which frames them in the context of the dominant group.
Power	That which allows one group to name and classify subordinate groups and to subject them to differential treatment.
Prejudice	A state of mind; a set of attitudes held by one person or group about another, tending to cast the other in an inferior light, despite the absence of legitimate or sufficient evidence; means literally to “pre-judge”; considered irrational and very resistant to change, because concrete evidence that contradicts the prejudice is usually dismissed as exceptional. Frequently prejudiced are not recognized as false or unsound assumptions or stereotypes, and through repetition become accepted as common sense notions. When backed with power, prejudice results in acts of discrimination and oppression against groups or individuals.
Privilege	The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages, access and/or opportunities are denied to members of the minority or disadvantaged groups.
Racial Minority	A term which applies to all people who are not seen as White by the dominant group including Aboriginal, Black, Chinese, South Asians, South East Asian and other peoples. Sometimes used instead of Visible Minority. The Term that many people now prefer is “people of colour” as a more positive term that does not define groups by comparison to the dominant group.

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Racism	A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity.
Racist	Refers to an individual, institution or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refer to racial discrimination inherent in the policies, practices and procedures of institutions, corporations and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups, thereby perpetuating racism.
Refugee	Defines those who leave their country of birth fearing for their lives and who have no wish to return until conditions change and it is safe to do so.
Refugee Status	The status granted to refugees who are accepted into a country and provided protection.
Segregation	The social, political and economic separation of diverse groups of people particularly referring to ideological and structural barriers to civil liberties, equal opportunity and participation by minorities within a majority racial, ethnic, religious, linguistic or social group. Segregation may be a mutually voluntary arrangement but more frequently is enforced by the majority group and its institutions.
Sexual Orientation	is defined as feelings of attractions for the same sex, for the opposite sex or for both sexes and does not require sexual activity or intimacy.
“Sins of Omission”	In generic terms, the failure to speak out or act, thereby causing harm to individuals or groups by maintaining silence or lack of action. The term may also refer to the omission of minority groups from the media, educational or religious curricular materials and from cultural and political foci. The effects of “sins of omission” may be similar to the actual commission of blatantly hostile acts or even convert racist or sexist acts.
Slavery	<p>The state of being owned and put to work without pay for a slaveholder or household. In the United States slavery is understandably associated with the South since it was the Southern states that so vigorously defended the practice during the nineteenth century. However, to understand how slavery first took hold in the South, historians look much farther back in time, to ancient Greece and Rome and the civilizations that preceded them. In many of these societies, it was common practice to enslave peoples who had been defeated in war. Even though the Middle Ages, Moors and Christians enslaved each other and justified it on religious grounds. Difficult as it is for us to understand today, slavery was a simple fact of life throughout much of human history.</p> <p>During the fifteenth and sixteenth centuries, this unquestioning acceptance of</p>

DEFINITIONS AND GLOSSARY OF TERMS

slavery combined with two other factor – Europeans” belief in the inferiority of other races and cultures and European settlement of the New World – to give rise to the Atlantic slave trade.

Social Justice	A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties and participation in the social, education, economic, institutional and moral freedoms and responsibilities valued by the society.
Status Indian	An Aboriginal person who is designated an “Indian” by the Indian Act, determining who can or cannot receive various rights or benefits conferred by the Act.
Stereotype	A fixed mental picture or image of a group of people ascribing the same characteristics to all members of the group, regardless of their individual differences. An over-generalization in which the information or experience on which the image is based may be true for some of the individual group members, but not for all members. Stereotyping may be based upon misconceptions, incomplete information and/or false generalizations about race, age, ethnic, linguistic, geographical or natural groups, religious, social, martial or family status, physical, developmental or mental attributes, gender or sexual orientation.
Supremacy	Refers to the perceived superiority of one group over another.
Systemic Discrimination	The institutionalization of discrimination through policies and practices which may appear neutral on the surface but which have an exclusionary impact on particular groups, such that various minority groups are discriminated against intentionally or unintentionally. This occurs in institutions and organizations where policies, practices and procedures (e.g. employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. Systemic discrimination also is the result of some government laws and regulations.
Underground Railroad	Refers to the network of people in the United States and Canada created at the turn of the 19 th century to aid slaves in escaping slavery, finding freedom in Canada.
Visible Minority	Term used to describe non-dominant groups who are not white. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred.
White Dominant Sector	A social colour. The term is used to refer to people belonging to the dominant group in Canada. It is recognized that there are many different people who are “white” but who face discrimination because of their class, gender, ethnicity, religion, age, language or geographical origin, Grouping these people as “white” is not to deny the very real forms of discrimination that people of certain ancestry such as Italian, Portuguese, Jewish, Armenian, Greek, etc face because of these factors.

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Sources for Glossary Terms:

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Selected Further Resources

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Assembly of First Nations

www.afn.ca

Canadian Race Relations Foundation

www.crr.ca

School Net

www.schoolnet.ca

LESSON I: The Dynamics of Racism

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LESSON I: THE DYNAMICS OF RACISM

Definitions of Racism on the web:

- Prejudice or discrimination based on an individual's race; can be expressed individually or through institutional policies or practices. ... www.hsp.org/default.aspx
- The belief that one 'racial group' is inferior to another and the practices of the dominant group to maintain the inferior position of the dominated group. Often defined as a combination of power, prejudice and discrimination. www.bl.uk/learning/histcitizen/voices/ref/gloss/glossary.html
- The doctrine that race is the basic determinant of human abilities and that, therefore, the various racial groups constitute a hierarchy in which one group is properly regarded as superior to others. Racism has also been defined using the following formula: Power+Prejudice=Racism. ... www.unk.edu/offices/aaeo/index.php
- Racism is prejudice or discrimination based on the belief that race is the primary factor determining human traits and abilities. Racism includes the belief that genetic or inherited differences produce the inherent superiority or inferiority of one race over another. ... www.adl.org/children_holocaust/more_resources.asp
- The stigmatizing of difference along the lines of 'racial' characteristics in order to justify advantage or abuse of power, whether economic, political, cultural or psychological. freespace.virgin.net/Brendan.richards/glossary/glossary.htm
- Ethnic Origin Racism is in direct breach of fundamental European values. The EU is working, from both a preventative and repressive perspective, to combat all its forms. web20.s112.typo3server.com/6423.0.html
- Racism is defined broadly as stigmatization of those we perceive as different from us; defined specifically as the doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior. ... www.geocities.com/paris/chateau/6110/europeconceptterms.htm
- Racial discrimination on the basis of race www.gradesaver.com/classicnotes/titles/colorwater/terms.html
- Racism is power plus racial prejudice, a system that leads to the oppression of or discrimination against specific racial or ethnic groups. colours.mahost.org/faq/definitions.html
- Racism couples the false assumption that race determines psychological and cultural traits with the belief that one race is superior to another. Based on their belief in the inferiority of certain groups, racists justify discrimination against, segregating, and/or scapegoat these groups. ... www.reslife.cmich.edu/rama/index.php
- Racism can be defined in several ways. www.bristolpct.nhs.uk/theTrust/Equality/Race/glossary.asp
- Prejudice and/or discrimination based on the myth of race. Racists believe that some groups are born superior to others and, in the name of protecting their race from "contamination," they justify the domination and destruction of races they consider to be inferior to their own (Anti ... www.in.gov/cji/youth/compliance/glossary.doc
- Racism is based on the prejudice that members of one race are intrinsically superior to members of other races
- Racism is discriminatory or abusive behavior towards members of another race wordnet.princeton.edu/perl/webwn
- Racism is a belief system or doctrine which postulates a hierarchy among various human races or ethnic groups. It may be based on an assumption of inherent biological differences between different ethnic groups that purport to determine cultural or individual behavior. ... en.wikipedia.org/wiki/Racism

LESSON I: THE DYNAMICS OF RACISM

THE DYNAMICS OF RACISM

Objectives

- To create awareness of the dynamics of racism
- To introduce and define the concepts of stereotype, prejudice, discrimination, racism, power and privilege
- To enable participants to share their understanding and experience of racism

Resources

- ☐ Worksheets
- ☐ Visual clips: **“We can go anywhere”** (Dana Insker, director, 120 secs)
The director brings Shakespearean actor Walter Borden’s passionate voice together with historical dates detailing changes in racial attitudes. Our attention is drawn to Nova Scotia’s Africville where the residents of this Black community were descendants of slaves who lost **their homes due to so called “industrial development”**.
- ☐ **Directors Speak** (Dana Insker comments)
- ☐ The Dynamics of Racism: An Introduction
- ☐ What is Racism (Reading No.1)
- ☐ Power, Privilege and the Benefits (Reading No.2)

Terminology

In small groups participants define the terms

- Stereotype
- Prejudice
- Racism
- Discrimination

LESSON I: THE DYNAMICS OF RACISM

ACTIVITY I

View DVD

While viewing “**We can go anywhere**” (Dana Insler, director 120 secs), pay attention to the groups mentioned and note examples of any stereotypes, prejudice, racism and discrimination.

Debriefing

The facilitator encourages participants to share stories of racial incidents that they may have experienced personally, read about or observed in the school environment, the workplace or in the community.

The facilitator leads a group discussions with all the participants on the themes presented in the video, using the questions below as a guide:

1. Are you familiar with the words mentioned? When did you hear them and in what context? (i.e. examples of stereotypes, prejudice and discrimination)
2. How did these words influence your feelings and behavior towards the group mentioned?
3. What do you think would happen if we did not use stereotypes in the way we do?
4. How does the use of stereotypes impact the lives of the groups identified in the visual clips?
5. What actions would you take to eliminate the use of stereotypes in the school home environment, workplace and in the community?
6. The facilitator summarizes the points made in the discussion and takes notes of the themes to revisit later.

LESSON I: THE DYNAMICS OF RACISM

Activity II

View DVD

Participants view **Directors Speak** paying close attention to the segments where the directors discuss their own experiences of racism.

Debriefing

In smaller groups of four or five, the participants complete the following activity and report back to the larger group:

- 1. Identify the incidents(s) of racism described by each directors
- 2. At what point in the life of each director did the incidents occur?
- 3. Briefly describe the impact of the experience (e.g. Their feelings then and at the time of production.)
- 4. Who is perpetuating the racism?
- 5. What aspect of the dynamic of racism is involved (e.g, stereotype, prejudice, power and discrimination?)
- 6. How do the four aspects of racism interact with one another?

LESSON I: THE DYNAMICS OF RACISM

ACTIVITY III

Understanding Power and Privilege

This activity reveals who benefits most by privilege in the everyday. The following discussion is most effective when it draws from experiences of participants from diverse racial backgrounds.

1. Participants read Power, Privilege and the Benefits (Reading No. 2)
 2. Check (☐) the items that most accurately applies. Remember there are no “right” or “wrong” responses; they reflect the differences among the participants.
 3. In small group participants discuss and share the results of the activity with the larger group.
-
- ☐ My ancestors were legal immigrants to Canada during the 1800's and early 1900's.
 - ☐ My ancestors came to Canada of their own free will.
 - ☐ I attend(ed) a school where the text books and other classroom materials, including the heroes and early settlers of Canada, reflect my race.
 - ☐ I attend(ed) a school where there is little mention of the histories or contributions of Aboriginal Peoples or racialized groups to Canadian society.
 - ☐ I attend(ed) a school where children from racialized groups are more likely to be disciplined, or more likely to be influenced to pursue non-academic programs.
 - ☐ I was encouraged to go on to university or college by teachers, parents or guidance counselors.
 - ☐ I receive(ed) job training in a program where there are few or no racialized groups.
 - ☐ I work(ed) in a job where members of racialized groups are paid less for comparable work, or did only menial jobs.
 - ☐ I work in a job, profession or organization in which there are few members from racialized groups.
 - ☐ I can always vote for candidates who reflect my race.
 - ☐ I live in a neighborhood that enjoys adequate police protection.
 - ☐ Members of my race were always able to vote in an election.
 - ☐ I don't need to think about race and racism everyday. I can choose when and where I want to respond to racism.

LESSON I: THE DYNAMICS OF RACISM

READING NO. 2

Power, privilege and the benefits

Power and privilege are important elements of racism that are usually taken for granted by those who enjoy them, and by those who wittingly or unwittingly reinforce and perpetuate the system of racism. Power does not necessarily mean financial or monetary power.

According to Webster's College Dictionary

- "Power" is the exercise of dominance or influence or authority of one person or group over another.
- "Privilege" is defined as immunity, or a benefit or advantage which is enjoyed by a particular person or group, usually at the expense of another person or group.
- Benefits are those advantages that dominant groups gain at the expense of people of colour, regardless of their profession or socio-economic status.

While being a member of the dominant group may not be consider a privilege, it carries with it many benefits not equally enjoyed by Aboriginal Peoples and racialized groups regardless of their status in society.

Some benefits are:

1. Accorded more respect than Aboriginal Peoples and racialized groups.
2. Can count on police protection rather than harassment;
3. See people who look like them, portrayed in a positive light in history books, news, magazines, and in all forms of media;
4. Have more resources to and access to the legal system;
5. Do not have to responsibility to represent their entire group;
6. Nothing they do is judged as a credit to their race, or as confirming short-comings or inferiorities of the race;
7. Have more opportunities and resources to access high caliber education;
8. Promotion and advancement in the workplace compared to Aboriginal Peoples and members of racialized groups;
9. Exclude or minimize information about contributions and exploitation of those "other" groups from historical and other texts and;
10. The positive qualities of their own group(s) are extolled.

Disadvantage is the opposite of benefit. Aboriginal Peoples, and other racialized groups face distinct disadvantages, many of which are related to discrimination and prejudice.

Some disadvantages faced by these groups include:

1. Personal insults, harassment, discrimination;
2. Economic and cultural exploitation;
3. Stereotypes, invisibility;
4. Threats, intimidation and violence;
5. Must be ready to respond to teachers, employers or supervisors who hold stereotypes, prejudices or low expectations about racially visible people;
6. Don't know when they might hear they should leave the country, go back home or where they came from;
7. Must be prepared to receive less attention or response from a doctor, police officer, city, official, judge or other professional;
8. Racial profiling;
9. Being judged as representatives of their racialized group.

LESSON II: The Anatomy of Racism

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LESSON II: ANATOMY OF RACISM

Briefing Notes for Facilitator

1. The analytical model comprises four aspects of racism all of which are inter-related: stereotypes, prejudice, discrimination and systemic discrimination and demonstrate the progression to racism.
2. Attitudes reinforced through norms or society influence actions and attitudes are passed on, and often go unquestioned from generation to generation. This in turn leads to exclusion and oppression based on difference manifested through race, colour, gender, nationality, religion, etc. Individuals, institutions, organizations and corporations often determine these norms and continue to reinforce them.
3. The acting out the attitudes (stereotypes, prejudices) learned in the early childhood are reinforced by society and lead to acts of discrimination and prejudice.
4. The results of racial discrimination and racism include but are not limited to: unequal treatment, violation of human rights, high unemployment and underemployment, poverty, and the lack of access to professions and services.
5. Aboriginal Peoples and racialized groups are most affected by racism. The dominant group continues to perceive these groups as inferior, and these negative images are often reinforced through societal beliefs and assumptions.
6. For change to occur, both individuals and institutions need to become more aware of how their prejudices influence their perceptions. A willingness to change entrenched beliefs and to work actively to remove societal barriers is vital to change
7. Canadian federal, provincial and territorial human rights provisions prohibit discrimination in employment on the basis of race, ancestry, colour, gender, sexual orientation and disability.

LESSON II: ANATOMY OF RACISM

THE ANATOMY OF RACISM

Objectives

- To review the terms – stereotype, prejudice, discrimination and racism
- To introduce an analytical model and to show how aspects of the model work in maintaining racism.
- To review applicable human rights provisions outlined by the Canadian Human Rights Commission and provincial Human Rights Commissions.

Resources

- ❑ Visual clips – Dub Poets “Jemini” and “Dwayne” and “Sandra”
- ❑ Dub Poet Jemini talks about hidden and unacknowledged racism in Canada. Her words challenge one’s psyche on an emotional level. Also, Dwayne Morgan uses his words to recognize the existence of racism and to offer hope for a better day. Sandra addresses the different ways that people deny that they may be displaying racist behavior. (Rion Gonzales, director, 120 secs.)

The Analytical Model

- The Anatomy of Racism
- Appropriate human rights provisions
- Who has the Power? (Case Study 1)

Terminology

In small groups participants define the terms:

- Stereotype
- Prejudice
- Racism
- Discrimination

LESSON II: ANATOMY OF RACISM

ACTIVITY I

View DVD

Participants view the segment that features the Dub Poets and the themes stereotypes and prejudices.

Debriefing

In smaller groups of four or five, participants answer the following questions and share their points of discussion with the larger group:

1. What messages were the poets conveying about the impact of stereotypes and prejudices on:
 - a) individuals and groups; and
 - b) on those who stereotype others?
2. "Teaching Children to Hate." Explain what you think is meant by this comment.
3. The poets mention some of the effects of stereotyping. Identify some of them.
4. What actions(s) can you take to eliminate the stereotyping when it occurs in your everyday experiences?

LESSON II: ANATOMY OF RACISM

ACTIVITY II

Participants read Who has the Power? (Case Study) and answer the following questions. The answers will be shared with the larger group.

Debriefing

The facilitator clarifies any issues or themes from the lesson.

1. As the manager, how would you have handled this situation?
2. What ideas and assumptions are behind the actions of:
 - a) the manager;
 - b) the Chair of the Board; and
 - c) the donor?
3. What were the legal obligations of the manager in this situation?
4. How is the power/privilege dynamic manifested in this situation?
5. How can other situations like this be avoided?
6. Are you aware of similar incidents occurring in less obvious ways? Give examples.
7. What could you do to change these situations?
8. If you were Linda, how would you feel about her situation?
9. The facilitator summarizes the points of the discussion and makes a note of the themes to revisit later.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

LESSON II: ANATOMY OF RACISM

CASE STUDY

Who has the Power?

You are the Executive Director of a non-profit community organization, which provides programs and services to a predominantly white, through mixed population, including 10% Asians, 2% Blacks, and 1% Aboriginal Peoples.

Linda, an Aboriginal person, was recently hired as an Assistant Manager in the public relations unit. The staff is small, and Linda must work directly with members of the community.

She is now very upset that the manager had explained to her that complaints have been received from members of the community, including two major donors who threatened to withdraw financial support from the organization, as well as the Chair of the Board of Directors. Linda would be assigned to a special project in the research unit, and she would receive the same salary. She would not be working directly with the public.

Linda was assured by the manager that she was doing a good job, but the organization could not afford to risk losing their major donors nor alienate the Chair of the Board, hence the change. Linda was adamant that she keep the job she was hired to do. She is now seeking your guidance.

You meet with the manager who regrets any embarrassment or hurt feelings he has caused Linda by the “unfortunate incident.” He does emphasize that Linda is a valuable employee, and assures you that he has no prejudices and considers everyone equal, be they “Black, Yellow, Red or White.”

He does not want to lose Linda’s services, and sand believes that she done nothing wrong. He had found her something behind the scenes. He was confident that Linda would be happier in an environment where she will not have to deal with prejudiced people who might be rude to her or rebuff her.

LESSON III: Manifestations of Racism

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LESSON III: Manifestations of Racism

Briefing Notes for Facilitator

1. Everyone enjoys a humorous story or a good joke, however racial and ethnic jokes are not humorous. Jokes that make fun of people because of skin colour continues to perpetuate the racism within our society making it difficult for people to have equal access. Racial jokes also pave the way for other forms of harassment and disenfranchisement to occur.
2. These jokes are told and retold everyday in school yards, workplaces and among friends, families and peers within communities.
3. To appreciate the joke, the listener(s) must know the stereotype(s) associated with the punch line.
4. Racial jokes and slurs are “put-downs.” They are degrading, dehumanizing, disrespectful and hurtful.
5. The person telling the jokes sometimes experience their own fears and/or feelings of low-esteem while the people hearing the joke often feel powerlessness in the situation.
6. Many individuals or groups tell jokes about themselves and their groups. This often indicates the internalization of the hate, inferiority and oppression they have had to endure in their life or day-to-day experiences.
7. It is generally felt that if individuals or groups can use jokes, slurs and name calling among themselves, then it is acceptable for others to do the same. However, this is not the case.
8. Racial jokes, slurs and name calling should not be ignored regardless of who is telling the jokes, using slurs or name calling.
9. Racial slurs are used to insult and to damage reputations. As with racial jokes, racial slurs also maintain a position of power and this creates a poisoned environment.

MANIFESTATIONS OF RACISM

Objectives

- To understand how attitudes and prejudices fuel racism and racial discrimination.
- To become aware of the behaviors that reinforce and perpetuate racism.
- To provide greater awareness of the impact of prejudice and racial discrimination in the lives of individuals and groups.

Resources

- ☐ Worksheets
- ☐ DVD clip on Racism in a Black Community in Nova Scotia –Africville
- ☐ The Story of Africville (Reading)

The Analytical Model

- The Anatomy of Racism
- Appropriate human rights provisions

Terminology

In small groups participants define the terms:

- Underground railroad
- Slavery
- Segregation
- Discrimination

ACTIVITY I

Prior to Viewing DVD

Participants read The Story of Africville (Reading)

View DVD

Participants view **Racism in a Black Community in Nova Scotia – Africville** paying close attention to the effects of racism on individuals and the community.

Debriefing

In smaller groups of four or five, participants answer the following questions and share their points of discussion with the larger group:

1. Briefly describe the society’s assumptions, ideas and beliefs that led to the actions of the Halifax city councilors.
2. What were the factors that led to the decline and eventual destruction of the Africville community?
3. What other course(s) of action could the city councilors have taken, while still maintaining the dignity of the people of Africville?
4. In the visual segment, the narrator suggests that all we need is to realize that we all feel sadness and we all feel hurt.
5. What reason(s) did the director offer for choosing this topic as her contribution to the understanding of racism.
6. The director referred to a specific type of racism.
 - a) What is it? Provide examples.
 - b) “I experience the same emotions”, the director said. What did he mean?

READING

The story of Africville

The Province of Nova Scotia was one of the terminals for the Underground Railroad on the eastern seaboard of North America. However, those slaves and freemen who believed that abolition of slavery in Canada would mean a freer and better existence quickly learned that the racism, segregation, and violence they left behind in America also faced them in the new land.

The most well known of the settlement in Nova Scotia was Africville, so called because the inhabitants identified themselves as African descendants. Africville was originally unwanted land located within the boundaries of the City of Halifax, and separated from the mainstream of the city.

It all started when the first piece of land was purchased in January 1848. As more and more land was purchased, the area developed into “a viable community with some small scale entrepreneurs, some fine houses, plenty of space and a great spirit”.

The church became the focal point for activities – social, educational, cultural, and in some sense, political. The deacons and pastors were the only representatives of the community, recognized by the city fathers of Halifax.

Nevertheless, their petitions for services were never heeded. Consequently the community received no police protection, no garbage collection service, no building permits, no snow removal, no water, and only little electricity.

The community developed its own school with teachers drawn from the residents. “Coloured children were excluded from common schools” and it took forty years of petitioning from residents of Africville before the City of Halifax would provide an elementary school. In 1953, the children of Africville, and all “coloured” children had to attend the integrated schools built all over the City of Halifax.

The Halifax government’s neglect of the community led to physical deterioration and low morals among many inhabitants. The intention of the government became clear to the residents when railroad tracks running through the community were laid and their land was expropriated. The Civil Planning Commission recognized that the development would produce “blight and decay” and “reduction of residential values” but did nothing to help prevent the pending decay.

The plans started unfolding when without consultation, the community became the site for service facilities no one else wanted; sewage disposal pits were relocated to the edge of Africville and an infectious disease hospital was built overlooking the community, followed by the Trachoma Hospital in 1903. Next, there came a stone-crushing plant, and an abattoir. In 1950, the City of Halifax relocated “the large open city dump close to the west group of Africville homes”. This dump was considered by the city to be a health hazard that was not accepted by residents in other areas of the city.

LESSON III: Manifestations of Racism

Residents of Africville did not receive any direct benefits from the industrial developments. A limited amount of employment was available to the residents. Proposals for residential buildings plans received no consideration from the city. The proposed site for a new church was given only a short term lease, indicating that the land was not destined for residential development. In fact, a review of resolutions by the city since 1915, when the population had doubled, showed that the intent was to expropriate the Africville lands for industrial use.

Events in 1947 and 1957 appear to have sealed the fate of Africville. After a major fire in 1947, the City of Halifax decided that “rather than extend water and sewage services to the community, the land would be cleared for industrial use only”.

Another fire in 1957 claimed the lives of three children, and destroyed one of the best homes in the community. The Deputy Fire Chief said after the fire, “the location is inaccessible and the lack of hydrants added to our difficulty”. The decision was made. Some of the residents who wanted to stay requested consultations to discuss the idea of working with the city authorities to develop the community. Their pleas were ignored, and the bulldozers came in and leveled the buildings. The residents were relocated to other areas in the City of Halifax. They received little compensation: approximately \$600,000 for all residents – some eighty or so families. Some received only \$500 in compensation. Efforts continue in finding a way to securing better compensation, and to rebuild their church on the original land where a park exists. Every year, a reunion is held at this park which was home to the spirited community of Africville.

Source: The Africville Genealogy Society, Ed; The Spirit of Africville, Formac Publishing Company Limited Halifax, 1992

LESSON III: Manifestations of Racism

ACTIVITY II

Individuals or the groups may be eager to learn more about Africville and its people. As an additional assignment, the facilitator can suggest that groups or individuals conduct further research on the story of Africville, and report their findings to the group. This may include field trips to libraries, museums, film boards and historical societies. The facilitator can also suggest an actual visit to the site/park now dedicated to the people who once lived in Africville for anyone planning to visit Nova Scotia.

The facilitator can also encourage field trips that will help access further resources on the Africville community and its people. Information sources could include: libraries, museums, film boards and historical societies.

LESSON IV: Racism in action

- Racial Slurs and Jokes

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LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

Briefing Notes for Facilitator:

The Canadian Charter of Rights and Freedom Equality Rights (Section 15.1) states that:

“Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.”

1. Racial slurs and jokes that undermine a person or group is a violation of the Charter.
2. Racial harassment can happen when someone makes “jokes” about your race, colour, ethnicity, and culture, place of origin, citizenship or ancestry. Even if they are made “in fun”, such jokes or insulting remarks can offend you and others. The person should know that you do not want nor welcome such “jokes” or remarks.
3. Jokes and racial slurs that undermine you can constitute a case of harassment and it is important that you take action. Remember that the person harassing you is wrong and that his/her behavior requires change and not your behavior.
4. Racial jokes, slurs and name calling should not be ignored regardless of who is telling the jokes, using the slurs or name calling.
5. As with racial jokes, racial slurs also maintain a power of balance and create a poisoned environment.
6. You might think that a joke or slur is not serious if e.g., you instructor, supervisor, co-worker or colleague makes fun of your accent or your fellow students or co-workers tease you “in good faith” about the clothes you wear because of your religion or culture. It is important that you understand that this is not a joke and that you indicate your discomfort and make people aware that this form of Humour is not acceptable.

LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

RACISM IN ACTION – RACIAL SLURS AND JOKES

Objectives

- To raise awareness of behaviors that reinforces racism.
- To provide the opportunity for participants to identify and discuss the impact of racial jokes, slurs and name calling on individuals or groups.
- To provide greater understanding of the impact of racial slurs, jokes and other racial comments.

Resources

- ☐ **Directors Speak**; segment focusing on directors discussing their experiences with name calling, slurs, etc.
- ☐ The Story of Mr. R. (Case Study)
- ☐ “What About Jokes?” (Worksheet)

Additional resources

<http://www.ohrc.on.ca/en/resources/Guides/GuideRaceHarr/pdf>

<http://www.ohrc.on.ca/en/resources/Policies/racialslurs/pdf>

<http://www.gnb.ca/hrc-cdp/e/sayno.htm>

<http://www.cdn-hr-reporter.ca/index.cfm?fuseaction=hrp.raceDiscriminatio>

http://www.mcgill.ca/files/equity_diversity/RacismFactSheet0707.pdf

http://www.cjc.ca/docs/RD/91_CJC_A_Resource_for_Canadian_Campuses.pdf

http://www.chrc-ccdp.ca/publications/anti_discrimination_case-en.asp

<http://www.crr.ca/Load.do?section=26&sudsection=38&id=326&type=2>

LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

ACTIVITY I

In groups of two participants define and discuss their understanding of the terms:

- ❑ Racial slurs and jokes

As an individual exercise participants write down on sticky notes examples of:

- ❑ Name calling

In the large group the participants report back their learning from the one on one activity and the examples of the name calling exercise is discussed with reference to:

- ❑ The effect of racial slurs and name calling

Role playing

Invite participants to role play a scenario where a racial joke is made.

[illegible]

LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

ACTIVITY II

View Directors Speak segment

The facilitator shows the segment where directors Paul Wong and Michael Jarvis describe their experiences with name calling. Participants are asked to identify the name-calling and racial jokes.

Debriefing

The facilitator leads a discussion with participants based on the following questions, and takes note of themes that will require further discussion:

1. What were the director's feeling and reactions at the time of the incidents?
2. Why would the teacher refuse to refer to Paul by his given name?
3. What are your own feelings and reactions when you are made the object of name-calling, jokes or other "put-downs"?
4. What action(s) can you take when racial or ethnic jokes are told in your presence?

[illegible]

LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

ACTIVITY III

In small groups participants complete the following activity. Answers are shared with the larger group

What about jokes?

Please indicate by check mark (✓) whether you agree or disagree with the following statements>

Check ONE only.

Agree	Statement	Disagree
<input type="checkbox"/>	It's good clean fun. No harm is done by ethnic jokes.	<input type="checkbox"/>
<input type="checkbox"/>	Nobody takes racial jokes seriously. They are just jokes, and don't really affect how I feel about people.	<input type="checkbox"/>
<input type="checkbox"/>	You've got to have a thick skin to get along in this world. Nobody should be hurt by racial jokes.	<input type="checkbox"/>
<input type="checkbox"/>	People don't really mind. They never speak up or complain about racial or ethnic jokes.	<input type="checkbox"/>
<input type="checkbox"/>	They don't mind, they even tell these jokes to each other.	<input type="checkbox"/>
<input type="checkbox"/>	But they are funny	<input type="checkbox"/>
<input type="checkbox"/>	I don't really intend to hurt anyone when I tell a racial or ethnic joke.	<input type="checkbox"/>
<input type="checkbox"/>	It's a free country. I should be able to tell any jokes I want. Who will stop me?	<input type="checkbox"/>
<input type="checkbox"/>	You can't really stop people from telling jokes.	<input type="checkbox"/>

Source: Adapted from Development of a Policy on Race & Ethno-cultural Report: Provincial Advisory Committee on Race Relations (November, 1992), Ontario

**DID YOU
HEAR THE
ONE ABOUT...**

LESSON IV: RACISM IN ACTION – RACIAL SLURS AND JOKES

ACTIVITY IV

The participants read The Story of Mr. R (Case Study) in smaller groups, and respond to the following questions for sharing in a larger group discussion.

1. Was placing the carton on the supervisor's desk a racist act? Explain.
2. As the manager, what would you have done to resolve the situation and create a better working climate for the supervisor, other employees and the company?
3. "It's just a stupid prank". Discuss this statement in relation to the end result.
4. What other effective steps might the supervisor have taken to deal with the employee's insubordination?

CASE STUDY

The Story of Mr. R.

Mr. R. is a Black supervisor at an electronics company, ABC and Mr. D. is a white employee supervised by Mr. R. After repeated instances of improper behaviors and insubordination, Mr. R. arranged for the employee to be transferred to another department in the firm.

On the day the employees was transferred, he placed a grotesque cartoon on the supervisor's desk. The caption read "NIGGER MONSTER".

Shortly after this employees left the unit, a new manager was hired to head up the unit. The supervisor, Mr. R told him the story and showed him the cartoon. Although he seemed sympathetic to the supervisor's concerns, the manger suggested a cooling off period, and saw the cartoon as a :joke", "just a stupid prank". The employee did express dislike for the supervisor.

Three months later the supervisor, angered by the lack of response and no action from the company, filed a complaint alleging that the placing of the cartoon on his desk was a racist act and created a hostile work environment.

LESSON V: Slavery in the New World:

Marie-Joseph Angèlique

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LESSON V: SLAVERY IN THE NEW WORLD

Briefing Notes for Facilitator

1. Issues of Slavery and freedom were viewed differently for women and men.
2. Women slaves faced multiple challenges in terms of religion,
e.g. Christianity
power and privilege
male domination
the impacts of living in a time of patriarchal dominance,
sexual and racial subordination.
3. Racism has its roots in slavery.
4. The World Conference Against Racism (Durban, South Africa 2001) defined racism from a gendered perspective as “a system of institutionalized rape”.

Cautionary Note

This clip includes scenes of violence that may be disturbing to sensitive viewers.

Viewer discretion is advised

LESSON V: SLAVERY IN THE NEW WORLD

SLAVERY IN THE NEW WORLD: Marie-Joseph Angèlique

Objectives

- To highlight the institution of slavery in Canada, and raise awareness of its impact
- To identify the roots of racism in Canada
- To enable participants to understand the relationship between the institution and present day interactions as well as the relationships between the descendants of these groups.
- To address historical omission of racism in Canada.

Resources

- ❑ Visual clip – **Marie-Joseph Angèlique** (Michael Jarvis, director 120 secs.) based on a film by the same director chronicling the story of Marie-Joseph Angèlique who was brought to Montreal as a slave in the 1700s. She was later put to death in 1734 after being accused of starting a fire which destroyed much of what is now old Montreal.
- ❑ *Slavery in the New World – Canada* (Reading)
- ❑ *The story of Marie-Joseph Angèlique of Montreal (1734)* (Case Study)

Terminology

In smaller groups participants define and discuss the terms:

- Colonialism
- Indentured labour
- Slavery
- Racism
- Discrimination

Additional Resources

The Bicentenary of the Abolition of the British Slave trade – A Canadian Perspective, Vol.4 No.1, Canadian Race Relations Foundation (2007)

Afua Cooper. *The Hanging of Angèlique: The Untold Story of Canadian Slavery And The Burning Of Old Montreal*, Harper Collins (2006)

LESSON V: SLAVERY IN THE NEW WORLD

ACTIVITY I

Preview

Participants read Slavery in the New World – Canada (Reading)

Participants read The Story of Marie-Joseph Angèlique of Montreal (1934)
(Case Study)

View DVD

The Facilitator shows the visual clip of *Marie-Joseph Angèlique* asking participants to pay close attention to the historical roots of racism in Canada.

Debriefing

The Reading and the Case study will assist you in answering the questions that follow.

In small groups participants answer the questions below and share answers with the larger group:

1. What was the Black Code/Le Code Noir? Why was it necessary for the colonists in New France?
2. Describe the conditions which men and women endured during their enslavement?
3. What were the values and beliefs of the colonists?
4. What is the legacy of slavery and colonization, and its relationship to current forms of injustice and exploitation of Aboriginal Peoples and African descendants?
5. Africans brought to the colonies were enslaved and treated differently to the other workers who were also brought to the colony to work as labourers. How were they treated differently and why?
6. Marie-Joseph Angèlique is alleged to have set fire to her master's house which spread to other houses. Do you think the punishment fitted the crime? Discuss your answer in relation to the rights of enslaved persons.
7. Why do you think Marie-Joseph Angèlique feared being sold?
8. What message is the director trying to convey? Was he successful? If not, why?

LESSON V: SLAVERY IN THE NEW WORLD

ACTIVITY II

Participants can research the ways social justice was applied to those who were enslaved and present their finding to the larger group.

Reading : Slavery in the New World – Canada

Introduction

While the institution of slavery was not as extensive in “the emerging Canada” as in America, it existed nevertheless and was as brutal and humiliating for the Africans who were brought to the colonies. They laboured as other indentured labourers were enslaved and not paid. They helped build and sustain the same economy from which they received little or no benefit. New France (Quebec) received authorization from the French Government through implementation of the 1685 Code Noir (Black Code) allowing slave ownership. The Black Code originated in France and enacted by King Louis XIV in 1689. The Code provided regulations for the conduct and the (usually poor) treatment of slaves in French colonies. (Liberty, Equality, Fraternity: Exploring the French Revolution. Ed. Cencer, Jack R. and Lynn Hunt. American Social History Productions, Inc. 2001. <http://chnm.gmu.edu/revolution/d/335/>)

The current economic, social and political situation of Aboriginal Peoples and African descendants can be traced back to the institution of slavery and colonialism which resulted from conquests by Europeans of the new world.

The negative perception and attitude of slave owners and colonists toward Aboriginal and African Peoples informed their behavior and relationships. They enslaved African people and segregated Aboriginal Peoples to areas away from mainstream society, while appropriating their lands. Both groups were deprived of basic human rights, freedoms and dignity and power relationships were established.

Slavery In Canada

Slavery in Canada was on a smaller scale than in America, but the outcome was similar – the same indignity, unbearable living conditions, violence, brutality and lack of protection against these conditions. Lieutenant-Governor John Graves Simcoe’s bill to abolish slavery in 1793 was intended to provide protection for the enslaved in Upper Canada. An amended bill fell short of its goal. Many legislators were themselves slave owners. After Lieutenant-Governor Simcoe was recalled to Britain attempts were made to repeal the bill.

Being further north and with different climatic conditions that in America, large scale plantation type economy was not developed, although smaller slave plantations did exist in Upper Canada – South Western Ontario, and the Eastern Townships of Quebec. Some of these farms had sixty or more slaves.

The first slave was brought to New France(Quebec) from Madagascar in 1628. In 1685, by request from the colonists, the French Government granted the colony approval through Le Code Noir (the Black Code) allowing individuals in family units to buy and own slaves. By 1760, there were more than 1,000 enslaved Africans providing domestic services for families and working with the Panis Indians as field hands to clear and cultivate the land. They also built homes for their masters.

Even though slavery ended in 1834 Black people continued to work under exploitative conditions.

LESSON V: SLAVERY IN THE NEW WORLD

Slavery in Upper Canada (Ontario)

Through the Underground Railroad enslaved African people from the American South escaped to Upper Canada. They escaped the harsh treatment and humiliation of “slavery which stripped them of dignity and reduced them to lower than the dogs trained to hunt them”. Others were brought by the United Empire Loyalists during and after the American Revolutionary war of 1783. Many of the legislators in the First Parliament of Upper Canada owned slaves, and slave holdings grew substantially until abolition in August 1834. Even after slavery was officially abolished, slaves often remained indentured to their owners for several more years. This was due to the fact that they were poor and even if skilled, were paid very low wages and faced violence from members of society. There was no real protection for them against these conditions.

United Empire Loyalists also brought their slaves to Nova Scotia and what we now know as New Brunswick, which was included in Nova Scotia. Like other enslaved Africans, they cleared the land and built the homes of the white settlers. Some were also used in construction work and in shipbuilding. Like others, they had to endure many hardships, indignities and maltreatment.

Post Abolition

By the 1850's, approximately 30,000 African descendants were living in Canada. They had arrived as slaves, as fugitives, via the underground railroad, and as refugees from as far away as Jamaica. They had also come as free men and labourers. The ideology of white superiority and supremacy was now firmly established and the racism, segregation and violence practiced during their enslavement continued to be as relentless as ever, even though they were free men.

They were restricted from owning property, were barred from public facilities such as restaurants, barber shops and often were subject to strict curfews e.g. St. Catharines in South Central Ontario. Although skilled in many trades, they were exploited and paid very low wages. They then became victims of violence by white labourers who demanded higher wages and consequently were not hired, because employers preferred to hire those who would accept lower wages.

Conditions became as unbearable in Nova Scotia that several requests were made by African peoples that they be sent to Sierra Leone. A “removal” program was initiated and the British Government paid a Sierra Leone company to transport 1,180 free men and women to the new African Colony of Sierra Leone. Sierra Leone is now an independent country and is inhabited by descendants of those men and women who were transported from Nova Scotia to Sierra Leone.

Schools and Education

During the period of enslavement, slave owners saw to it that slaves “were kept illiterate”, and penalties existed for those who would try to teach slaves to read. Consequently few schools existed. With the passing of the Common Schools Act in Upper Canada, monies were provided for public schools to be opened if certain conditions were met. However, in some communities, Black students were not welcomed and eventually “were forced to set up their own schools”, leading to a segregated school system. The common schools were soon established over the colonies. Between 1850 and 1964, the schools in Chatham, Windsor, London, Dresden, Montreal, Nova Scotia and New Brunswick were segregated. The last school in Ontario (Upper Canada) to be desegregated was in 1964, located in Colchester.

LESSON V: SLAVERY IN THE NEW WORLD

Case Study

The story of Marie-Joseph Angèlique of Montreal (1734)

Marie-Joseph Angèlique was a young Black slave, the property of Francois Poulin of Montreal. She suffered constant violent and physical abuse from her mistress. Also, Black women slaves experience sexual vulnerability.

In the spring of 1734, she learned she was going to be sold. Fear for her future and resentful that she was to be sold, it is alleged that she set her master's house on fire. Not only was the master's house destroyed, but the fire spread and destroyed nearby properties as well.

Marie Angèlique was arrested, tried, convicted and sentenced to death by hanging. Perhaps as an example to other slaves she was driven through the streets of Montreal, a much smaller city than today, in a scavenger cart, with signs on her back and chest bearing the word "incendiary"

As if this were not humiliating and degrading enough, after confessing to the crime before a priest, she was further tortured and hanged in a public square.

Source: Adapted from *The Freedom Seekers, Blacks in Early Canada*, Daniel Hill, Agincourt: The Book Society of Canada Limited, 1982

LESSON VI: Aboriginal Peoples and Racism

- Myth and Reality

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LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Briefing Notes for Facilitator

1. Aboriginal Peoples are not a homogeneous group of peoples. Three distinct cultural groups are recognized – “Inuit”, “Métis”, and “First Nations”.
2. The Indian Act refers to “Status” and “Non-Status Indians”.
3. Within each of the groups there is a diversity of nations, languages, and cultures. Each has its own unique culture, political goals and historical background.
4. There are approximately 633 First Nations or Indian Bands representing 52 nations or cultural groups and more than 50 languages. Each has its own spirituality, traditional, political structure and history. Individuals prefer to be referred to by the specific Nation to which they belong, etc. Blackfoot, Cree, Dene, etc.
5. The population of Aboriginal Peoples is distinctly younger than the mainstream. Approximately half the population is under the age of 22 years. Thirty-six percent is between the ages of 10 and 14, as compared to the larger mainstream population.
6. Until recently, First Nations were segregated on reserves and removed from mainstream society. Approximately 58% of Aboriginal Peoples now live in urban areas since many of the reserves are not economically viable.
7. The Indian Act still defines who in the population are Aboriginal Peoples, including their form of government and other aspects of their lives.
8. Despite the benefits defined for First Nations through treaties and the Indian Act, Aboriginal Peoples still have fewer benefits than most Canadians. They continue to encounter challenges in terms of their fishing and hunting rights, treaty rights and human rights.
9. For many decades, Aboriginal Peoples have experience poverty, high rates of unemployment, poor housing, poor education, high drop-out rates and a disproportionately high rate of incarceration. More recently, there has been an increase in suicide among young people.
10. Proposals and recommendations have been tabled to transform the social and economic conditions of Aboriginal Peoples, but there is lack of political will for genuine change.
11. Positive outcomes though slow in progress, include proportionately greater access to higher education; more businesses are now owned and managed by Aboriginal Peoples; more land settlement agreements have been reached to release resources for development, and there is also more positive exposure in the arts, music and literature.
12. More Bands are now managing their own schools e.g. In Saskatchewan, there is a technical school as well as two colleges affiliated to each of the two universities.
13. There are some Aboriginal-owned media outlets, including print and television, which enables communities to focus on Aboriginal programming. However, mainstream media still continues to reinforce the negative image of Aboriginal Peoples.

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Objectives

- To identify perceptions, stereotypes and media portrayals of Aboriginal Peoples.
- To develop deeper understanding of the experience of Aboriginal Peoples in Canada.

Resources

- ☐ Visual clip – **Injun Among Us**
The director addresses the use of movies and the portrayal of Native Indians (Cynthia Lickers, director, 120 secs.)
- ☐ **Directors Speak** (segment featuring director Cynthia Lickers)
- ☐ *Rita* (Case Study)

Terminology

In small groups participants define and discuss the terms:

- Aboriginal and First Nations People
- Bands
- Stereotypes
- Status and Non-status Indian
- Institutional Racism
- Systemic Racism

Prior to viewing the clips, the facilitator introduces the terms and definitions for this lesson.

View DVD

Participants view **Injun Among Us** followed by the **Directors Speak** segment where director Cynthia Lickers explains her rationale for producing the clip.

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Additional Resources

1. A Sociological Analysis of Aboriginal Homelessness in Sioux Lookout, Ontario, by Debra Sider M.A. Sioux Lookout Anti-racism Committee (SLARC), 2005
<http://www.crr.ca/Load.do?section=26&subSection+38&id=378&type=2>
2. Learning About Walking in Beauty: Placing Aboriginal Perspectives in Canadian Classrooms by Coalition for the Advancement of Aboriginal Studies (CAAS), 2002
<http://www.crr.ca/Load.do?section=26&subSection=38&id=316&type=2>
3. Aboriginal Institutions of Higher Education
A Struggle for the Education of Aboriginal Students, Controls of Indigenous Knowledge, and Recognition of Aboriginal Institutions
An examination of government policy, by Aboriginal Institutes' Consortium 2005
<http://www.crr.ca/Load.do?section=26&subsection=38&id=453&type=2>
4. Facts About...Leading Aboriginal Rights Cases
<http://www.crr.ca/divers-files/en/pub/faSh/ePubFaShLeadAboTreaty.pdf>
5. Facts About...Leading Aboriginal Rights Cases
<http://www.crr.ca/divers-files/en/pub/faSh/ePubFaShLeadAboTreaty.pdf>

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Activity I

Participants in smaller groups of four or five respond to the following questions and share answers with the larger group:

1. Identify
 - a) stereotypes;
 - b) myths; and
 - c) caricatures portrayed or mentioned in **Injun Among Us**.
2. How are Aboriginal Peoples generally portrayed in print media, movies, TV, history books, etc? How have these portrayals influenced your attitudes to and/or your relationships with Aboriginal Peoples?
3. What has been the effect of institutional/systemic racism on Aboriginal communities in the past and today?
4. What individual or collective action should be taken to increase understanding of the lived realities of Aboriginal Peoples?

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Activity II

1. “Stereotypes allow us to talk about Aboriginal Peoples as they were, not as they are.” Discuss this statement.
2. An individual in the clip says she wished “they would tell the truth”. What did she mean?
3. What is the director’s message?
4. One of the director’s fellow students in art school believed a project she completed was not “Indian Art”. What does this say about the student’s perspective of “Indian Art” and artists?
5. What impact did the remark have on the director?

[illegible]

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Activity III

Participants read *Rita* (Case Study) and complete the following activity which explores how she was treated. In smaller groups of four or five, participants respond to the following questions. The facilitator then clarifies and summarizes important points. Different opinions must be recorded and be part of the feedback to the larger group.

1. How would you describe Rita's introduction into her new class?
2. Rita had a genuine concern about the students' presentation of Columbus in the New World. How could the teacher have dealt with her concern to avoid Rita's embarrassment?
3. Explain what actions by the teacher reinforced the students' behavior.
4. The principal sent some mixed messages to Rita and her parents.
 - (a) What were they?
 - (b) What impact would these mixed messages have had on Rita and her parents?
5. What are some of the mixed messages about Aboriginal Peoples pertaining to?
 - (a) the media, and
 - (b) society generally?What is the impact of those messages?
6. Imagine yourself to be the teacher of Rita's history class. How would you have dealt with the situation?

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Activity IV

Participants volunteer to research and report back on the impact of encounters between colonists such as Christopher Columbus, and the Aboriginal Peoples from the New World subsequent findings are presented to the larger group.

[illegible]

LESSON VI: ABORIGINAL PEOPLES AND RACISM – MYTH AND REALITY

Case Study

Rita

Rita and her family moved to the city from a remote community in the middle of the school year. Within a week, Rita was registered at the local high school and began attending classes. She traveled to and from school by school bus.

After two weeks at the new school, Rita was just beginning to settle into her classes. However, she was somewhat nervous about her history course. After her first class, the teacher made it apparent Rita had much “catching up” to do, if she were to pass.

The following week, some students gave a presentation on Columbus’ voyage in 1492 to the New World. There was lively discussion and readings and prints were circulated depicting Columbus’ arrival in various territories. There were several references made about the “Indians” and “savages” that the colonists had to defeat to settle the New World.

As a member of the Cree Band, Rita was dismayed by the way the teacher portrayed Aboriginal persons in the presentation. She approached her teacher before class the next day to discuss the issue. As the class began, the teacher announced that Rita had concerns with the Columbus presentation. She then turned to Rita and asked her to give her version of the “Columbus Discovery” from the Aboriginal point of view.

Caught off guard, Rita haltingly made several points, and then sat down quickly, when several of the students began to snicker. Later that day on the bus ride home, some of the other students jeered at her saying if she didn’t like history the way it was taught, then she should drop out. She turned away and ignored them. The next day the jeering continued in the hallway. When she went to her locker at lunch, someone had scrawled the words “gone hunting” on her locker door. Again, she ignored the curious students around her.

Rita told her parents about the incidents. They then called the principal, who said she would give “hell” to the offenders. She also suggested that Rita should make more of an effort to fit in and get along with others.

LESSON VII: Refugees, Immigrants and Racism

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LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

Briefing Notes for Facilitator:

1. Racialized groups continue to face barriers as they attempt to integrate into life in Canada. They encounter racism, prejudice, challenges related to access to trades and professions, accreditation of their professional credentials, and the requirement for “Canadian experience”.
2. The early immigrants to Canada were mainly white – drawn from Europe, USA and the Commonwealth countries.
3. Canada is a country of immigrants. Canadian history is testament to the contribution that immigrations have made in building Canada. Early settlers besides the Europeans who arrived in Canada included Africans, whose history had its roots in slavery, the Chinese who were brought to Canada to build the railroad and the Japanese who came from fishing villages and farms in Japan and settled on the West coast of Canada. Shortly after Japan's entry into World War II on December 7, 1941, Japanese Canadians were removed from the West Coast. In 1942, 23,000 Japanese Canadians lived on the West Coast of British Columbia. The majority of them were Canadians by birth or naturalized citizens. While they worked as fishermen and labourers and paid their taxes, they were denied the right to vote. Thirty-five years after the first person of Japanese origin settled in Canada (Manzo Nagano), Japanese Canadians continued to face persecution and racism.
4. Many early settlers entered Canada as indentured labourers. Their working conditions were poor and they faced challenges on many fronts. The immigrants often settled in remote areas with little contact with the rest of the community who often were not welcoming. During this era racism was a widely-accepted response to the unfamiliar which justified the relegation of minorities to a lower status based on a purported moral inferiority.
5. After completing the work on the railroad the Chinese were allowed to remain in Canada, but were not allowed to bring their families. They also could not afford the head tax that was imposed. Instituted with the Chinese Immigration Act of 1885, the “head tax” which began at \$50.00 in the 1880's rising to \$500.00 by the early 1900's, served as an attempt by the Canadian government to reduce the numbers of Chinese attempting to immigrate to Canada.
6. The shift in Canada's immigration policy from drawing immigrants from Europe and other predominantly white countries to those from developing countries started after World War II. Political upheavals, civil wars, expulsions, human rights violations, persecution and the Vietnamese War resulted in an influx of refugees to Canada from non-white countries. Many people from Asian countries and Vietnam risked their lives and financial resources to seek refugee status in Canada. They came mainly by boat and were often settled in isolated places.
7. In the 1950s, domestic workers from the Caribbean and other countries where racialized groups were dominant, were brought in under the domestic worker program,. Once they had worked a year as a domestic worker and had saved sufficient funds, they were allowed to sponsor family members and spouses to join them in Canada.
8. The entrepreneurial program facilitated the entry of Asian people to Canada.

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

9. Changes to the Immigration Act in the 1960s led to a more open and liberal process. The Act has been amended since then, and some restrictions have been included, making it more difficult for many to gain entry into Canada e.g. the events of September 11, 2001 have made it difficult for people from Arab countries to gain entry to Canada. Assumptions are made by immigration officers that bar entry even for humanitarian purposes.
10. In 1969 Canada ratified the Geneva Convention relating to the Status of Refugees (1951) and the protocol relating to the Status of Refugees (1966). These instruments define the rights, process and treatment of refugees, and makes Canada responsible for the protection of refugees that enter the country to seek refuge from persecutions in their home countries.
11. Unlike immigrants, refugees are fleeing for their lives and not returning to their country of birth until conditions change, and it is safe for them to return. Immigrants on the other hand voluntarily leave their country of birth for a better life in Canada or to reunite with other family members.
12. Refugees cannot seek employment until their status is confirmed or until permission is granted from Canadian authorities. Refugees who are allowed to remain in Canada encounter many barriers to employment, regardless of their skills and experience. Many must accept employment at rates below minimal wage.

Multiculturalism in Canada

1. Canada is recognized the world over as a successful model of multiculturalism, The *Multiculturalism Act* created by the federal government of Canada recognizes and reinforces this fact.
2. There are however some accepted challenges with multiculturalism. Multiculturalism **should not** only focus in ethnic food and dance, attending awareness workshops to understand different cultures, attending cultural festivals, establishing special days or dedicating special months to focus attention on specific cultures or groups of people and programs in schools, or networking with and supporting cultural groups.
3. A multicultural society should take into account that the populations of Canada is comprised of hundreds of different groups who bring a richness to the country in terms of their race, religion, culture, social structure and individual difference. Recognition for these differences should go beyond tolerance but engender respect for all regardless of differences. Policies should be ensure that they are inclusive of the needs of an aspirations of a diverse population taking into account fairness, justice and equity at every level.

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

REFUGEES, IMMIGRANTS AND RACISM

Objectives

- To examine the effects of immigration law on racialized groups.
- To overcome the fear of “difference”.
- To develop better understanding of how prejudices inform our relationships with people who are different from ourselves.

Resources

- ❑ Visual clip – **Class of 2000** (Paul Wong, director, 120 secs.)
The director draws inspiration from the way Canadians reacted to the arrival of Chinese boat people in 1999, and he attempts to humanize the plight of immigrants who aspire to lead better lives when they come to Canada. Mainstream racist views and the words used to identify people are addressed in this segment.
- ❑ In the **Director Speak** segment, Paul Wong describes his reasons for presenting the issues this way.

Terminology

In small groups participants define and discuss the terms:

- Refugee
- Immigrant
- Differences between refugees and immigrants
- “Canadian Experience”
- Multiculturalism
- Anti-racism

Preview

In small groups of two or three participants define the terms: immigrants and refugee, institutional and systemic racism and clarify the differences between the definitions.

View DVD

Participants view segment **Class of 2000**, followed by director Paul Wong’s segment in **Directors Speak** where he discuss his reasons for presenting the issue this way.

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

ACTIVITY I

In groups of four or five participants complete the following exercise and report to the larger group. Following their discussion, the facilitator will clarify, summarize and list points to remember.

1. List five issues or concerns of refugees mentioned in the video. Many myths are held about refugees and immigrants. Give three examples.
2. List five barriers faced by refugees and immigrants mentioned.
3. List three fears mentioned.
4. What does “Canadian Experience” really mean? What is hidden by the use of the phrase?
5. Do you believe the **Class of 2000** will be facing some of the same issues and concerns in ten years time? Why?
6. Do you think some members of the **Class of 2000** are hurt, angry or indifferent? Why?
7. What actions can you take individually or collectively to address the fear that refugees and immigrants face?

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

ACTIVITY II

1. Participants pair off with someone. After introducing themselves, they will share the following:
 - ☐ Family values, beliefs
 - ☐ Family structures or patterns
 - ☐ Cultural backgrounds
 - ☐ Their ethnicity, nationality

Multiple Identities

- ☐ Their similarities
 - ☐ Their differences
 - ☐ Do you believe these differences make either of you inferior/superior to each other?
 - ☐ What does it take to learn, understand and appreciate the cultures of others?
2. Participants will then share these discussions with the larger group while the facilitator summarizes and notes the points raised in the discussion.

[illegible]

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

Activity III

Multiculturalism in Canada

1. Brainstorming exercise

This exercise asks participants to discuss their thoughts about a multicultural society by completing the following questions. The facilitator clarifies, summarizes and takes note of themes for discussion:

If I lived in a truly multicultural society,

(i). What would I see?

(ii). What would I hear?

(iii). What would I feel?

2. The facilitator will clarify the difference between multiculturalism and anti-racism.

Multiculturalism and Anti-Racist Education

Multiculturalism

Developed through government

Viewing cultural diversity with some ambivalence. Encourages the celebration of diversity

Foster the elimination of individual institutional discrimination by changing the attitudes of individuals

The concept of culture is treated as static

Do not see visible minorities in the forefront of the movement

Individual action – promotes individual solution

Anti-Racist Education

Developed through community organizations.

Diversity is not the problem. The significance attached to diversity and the way the differences are used to justify unequal treatment is the problem

Examines the histories and the practices that prejudice supports. It insists on examining and revealing where racist ideas originate.

Concepts of culture is dynamic. Takes into account social class, gender, age, physical mobility, political affiliation and experience of discrimination

Anti-racist education looks at minorities in the forefront of the movement

Collective action to structural and institutional problems

LESSON VII: REFUGEES, IMMIGRANTS AND RACISM

Additional Resources

1. Directions-Research and Policy on Eliminating Racism; Vol.2, No.1
(Employment Equity) Canadian Race Relations Foundation, 2005
2. http://www.ucalgary.ca/applied_history/tutor/migrations/home5.html
3. <http://www.ccnc.ca/redress/history.html>
4. <http://www.najc.ca/thenandnow/renewal.php>
5. <http://www.crr.ca/Load.do?section=4&subSection=193&id=680&type=2>
6. http://www.japanesecanadianhistory.net/home_page.htm

LESSON VIII: Taking Action

- Where do we go from here?

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LESSON VIII: TAKING ACTION – WHERE DO WE GO FROM HERE?

Briefing Notes for Facilitator

1. Over the course of seven lessons, the facilitator has gathered information based on discussions. Now is the time to:
 - Debrief for each lesson
 - Use the notes gathered through the summaries
 - Note the emerging themes
2. Through the mind mapping exercises participants have noted their thoughts and observations. All the information put on the flipcharts should be the focus of discussion
3. This is a good time to discuss any questions and concerns.
4. Action and commitments should be noted and written up on flipcharts for participants to review. Small-scale, tangible actions are recommended in preference to extensive projects. Actions are recorded on a chart along with timelines for completion.

LESSON VIII: TAKING ACTION – WHERE DO WE GO FROM HERE?

TAKING ACTION – WHERE DO WE GO FROM HERE?

Objectives

- To agree on action(s) to be taken to combat racism.
- To identify the barriers.
- To identify support and/or resources to raise awareness about racism and work towards combating it.

Resources

- ☐ The short visual clips

We can go anywhere

Dub Poets: **Jemini**

Dub Poets: **Dwayne**

Dub Poets: **Sandra**

Marie Joseph Angelique

Ingin' Among Us

Class of 2000

and **Directors Speak** segment with Rion Gonzales

- ☐ Flip charts
- ☐ Markers
- ☐ Sticky Notes

Activity formats

- Group discussion (large groups; small groups and/or a group of two)
- Quiet reflection followed by group discussion
- Debate
- Role playing
- Story telling
- Mind mapping

LESSON VIII: TAKING ACTION – WHERE DO WE GO FROM HERE?

ACTIVITY I

Participants answer the following questions:

1. Identify some ways in which you see racism manifested in your daily life.
2. Indicate the actions you would like to take over the next three to six months to combat the racism that you have identified.
3. Identify some of the barriers you might encounter.
4. Identify the kinds of support, information and other resources you will need to complete your task
5. How will you know you have succeeded in your efforts?

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