Accompagner la formation en travail social
Quelques ressources pour soutenir la lutte au racisme

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Sous la direction de Catherine Chesnay et Lilyane Rachédi

UQÀM | École de travail social
FACULTÉ DES SCIENCES HUMAINES
Université du Québec à Montréal

METISS
Migration et ethnicité dans
les interventions en santé
et en services sociaux

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Table des matières

UN MOT SUR LES CONCEPTRICES ET LE CONCEPTEUR DE CE RECUEIL

Yann Tremblay-Marcotte

Yann Tremblay-Marcotte est étudiant à la maîtrise en travail social. Ses recherches portent sur l'aide sociale et la honte comme enjeu personnel et politique. Il est organisateur communautaire dans le mouvement de la lutte à la pauvreté. Il a milité particulièrement auprès des personnes assistées sociales avec l'approche de conscientisation. Il est maintenant aussi membre de Politics & Care. tremblay_marcotte.yann@courrier.uqam.ca

Rushdia Mehreen

Rushdia Mehreen est étudiante au doctorat en science politique à l'UQÀM. Ses recherches portent sur les dynamiques de pouvoir dans les organisations de gauche et des mouvements sociaux. Elle s'identifie plutôt comme une organisatrice antiraciste et anticoloniale. Avec Politics & Care, Rushdia anime des ateliers sur différents aspects de l'anti-oppression et du bien-être collectif. On peut la rejoindre sur Twitter : @rushmew

Catherine Chesnay

Catherine Chesnay est professeure à l'École de travail de l'UQÀM. Ses travaux portent sur les expériences des personnes judiciarisées ou criminalisées. Elle s'intéresse actuellement aux expériences de femmes racisées à travers le système de justice pénale, ainsi qu'aux pratiques de témoignages publics de femmes judiciarisées. Elle s'intéresse aussi à l'intervention avec les groupes, en particulier les groupes d'action sociale. Dans tous ses travaux de recherche, Catherine Chesnay privilégie des méthodologies féministes et elle travaille en collaboration avec plusieurs organismes communautaires. chesnay.catherine@uqam.ca

Lilyane Rachédi

Lilyane Rachédi est professeure-chercheure à l'École de travail social de l'UQAM. Elle enseigne l'intervention sociale et les relations interculturelles. Ses recherches portent sur les familles immigrantes et réfugiées, la réussite scolaire, les enjeux de la diversité et le travail social ainsi que les questions relatives à l'intégration. Ses derniers travaux portent sur la mort en contexte migratoire. Enfin, elle est membre de la Ligue des droits et libertés et siège sur le comité de lutte au racisme.Elle est également codirectrice du livre *L'intervention interculturelle*, 3ième édition (Rachédi, L. et Taïbi, B. 2019. Montréal : Chenelière Éducation). Site web : https://mortsenmigration.uqam.ca lilyane.rachedi@uqam.ca

« Dans une société raciale, il ne suffit pas d'être non raciste, nous devons être antiracistes. »

- Angela Davis

« Le mouvement antiraciste ne cesse de centrer les marges, de s'organiser, de bâtir des solidarités. En l'absence de moyens, ses militant.e.s réinventent leur lutte, mu.e.s par la volonté d'être ces grains de sable qui bousilleront l'engrenage de la machine bien huilée. »

-Zaazaa, A. dans 11 brefs essais contre le racisme pour une lutte systémique, p.80 (2019)

« On ne fera pas un monde différent avec des gens indifférents. »

- Arundhati Roy

PRÉAMBULE : CONTEXTE, HISTOIRE DE NOTRE DÉMARCHE ET PRÉSENTATION DE LA TROUSSE

Le Canada et Québec sont des sociétés diversifiées, héritières d'une histoire de colonisation (Inksetter, 2019[1]; Guay 2016[2]), d'esclavage (Whitehead, 2013[3]; Austin, 2015[4]) et d'immigration (Linteau et al. 1989[5]; Rachédi, 2019[6]). Cette histoire teinte les rapports interculturels aujourd'hui et le vivre-ensemble au Québec. Les milieux institutionnels (emploi, santé et services sociaux, etc.) sont aussi traversés par ces contentieux historiques et ces rapports hiérarchiques. Les secteurs de l'éducation constituent des espaces de reconnaissance de cette Histoire, de ces inégalités systémiques, et ils peuvent devenir des leviers potentiels de changements (Kanouté et Lafortune, 2011[7]; Potvin et Magnan, 2016[8]).

Ainsi, bien que ce soit encore timide, certaines universités ont commencé à mettre en place des initiatives pour s'ajuster et répondre aux besoins des personnes autochtones, immigrantes et racisées confrontées à des enjeux importants en termes d'équité, de justice sociale et d'égalité des chances. Des universités tentent ainsi d'offrir des outils à ces personnes afin de faciliter leur cheminement et leur persévérance scolaire.

Dans cette optique, l'École de travail social (ÉTS) de l'UQAM s'est engagée, à travers son comité d'échanges internationaux et interculturels (CEII), dans une démarche d'exploration et de compréhension des besoins de ses étudiantes et étudiants en vue d'offrir des pistes de réponse et de soutien. En 2010, une première étude a été réalisée pour documenter les besoins des étudiant.e.s diplômé.e.s à l'étranger et inscrit.e.s à l'ÉTS (Breau, Rachédi et Valente, 2010[9]) . Cette étude a mis de l'avant la difficulté de reconnaissance des diplômes du pays d'origine, les enjeux liés à l'entrée et la persévé-rance scolaire dans le système universitaire québécois (normes de rédaction, codes culturels, etc.), les rapports timides entre les étudiant.e.s étrangers et québécois.e.s, la méconnaissance du parcours des étudiant.e.s par les enseignant.e.s ainsi que les difficultés reliées au placement en stage. En 2016, une seconde enquête a été entreprise, portant cette fois-ci sur les besoins des étudiant.e.s issu.e.s de l'immigration[10]. Les résultats de cette enquête ont mené à un constat qui fait écho à celui de 2010 : les étudiantes et étudiants issus de l'immigration et de l'étranger sont confrontés à des difficultés qui concernent à la fois les structures (méconnaissance des services existants, barrière de la langue, normes académiques, etc.) et les personnes (relations difficiles avec les pairs, chocs culturels, isolement, etc.). Pour faire suite à cette enquête, plusieurs pistes de solution ont été explorées, dont la mise en place d'un dispositif d'accompagnement des étudiantes et étudiants issus de l'immigration et de l'étranger, sous la responsabilité du CEII. Le dispositif a été mis en place en 2017-2018, en 2018-2019 et pour une troisième fois en 2019-2020. Ensuite, le CEII a mis en place un sous- comité de lutte au racisme et a mobilisé des ressources financières pour réaliser cette trousse pédagogique. Résultat du travail de Yann Tremblay Marcotte et Rushdia Mehreen, son contenu se veut dense et épars, son objectif est d'outiller les personnes qui souhaiteraient s'inscrire dans une lutte au racisme dans leurs organisations respectives. Ces personnes peuvent être des personnes racisées et des personnes autochtones; mais les alliés de la société majoritaire sont tout aussi importants dans cette entreprise de lutte au racisme.

Il ne faut pas perdre de vue que l'élaboration de cette

1. Inksetter, L. (2019). Les possibilités de rédiger une histoire des Autochtones, Histoire du Québec, vol 24, n.4.

2. Guay, C. (2016). Le savoir autochtone dans tous ses états : regards sur la pratique singulière des intervenants sociaux innus d'Uashat mak Mani-Utenam, Presses de l'Université du Québec.

3. Whitehead R. Holmes, (2013). Black loyalists: southern settlers of nova scotia's first free black communities. Édition Rakuten Kobo

4. Austin, D. (2015). Nègres noirs, nègres blancs. Race, sexe et politique dans les années 1960 à Montréal. Montréal : Lux Éditeur.

5. Linteau, P.-A. et al. (1989), Histoire du Québec contemporain : de la Confédération à la crise 1867-1929, Montréal : Boréal.

6. Rachedi. L. (2019). Migrations, frontières, politiques internationales et locales dans L'intervention interculturelle. Rachédi, L. et Taïbi Bouchra (dirs.) (2019) p. 6 -35. Montréal : La Chenelière. 3ième édition.

7. Kanouté, F. & Lafortune, G. (2011). La réussite scolaire des élèves d'origine immigrée : réflexions sur quelques enjeux à Montréal. Éducation et francophonie, 39 (1), 80–92. https://doi.org/10.7202/1004331ar.

8. Potvin et Magnan (2016), La diversité ethnoculturelle, religieuse et linguistique en éducation. Théorie et pratique, (p. 70-78). Paris : Fides Éducation.

9. Breau, V., Rachédi, L. et Valente, C. (2010). Guide destiné aux étudiants diplômés à l'étranger et inscrits à l'École de travail social, UQAM. 44 pages. Disponible en ligne.

10. Faddoul M., Traoré, D., Chesnay, C. et Larose, G. (2017). Enquête sur les besoins des étudiant.e.s migrant.e.s de l'École de travail social, UQÀM, 30p.

trousse s'inscrit dans un contexte local de tensions qui se cristallisent aussi autour des immigrants et de la diversité religieuse (ex : projet de Charte des valeurs, attentat à la mosquée de Québec, lois 9 et 21, etc.) et de revendications de justice portées notamment par le mouvement Black Lives Matter, suite à l'assassinat de plusieurs personnes noires par des policiers dont, tout récemment, George Floyd. Montréal compte aussi son lot de profilage racial pratiqué par le corps policier (Armony, Hassaoui et Mulone, 2019[11]) avec plusieurs effets dévastateurs sur les communauté visées (par ex., surreprésentation des personnes racisées dans les prisons).

Ces tensions et enjeux autour du vivre-ensemble traversent aussi les groupes classes et tous les acteurs de l'École de travail social. Le racisme existe aussi à l'Université, en parler et le reconnaître constitue une première étape préalable aux changements structurels. Des politiques ont été élaborées pour lutter contre la discrimination. L'UQAM dispose ainsi d'une Politique sur les relations interethniques (Politique no 28) qui déclare que :

> « l'Université est accessible à toute personne qui, acceptant la mission et les objectifs ainsi que les politiques et règlements de l'établissement, répond aux conditions d'admission aux programmes d'études ou aux critères d'embauche, sans acception d'origine, de couleur de peau, de religion, de culture, d'appartenance ethnique, etc.;
>
> l'Université juge que des relations harmonieuses entre personnes d'origines ethniques, religieuses et culturelles différentes sont nécessaires à la poursuite des missions de l'Université et à la réussite des activités d'enseignement, de recherche, de création et de service aux collectivités;
>
> l'Université réprouve et déclare incompatible avec la vie universitaire toute conduite raciste, discriminatoire ou qui constitue du harcèlement racial pour motifs d'origines, de couleur de peau, de religion, de culture, d'appartenance ethnique, etc.;
>
> l'Université réprouve et déclare incompatible avec la vie universitaire et le res-

pect des droits de la personne tout harcèlement, tout déni de droit, toute violence prenant appui sur des croyances ou des prescriptions religieuses ou autre. »

Compte tenu de la conjoncture actuelle, de la montée du racisme ici et ailleurs, de la responsabilité de tous les acteurs pour lutter contre ce phénomène, cette trousse, loin d'être exhaustive, a pour seule ambition de rassembler de multiples ressources qui pourraient soutenir toutes personnes et organisations souhaitant s'inscrire dans une démarche de lutte au racisme. Son objectif est ainsi d'outiller les acteurs.rices de l'École de travail social à la lutte contre le racisme, autant dans ses manifestations interpersonnelles, institutionnelles, culturelles, que systémiques.

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11. Armony, Hassaoui et Mulone (2019). Les interpellations policières à la lumière des identités racisées des personnes interpellées. Analyse des données du Service de Police de la Ville de Montréal (SPVM) et élaboration d'indicateurs de suivi en matière de profilage racial. Rapport final remis au SPVM repéré à : https://spvm.qc.ca/upload/Rapport_Armony-Hassaoui-Mulone.pdf

dismantling Racism

2016 workbook

nothing for granted
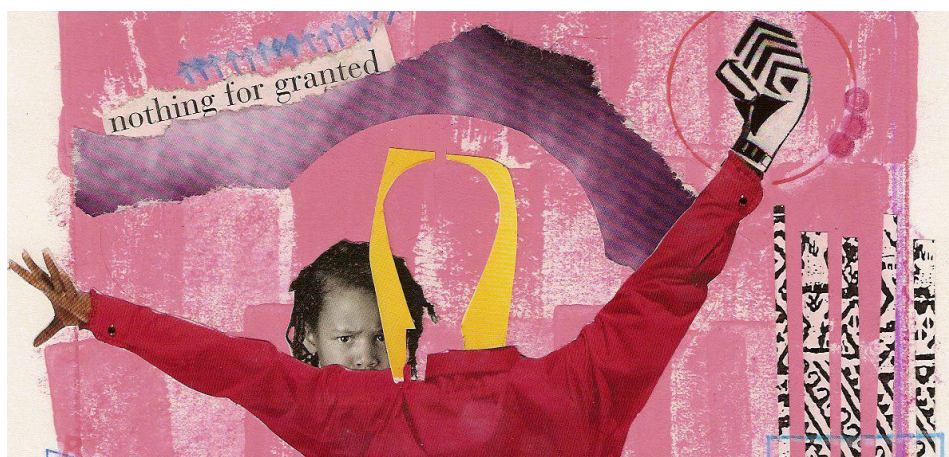
dRworks

This workbook is designed for use in a Dismantling Racism workshop. The workshop is one step in a longer process developed initially by Kenneth Jones and Tema Okun. It builds on the work of many people, including (but not limited to) Andrea Ayvazian, Cynthia Brown, Bree Carlson, Beverly Daniel Tatum, Eli Dueker, Nancy Emond, Jonathan Henderson, Vivette Jeffries-Logan, Michelle Johnson, Jonn Lunsford, Jes Kelley, Sharon Martinas, jona olsson, Suzanne Plihcik, David Rogers, James Williams, Sally Yee, as well as the work of the Peace Development Fund, Grassroots Leadership, Equity Institute Inc, the People's Institute for Survival and Beyond, the Challenging White Supremacy workshop, the Lillie Allen Institute, the Western States Center, and the contributions of hundreds of participants in the DR workshops to date. Many people's thinking and experience have contributed to the work you see here. The work is never finished, as the pages you see here change regularly, based on the feedback and thinking of colleagues and workshop participants.

> If you have come to help me,
> you are wasting your time.
> But if you have come because
> your liberation is bound up with mine,
> then let us work together.

Australian Aboriginal Elder Lilla Watson
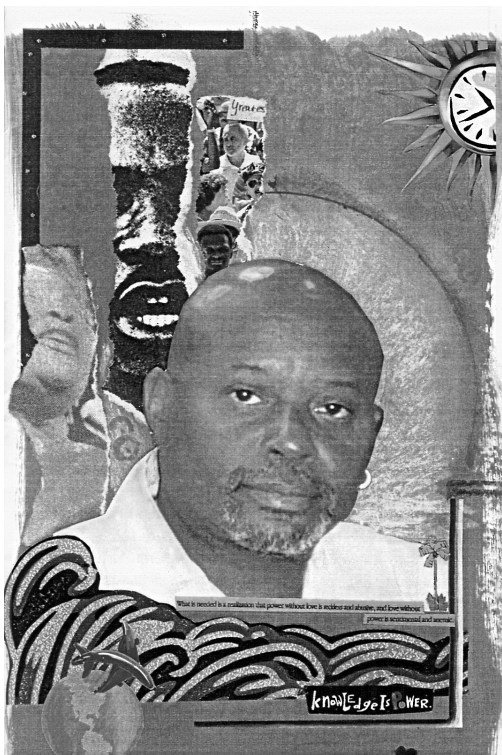
This workbook, and the dismantling racism process, are offered in memory and celebration of the life and work of the late Kenneth Jackson Jones (1950-2004). Kenneth was a visionary and a leader, an organizer and a teacher, our friend and colleague. The dismantling racism process was developed with his leadership. We believe that its value in the lives of so many people and organizations is a demonstration and celebration of Kenneth's enormous contribution to our continued struggle to realize our vision of a just world.

We do not claim to have 'discovered' or to 'own' the ideas in this workbook any more than Columbus can claim to have discovered or own America.

This material is copyrighted in order to insure our ability to use it, not to prevent yours.

As you can see from the credits, this material has been collectively developed over many years by many people, some within our group and others who are colleagues in the work or who have attended workshops.

While we have made original contributions, these have been possible because of our relationship with people and communities doing the work.

Therefore, we encourage people to copy these pages and use the workbook as much as possible.

Feel free to adapt it for your own needs. Our only request is that you acknowledge or credit us when you use the materials –

dRworks at
www.dismantlingracism.org

Thank you.

**Top: Cynthia Brown
Bottom: Vivette Jeffries-Logan,
Michelle Johnson, and Tema Okun**

dRworks people

Cynthia Brown, a native of Reidsville, NC, received her undergraduate degree in Political Science from Bennett College in Greensboro, N.C. and her Masters of Public Affairs from the University of North Carolina in Greensboro (UNC-G). With 29 years of social justice activism, she has used training to increase grassroots community people's capacity to build their own organizations, build effective alliances, and advocate for public policies that address their needs. Cynthia was a fellow in the W.K. Kellogg National Fellowship Program. Cynthia has extensive international experience, is a former city council woman in Durham, a 2002 U.S. Senatorial Candidate, and she co-chaired the first U.S. Truth and Reconciliation Commission in Greensboro.

Vivette Jeffries-Logan (Kanahabnen Tabunitckia - translation Morning Star) is a member of the Occaneechi Band of the Saponi Nation (OBSN), the Indigenous people of Orange and Alamance Counties in North Carolina. Vivette states that "To understand the whole we must understand the parts. To understand the parts we must understand the whole." Vivette earned a B.A. in Psychology and Community Studies from Guilford College. A former trainer with dRworks, among her contributions to the workbook and our work is the wisdom about the role of the self system in understanding both oppression and healing.

Michelle Johnson has been part of the dRworks training team for the past 10 years. Michelle received her undergraduate degree from the College of William and Mary and her Masters in Social Work from UNC-Chapel Hill. Michelle is a licensed clinical social worker and specializes in working with people who have experienced trauma, survivors of sexual violence, people exploring racial identity, and people who struggle with body image issues and eating disorders. Michelle is a local yoga teacher and serves on the Carrboro Board of Aldermen. She is an ambassador for the Africa Yoga Project and transforms lives through yoga and social change locally and globally. She believes in and practices speaking truth to justice and she understands the importance of us becoming embodied to move in a more intentional thoughtful way in the world.

Jonathan Henderson was born and raised in Durham, North Carolina. Over the past decade, he has been active in various grassroots projects; he co-founded the Greensboro Community Arts Collective, Cakalak Thunder and the Greensboro HIVE. Jonathan was a 2011 participant in the Anne Braden Anti-Racist Organizing Training Program for White Activists where his appreciation for the importance of education around issues of racism and oppression deepened. Jonathan's tremendous love of music has led him towards a career in music teaching and performance. He has a great admiration for the role of culture in liberation movements and strives to bring the fire of justice and the courage of hope to his artistic pursuits. Jonathan holds a B.A. in Sociology from Guilford College.

Jes Kelley was born in a small town in the deep south, Jes Kelley was taught in school that racism was an unfortunate thing that used to exist before the Civil Rights movement. This teaching, along with many other lessons in history seemed inconsistent with her lived experience and reality. She has spent her adult life thus far seeking to learn about what is actually happening in the world and how things got this way. Jes has spent the last 10 years facilitating workshops on, and being shaped by, the reproductive justice movement, struggles for food justice and the anti-globalization movement. In 2011, Jes moved to California to be part of the Anne Braden Anti-Racist Organizing Program. She came back to NC with a deepened sense that for any individual or movement to thrive racism must be addressed.

Tema Okun has spent many years working for and in the social justice community. For over 10 of those years she worked in partnership with the late and beloved Kenneth Jones as part of the ChangeWork training group and now facilitates long-term anti-racism, anti-oppression work as a member of the dRworks collaborative. She holds a BA from Oberlin College, a Masters in Adult Education from N.C. State University, and a doctorate from UNC-Greensboro. Tema's book *The Emperor Has No Clothes: Teaching About Race and Racism to People Who Don't Want to Know* (IAP; 2010) reflects the collective learning of ChangeWork and dRworks over many years of race equity and racial justice work with leaders, communities, and organizations.

Cristina Rivera Chapman has been working at the intersection of social justice, food systems, and education for the past 13 years. Working extensively in both rural and urban settings throughout the United States, she has provided training and facilitation to diverse groups of people and organizations. Cristina received her B.A. from Fordham University and was part of the first Anti Racist Training of Trainers offered by GFJI in 2008. Most recently she co-founded Tierra Negra Farms, a cooperatively run teaching farm based in Durham, NC, striving to model a community controlled food system that is just and sustainable. Cristina is honored to be a member of the dRworks team.

Top: Jes Kelley
Middle: Jonathan Henderson
Bottom: Cristina Rivera-Chapman

Artwork by Rini Templeton

Frederick Douglass

Letter to an abolitionist associate 1948

Let me give you a word on the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. The conflict has been exciting, agitating, all absorbing, and for the time being putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle.

Power concedes nothing without a demand. It never did and it never will. Find out just what people will submit to, and you have found the exact amount of injustice and wrong which will be imposed upon them; and these will continue until they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.

Marianne Williamson

guidelines

Be fully present (silence cell phones).

Stay the whole time and stay engaged.

Be comfortable with silence.

Speak for yourself (use I statements).

Respect yourself and others.

Assume that everyone has a very good reason for feeling/saying what they do.

Take risks, ask questions, seek to understand.

Step up and step back.

Speak honestly (no attribution/ no retribution).

Recognize all forms of oppression (no hierarchy, interconnection) while staying focused on racism.

Honor confidentiality.

Lean into and expect discomfort (growing edges usually accompanied by discomfort).

Hold both that there are no quick fixes *and* our task is urgent.

Be prepared for messiness and non closure (the workshop is not a neat package tied with a bow).

SAFER SPACE

This is adapted from a draft paper by Marin Burton and is used with her permission:

Safer space is a place where people can come as they are to discover, assert, and empower their voices. Safer space is a place where people can come as they are to encounter and listen deeply to the voices of others. Safer space is grounded in respect; it is a place where we assume positive intent. People within safer spaces are working toward developing trust over time and are seeking to understand first. Safer spaces require continual work and mindfulness -- a seemingly safe space can turn unsafe within moments. How we handle those moments is what really determines the safety of the space. Spaces are safer when we take responsibility for what we say, feel, and think to the extent that we can and when we admit that we cannot when that is the case.

At the risk of seeming ridiculous, let me say that the true revolutionary is guided by a great feeling of love. … We must strive every day so that this love of living humanity will be transformed into actual deeds, into acts that serve as examples, as a moving force.

Che Guevara

assumptions

We live in a toxic culture that affects us all; one dynamic of the culture is that we are discouraged from seeing it. One of our tasks is to learn to see our culture and how it teaches us to make normal that which is not and should never be normal.

Intention is not the same as impact; we can have good intentions and still have a hurtful or damaging impact.

We cannot dismantle racism in a system that exploits people for private profit. If we want to dismantle racism, then we must build a movement for economic justice.

We are offering an analysis and awareness tool in order to develop ourselves as critical and compassionate people. Dismantling racism, sexism, heterosexism, and unlearning oppressive attitudes will and does take a lifetime. Most of us have been struggling with these issues for years and years already. None of us are beginners and none of us have perfect clarity. This work is a journey without endpoint. This work is a lifelong process.

How we do our work is as important as the work we do. We must work to honor our values and each other at every level of the organization.

Part of our work is to develop discernment about the exquisite balance between the personal and the collective. We work together collectively well when we tend to our personal work and our personal work makes better sense in the context of the collective.

We are all fabulous. We are not here to "fix" each other; rather our work is to love ourselves into who we are, knowing how conditioned we all are by white supremacy.

We have to believe in the possibilities of creating the world we want to see by walking our talk and learning from our mistakes.

None of this is easy and we have to do it anyway.

We already have what we need (with thanks to Mama Nayo).

Artwork by Rini Templeton

active listening

When you are the one listening:

1. Listen with undivided, supportive and focused attention. Anything your partner says is OK. Ask questions when you need to get something clear or don't understand something. The purpose is to help your partner get clear, not to communicate.

2. Help your partner stay on time and on the subject. Do not interrupt with your own comments or stories. Do keep the speaker focused on the question at hand in the limited time allowed.

3. Do whatever you normally do when you are listening to someone with focused attention, unless you discover it is distracting to the person talking. Some people like to make eye contact, some like to say 'yeah' and give encouragement that way, some like to nod or lightly touch the other person. Do whatever is appropriate for you.

When it is your turn to talk:

1. Use all the time you're allowed whether you think you need it or not, but don't go over.

2. Say whatever you want about the topic. It's your experience and you deserve to be listened to.

3. If you feel awkward, or don't know what to say next, that's OK. Just laugh or explain that you don't know what to say. Check out how you're feeling and talk about that.

If you are a citizen of the United States, part of the legacy you have inherited is the historical, systematic, and pervasive way in which race and racism have been constructed in this country. Here is a small sampling of U.S. laws, court decisions, and other acts which lay some of the groundwork for constructing race as a hierarchy with white at the top.

history of the race construct

1492: Columbus comes to the Americas in the name of Spain. People do not come here by race; we come here (those of us who come voluntarily) by nationalities. Columbus makes four voyages, none to what is now known as the U.S. He carefully documents the voyages, including directions, currents, and descriptions of the residents as ripe for subjugation. His purpose is not exploration or trade, but conquest and exploitation. James Loewen's book *Lies My Teacher Told Me* speaks to how the race construct begins here, with this story. He notes how the 12 textbooks most used in the U.S. offer a discovery narrative of an enlightened colonialism that brings the gift

of civilization to the "savage." This narrative ignores the ways in which Columbus truly did transform the modern world through the "taking of land, wealth, and labor from indigenous people in the Western hemisphere, leading to their near extermination, and the transatlantic slave trade, which created a racial underclass."

1640: when three servants working for a farmer named Hugh Gwyn run away to Maryland. Two are white; one is black, although neither descriptors are used at that time. They are captured in Maryland and returned to Jamestown, where the court sentences all three to thirty lashes -- a severe punishment even by the standards of 17th-century Virginia. The two white men are sentenced to an additional four years of servitude. But, in addition to the whipping, the black man, named John Punch, is ordered to "serve his said master or his assigns for the time of his natural Life here or elsewhere."

1712: "Act for the better ordering and governing of Negroes and slaves" in South Carolina – "whereas, the plantations . . . of this province

cannot be well managed . . . without the labor of Negroes and other slaves, [who] . . . are of barbarous, wild, savage natures, and such as renders them wholly unqualified to be governed by the laws . . . of this province; that such other laws and orders, should in this province be made . . . as may restrain the disorders, rapines and inhumanity, to which they are naturally prone and inclined. . . ."

1720: German immigrants are coming in great numbers; English colonists fear that these foreigners" will influence English culture and language. Laws appear forbidding German printing houses and the import of German books. The Pennsylvania Assembly passes a law requiring all male German immigrants to swear an oath of allegiance to the British Crown. English-language schools are recommended.

Columbus makes 4 voyages; his purpose is not exploration or trade but conquest and exploitation.

1787: the Constitution is signed, defining African-American males as 3/5 of a man. During this period, the English, Dutch, Spanish, and French have all established settlements, then colonies, pushed out Indigenous peoples, made and broken countless treaties, introduced slavery and begun creating the category of white as an organizing tool.

Late 1700s: It is during this period that the scientific community in Europe is creating the "oids" – a race theory relying heavily upon craniometry (measurement of the brain and skull) to develop four distinct races. The science claims that the larger the brain, the higher the intelligence. Those with the largest brains, and thus the smartest, are the Caucasoids (where our racial designation of Caucasian comes from), next is the Mongoloid (referencing "yellow" people and those of Asian descent), Australoid (signifying "red or brown" people), and Negroid, the

It is during this period that the scientific community in Europe is creating a race theory relying heavily upon

lowest and the only category without a geographic location.

1790: The Naturalization Act specifies that only free white immigrants are eligible for citizenship. The Act expressly denies civil rights, the right to vote or own land to first generation immigrants from Asia, the Caribbean, Central and South America and Africa. Indigenous peoples become citizens through individual treaties or intermarriage. Without citizenship, people of color cannot vote, own property, bring lawsuits, or testify in court -- all protections and privileges that white people take for granted. This Act continues to have influence in various forms until 1952.

1825: An early treaty with the Osage people introduces the idea of "blood degree." Traditionally, tribal member-ship is based on acceptance of language, customs, and authority. People escaping slavery, white people, and other indigenous people can and do join tribes or nations as full members of indigenous com-munities. As a result of this idea of "blood degree," most indigenous nations adopt some form of blood requirement for membership over the next century, participating in the government's construction of race in an effort to survive. 1830s: Slavery advocates turn to scientific and

biblical arguments to "prove" that Negroes are distinct and inferior. Samuel Morton, the first famous American scientist, possesses the largest skull collection in the world; using the OIDs theories developed in Europe, he claims the larger skulls of Caucasians gives them "decided and unquestioned superiority over all the nations of the earth."

mid-1800s: As the Black slave trade moves to England and then to America, the story of the curse of Ham moves with it. Presbyterian leader Benjamin Palmer, the emotional and intellectual leader of Southern American Christians, whose sermons and writings are widely published and read, preaches that the story of Ham (Genesis 9) is one of a series of Biblical justifications for slavery. Because Ham sees his father Noah drunk and naked, Ham is cursed by Noah to be "a servant of servants"; Ham's descendants, Palmer explains, are turned dark by the curse. Conservative Christians and segregationists argue that this and other Biblical passages prove that slavery is part of God's established order.

From 1846 to 1848, the U.S. invades Mexico for its land and resources (the Mexican-American War); the War ends with the Treaty of Guadelupe
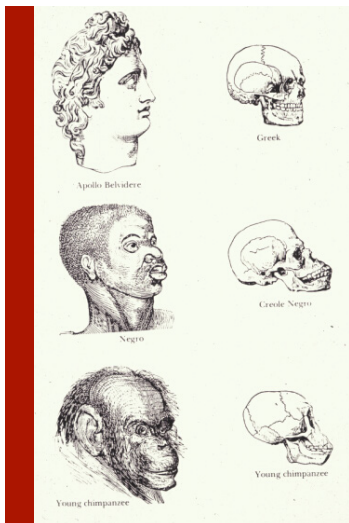
Quelques ressources pour soutenir la lutte au racisme

Hidalgo, transferring over 55% of Mexican land to the U.S. (present-day Arizona, California, NM, Texas, and parts of Colorado, Nevada, and Utah). The treaty promises to protect the lands, language and culture of the Mexicans living in the ceded territory, but Congress substitutes a "Protocol," which requires Mexicans to prove in court that they have 'legitimate' title to their lands. Unable to provide proof in a culture that does not record land transactions, the "Protocol" becomes the legal basis for the massive theft of land from Mexicans in these territories.

In its 1857 Dred Scott decision, the Supreme Court defines enslaved people as property, essentially saying Congress cannot abolish slavery because to do so would interfere with private property rights. They

rule that descendants of slaves are "so far inferior that they had not rights which the white man was bound to respect."
In 1862, the Homestead Act makes 50 million acres

available, at low cost, to white working class homesteaders who flood Indian lands in the Midwest, forcing nomadic Plains Indian people to relocate to government reservations. The Act allots 160 acres of land to "anyone," meaning any white citizen, who can pay $1.25 an acre and cultivate it for 5 years; within 10 years, 85,000,000 acres of Indigenous lands had been sold to European homesteaders.

In the late 1870s, army veteran of the Indian wars Charles Pratt opens the first federally sanctioned boarding school -- the Carlisle Industrial Training School in Pennsylvania. His philosophy is to "Kill the Indian, Save the Child" and "elevate" American Indians to white standards. Students are brought to the school by train and upon arrival are given a haircut, an English name. They

are forbidden to speak their native language. Punishment is severe and includes the forced washing of mouths with lye soap. Students are taught that their way of life is savage and

inferior and those who wish to retain their culture are stupid, dirty, backward. The schools initiate a pattern of abuse, including sexual and physical abuse continuing throughout the school's history into the 1930s.
1882: The Chinese Exclusion Act is passed, barring most Chinese immigrants from entering the U.S.; this is the first time a nationality is barred expressly by name.

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1883: The birth of eugenics – Francis Galton (cousin to Charles Darwin) coins the term eugenics, meaning "good genes" to emphasize heredity as the cause of all human and behavioral differences. Eugenicists advocate selective breeding to engineer the "ideal" society. Their writings profoundly influence many aspects of American life,

The philosophy is to "Kill the Indian, Save the Child."

including immigration policy, marriage laws, involuntary sterilization, and schooling. This ideology will find its fruition in Nazi Germany. This science is also the basis of school testing today.

1887: Congress passes the Dawes Act, breaking up collectively held indigenous lands and redistributing it to individuals, allowing so-called "surplus" land to be sold to whites. One goal of the Act is to promote the idea of private property. Congressman Henry Dawes, author of the act, expresses his faith in the civilizing power of private property saying of Indigenous Peoples "*They have gone as far as they can go, because they own their land in common. . . There is no selfishness, which is at the bottom of civilization. Till this people will consent to give up their lands, and divide them among their citizens so that each can own the land he cultivates, they will not make much more progress.*" White land sharks swindle many indigenous people out of their land.

1887: As the white power structure in the South organizes against Reconstruction, they institute Jim Crow segregation, introducing a system of laws and practices designed to unite poor and wealthy whites, reinforcing racial solidarity and privilege while systematically targeting African Americans. Jim Crow laws and culture, reinforced through violence and intimidation, affect schooling, public transportation, jobs, housing, private life, and voting rights.

1890s: Immigration from southern and eastern Europe swells dramatically. Many new arrivals are "ethnics" employed in low-wage jobs and living in the urban ghetto. They are initially deemed inferior, seen as not fully white. Denied their

full humanity, they are nonetheless granted citizenship, and will for the most part merge into whiteness after WWII.

At the turn of the century, school textbooks serve as a major vehicle for transmitting white supremacy and racism. A 19th century primary grade textbook reads, for example: *God is the creative process. He first made the black man, realized He had done badly, and then created successively lighter races, improving as He went along. To the white man He gave a box of books and papers, to the black a box of tools so that he could work for the white and red man, which he continued to do.*

1896: The U.S. Supreme Court declares in Plessy v. Ferguson that separate but "equal" facilities are constitutional.

1890s: Immigration from southern and eastern Europe swells dramatically. Many new arrivals are considered "ethnics" and are employed in low-wage jobs and live in the urban ghetto. They are initially deemed inferior, seen as not fully white. Denied their full humanity, they are nonetheless granted citizenship, and will for the most part merge into whiteness after WWII.

1913: California passes the first Alien Land Law targeting Asian immigrants and particularly Japanese immigrants, forbidding them from owning land and limiting leases to a maximum of 3 years. Eleven years later, the federal government

passes the Alien Land Act, forbidding noncitizens the right to own or lease land or be a member of an organization with access to land. Asian immigrants are not able to become naturalized citizens until 1952.

1922: Early in the century, many immigrants petition the courts to be legally designated white to gain citizenship under the 1790 Naturalization Act. The Supreme Court rules that Japanese are not legally white because science classifies them as Mongoloid rather than Caucasian. A year later, the court contradicts itself, saying that Asian Indians are not legally white, even though science classifies them as Caucasian, saying that whiteness should be based on "the common understanding of the white man."

1924: Virginia's Racial Integrity Laws are a series of legislative efforts designed to protect "whiteness" against what many Virginians perceive to be the effects of immigration and race-

The U.S. Supreme Court declares that separate but "equal" facilities are constitutional.
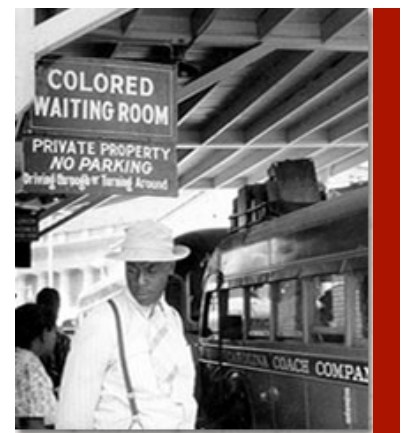
mixing. These laws explicitly define how people should be classified—for example, as white, black, or Indian. These laws are not overturned until the U.S. Supreme Court's 1967 ruling in Loving v. Virginia, which declares Virginia's ban on interracial marriage to be unconstitutional. Most of Virginia's Indigenous peoples, meanwhile, have been classified by the RIA as racially black, a designation that continues to be an obstacle for federal tribal recognition.

1935: Congress passes two laws to protect mostly American white workers and exclude others. The Social Security Act excludes agricultural workers and domestic servants (mostly African American, Mexican, and Asian); the Wagner Act allows unions to discriminate based on race, meaning people of color are locked out of higher paying jobs and union benefits. 1942: President Roosevelt signs

112,000 Japanese Americans are forcibly placed in military internment camps, their homes and property seized and sold to white Americans.

an executive order requiring Japanese Americans living within 20 miles of the pacific coast, most U.S. citizens, to relocate to 10 internment camps; over 112,000 Japanese Americans are forcibly placed in military internment camps during WWII, their homes and property seized and sold to white Americans at reduced costs.

1947: The G.I. Bill subsidizes employment, suburban home loans, college education opportunities for veterans returning from WWII but refuses to challenge the discriminatory policies embedded in the practices and policies of employers, bank lenders, and college institutions; as a result, almost all of the benefits of the bill go to white veterans and their families.

1954: The Supreme Court rules in Brown v. Board of Education that separate means unequal and mandates desegregation of public schools. In southern schools, thousands of Black teachers and principals are fired as School Boards claim that white parents will not allow their children to be taught by Black teachers. As a result, thousands of white men and women get jobs in the newly integrated schools, while Black teachers and administrators are shut out.

By the end of the 1950s, Alabama, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Virginia use literacy tests to keep Blacks from voting while Alabama, Arkansas, Mississippi, Texas, and Virginia use poll taxes to prevent Blacks from registering 1977: In response to civil rights legislation, the federal Office of Management and Budget creates

standard government race and ethnic categories for the first time. The categories are arbitrary and inconsistent. For example, "Black" is defined as a "racial group" but "white" is not. "Hispanic" reflects Spanish colonization and excludes non-Spanish parts of Central and South America; while "American Indian or Alaskan Native" requires "cultural identification through tribal affiliation or community recognition" - a condition of no other category. The categories are amended in 1996, and "Native Hawaiian and Other Pacific Islander" is added.

1980s: Building on President Nixon's "War on Drugs," the Reagan Administration expands this "war," increasing the number of people behind bars for nonviolent drug offenses from 50,000 in 1980 to over 400,000 by 1997. Congress passes severe penalties that rapidly increase the prison population. As a result, the U.S. currently spends more than $51 billion on the war on drugs and incarcerates 1 in every 99 adults, the highest incarceration rate in the world. Over two thirds of those imprisoned are Black or Latino, although these populations use and sell drugs at the same rate as whites.

1980s: At the same time, the U.S. launches the biggest prison building spree in the history of the world. The fastest growing group of prisoners are Black women; Native Americans are the

largest group per capita. Prisons also become profit centers; more and more prisons are privatized, with the two largest private prison companies showing growing profits every year. Many corporations use cheap prison labor to enhance their profits; these have included IBM, Motorola, Compaq, Texas Instruments, Honeywell, Microsoft, Boeing, Revlon, Pierre Cardin. Schools throughout the world buy graduation caps and gowns made by South Carolina prisoners.

2001: September 11 sets the stage for a "national security" based immigration policy. The Patriot Act gives the government broad powers to detain suspected "terrorists" for unlimited periods of time without legal representation. Thousands of Arab, Muslim, and South Asian men are detained in secret.

2005: Hurricane Katrina hits New Orleans. The neighborhoods with the highest proportion of African American people sustain the worst damage. The only way out of New Orleans is by car, and many people do not have a car, money to pay for gas, or anywhere to go. Thousands of African American residents who try to leave by crossing the Gretna Bridge to higher ground are forced back into the flood by gun toting white vigilantes. The media describes white people as "flood victims looking for food" and Black people as "looters." Thousands of African-Americans have to wait

5 hours in the rain outside the Superdome-where they expect sanctuary-to be searched. Residents have to go through criminal record checks before Red Cross Centers will admit them. Curfew is only enforced against Black people. Six months after the storm, the 9th Ward, an African-American community, is the only ward that remains unoccupied, where nearly all homes are still piles of rubble. Ten years later, the demographics of the city has changed and white communities have taken the place of many Black communities. While white sections of the city have been reconstructed, the 9th Ward languishes; the contrast with white sections of the city is stark.

2008: As a result of subprime mortgage lending crisis, the total loss of wealth for people of color is between $164 billion and $213 over eight years, perhaps the greatest loss of wealth for people of color in modern U.S. history.

2010: Arizona passes draconian anti-immigration SB1070 law requiring all "aliens" over the age of 14 to register with the U.S. government after 30 days and to carry ID documents at all times. The law requires state law enforcement to determine immigration status whenever an officer has a reasonable suspicion that a person is an "illegal immigrant," and imposes penalties on those sheltering, hiring, and transporting unregistered "aliens." In 2012, the U.S. Supreme Court upholds required immigration checks while striking down the other provisions. In the intervening

years, all but 7 states pass anti-immigration laws, including many "copycat" laws based on Arizona's.

2012: 2012: Trayvon Martin, a 17-year-old young man is fatally shot by George Zimmerman, who is subsequently acquitted. This verdict leads to massive protests nationwide. Two years later, Michael Brown, an 18-year-old, is fatally shot by a white Ferguson police officer; the Missouri grand jury, following unorthodox procedures established by the prosecuting attorney, decides not to indict officer Wilson, leading to massive protests nationwide. This police killing is followed by the chokehold killing of Eric Garner by a white police officer in New York, where yet again the grand jury decides not to indict. These state sanctioned killings begin to illustrate the recurring and grossly disproportional assaults and shootings on Black and Brown people and communities; they also lead to the emerging #BlackLivesMatter movement.

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I have no mercy or compassion in me for a society that will crush people, and then penalize them for not being able to stand up under the weight.

Malcolm X

This shortened timeline illustrates how many institutions participate in constructing race. The construction places white at the top, black at the bottom, with other people and communities of color moving up and down based on the historical context and the needs of the power elite. The line is always drawn to place white at the top. With this history, we are led to understand that racism is much more than personal; it is also institutional (the ways that institutions include or exclude based on race, serve or underserve, resource or exploit, and validate or oppress people based on race) and cultural (the beliefs, values, standards, and norms of the society that allow institutional racism to flourish).

cycle of oppression

early years
• misinformation
• missing history
• biased history
• stereotypes

socialization

FEELINGS:
anger
guilt
confusion

cycle reinforced by stereotypes, omissions, distortions and people/systems/ institutions we know, love, trust – family, schools, media . . .

cycle continues

we collude
both oppressed and oppressor, we internalize the process, view misinformation as truth, experience difference as wrong, abnormal

internalization

going against our conditioning: path of liberation

Quelques ressources pour soutenir la lutte au racisme

CULTURAL:

The ways in which the dominant culture is founded upon and then defines and shapes norms, values, beliefs and standards to advantage white people and oppress people of color. The ways in which the dominant culture defines reality to advantage white people and oppress people of color. The norms, values, or standards assumed by the dominant society that perpetuate racism. Examples: thin, blond, white women as the basis for our society's standard of beauty; women on welfare assumed to be black or brown and portrayed as irresponsible while white collar fraud in the business community is costing the US hundreds of billions of dollars a year; requiring people to speak English historically (American Indians) and today (people from Central and South America) as a way of deliberately destroying community and culture.

INSTITUTIONAL:

The ways in which the structures, systems, policies, and procedures of institutions in the U.S. are founded upon and then promote, reproduce, and perpetuate advantages for white people and the oppression of people of color. The ways in which institutions legislate and structure reality to advantage white people and oppress people of color. The ways in which institutions -- Housing, Government, Education, Media, Business, Health Care, Criminal Justice, Employment, Labor, Politics, Church – perpetuate racism. Examples: people of color under-represented and misrepresented on television, racially biased standardized tests used to determine who will be admitted to higher education programs and institutions, historic and ongoing breaking of treaties with indigenous Native American communities, reliance on low-paying undocumented immigrant labor by farms and factories.

PERSONAL:

The ways in which we perpetuate and/or assume the idea that white people are inherently better and/or people of color are inherently inferior on an individual basis. Examples: calling someone a racist name, making a racist assumption.

4 foundations of racism

CONSTRUCTED RACIST OPPRESSION (affecting People of Color)

- historically constructed and systemic (not just personal or individual)
- penetrates every aspect of our personal, institutional, and cultural life
- includes prejudice against people of color in attitudes, feelings, and behaviors
- includes exclusion, discrimination against, suspicion, fear or hatred of people of color
- sees a person of color only as a member of a group, not as an individual
- includes low expectations by white people for children and adults of color
- people of color have fewer options, choices

INTERNALIZED RACIST OPPRESSION (affecting People of Color)

- carry internalized negative messages about ourselves and other people of color
- believe there is something wrong with being a person of color
- have lowered self-esteem, sense of inferiority, wrongness
- have lowered expectations, limited sense of potential for self
- have very limited choices: either 'act in' (white) or 'act out' (disrupt)
- have a sense of limited possibility (limited by oppression and prejudice)
- cycles through generations

Oppression confers unearned benefits on Individuals and groups, regardless of whether participation is overt. When people or groups oppress, targeted individuals and communities are conditioned to internalize the oppression and whenever privilege (or the benefits of oppression) occurs, individuals and communities are conditioned to internalize the privilege.

OPPRESSION classism, racism, sexism, heterosexism	**PRIVILEGE** benefits attached to your group
INTERNALIZED INFERIORITY self-hate	**INTERNALIZED SUPERIORITY** entitlement

GRANTED WHITE PRIVILEGE (for white people)

- "an invisible knapsack of special provisions and blank checks" (Peggy McIntosh)
- the default; "to be white in America is not to have to think about it" (Robert Terry)
- expect to be seen as an individual; what we do never reflects on the white race
- we can choose to avoid the impact of racism without penalty
- we live in a world where our worth and personhood are continually validated
- although hurt by racism, we can live just fine without ever having to deal with it

INTERNALIZED WHITE SUPREMACY (affecting white people)

- my world view is the universal world view; our standards and norms are universal
- my achievements have to do with me, not with my membership in the white group
- I have a right to be comfortable and if I am not, then someone else is to blame
- I can feel that I personally earned, through work and merit, any/all of my success
- •equate acts of unfairness experienced by white people with systemic racism experienced by people of color
- I have many choices, as I should; everyone else has those same choices
- I am not responsible for what happened before, nor do I have to know anything about it; I have a right to be ignorant
- I assume race equity benefits only POC

PREJUDICE

An attitude based on limited information, often on stereotypes. Prejudice is usually, but not always, negative; positive and negative prejudices alike, especially when directed toward oppressed people, are damaging because they deny the individuality of the person. In some cases, the prejudices of oppressed people ("you can't trust the police") are necessary for survival. No one is free of prejudice.

Examples: Women are emotional. Asians are good at math.

OPPRESSION

The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.
Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:
- the oppressor group has the power to define reality for themselves and others,
- the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),
- genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and,
- members of both the oppressor and target groups are socialized to play their roles as normal and correct.

Oppression = Power + Prejudice

SOCIAL and INSTITUTIONAL POWER

- access to resources
- the ability to influence others
- access to decision-makers to get what you want done
- the ability to define reality for yourself and others

SYSTEM

- an interlocking set of parts that together make a whole
- an established way of doing something, such that things get done that way regularly and are assumed to be the 'normal' way things get done
- runs by itself; does not require planning or initiative by a person or group

ADVANTAGE

- a leg up, a gain, a benefit

WHITE SUPREMACY

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions.

RACE

- There is no such thing as race from a scientific or biological point of view.
- Even though this is true, race is a powerful political, social, and economic force. Race is essentially a political construct, in other words it was constructed for political purposes.
- The term 'white' was constructed to unite certain European groups living in the U.S. who were fighting each other and at the same time were a numerical minority in comparison to the numbers of African slaves and Native peoples.
- In order to justify the idea of a white race, every institution in this country was used to prove that race exists and to promote the idea that the white race is at the top and all other races are below, with the black race on the bottom. All institutions were used to promote the idea of white supremacy.
- All Europeans did not and do not become white at the same time (Irish, Italians, Jews). Becoming white involves giving up pieces of your original culture in order to get the advantages and privileges of being in the white group.
- This process continues today.

RACISM

- Racism = race prejudice + social and institutional power
- Racism = a system of advantage based on race
- Racism = a system of oppression based on race
- Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the major institutions of society. By this definition, only white people can be racist in our society, because only white people as a group have that power.

When white Americans frankly peel back the layers of our commingled pasts, we are all marked by it. We … are marred either by our connections to the specific crimes and injuries of our fathers and their fathers. Or we are tainted by the failures of our fathers to fulfill our national credos when their courage was most needed.

We are formed in molds twisted by the gifts we received at the expense of others. It is not our "fault." But it is undeniably our inheritance.

Douglas A. Blackmon

how oppression operates

In order for oppression to flourish, we must collude or cooperate. As Frederick Douglass points out "Find out what people will submit to, and you have found the exact amount of injustice and wrong which will be imposed upon them . . ."

In order for oppression (racism in this case) to flourish, we must:

forget / pretend – the oppressed must forget what has happened to them historically and what is happening to them in their day to day lives in order to get through their lives and their day; the dominant group must never identify as white or as benefiting from white privilege; the dominant group must 'forget' about their membership in the white group; the dominant group must pretend that everything is OK now, that the problem was in the past

lie – the oppressed must stop speaking the truth about their experience, both to themselves (to survive internally) and to others (to survive in the world); the dominant group must lie to themselves and each other about their role in oppression, positioning themselves as blameless, passive (I didn't cause it), individual and not part of a bigger system, while ignoring the internal racist conditioning and tapes (I am not racist, I'm a good white person)

stop feeling – the oppressed must cut themselves off from their feelings, become numb in order to survive, or feel that it is personal (I am bad or at fault); the dominant group must also cut themselves off from their feelings, insist on being 'rational and 'logical' and never stop to feel the cost as oppressors; the dominant group must avoid feeling, because to begin feeling means to begin feeling guilt or shame

lose voice – the oppressed must internalize the oppression, feel bad about themselves and their situation so that they are no longer able to speak to it or about it, distrust their voice and the truth they have to speak; when the oppressed do speak out, they are labeled as 'aggressive,' 'overly sensitive,' 'angry,' and discounted; the dominant group becomes afraid to speak out because of the social pressure against it, the threat of losing family and friends, and separating themselves from the white group

make power invisible – the oppressed must begin to identify more with the dominant group than with their own group and as a result lose a sense of their collective power; the dominant group must assume their right to power along with the myth that power is individual and everyone who works hard can have the same power they do; or the dominant group must act as if they don't have power as white people and deny the power that they get just by belonging to the white group

INTERNALIZED RACIST OPPRESSION

THE PROCESS OF OPPRESSION

THE IMPACT OF IRO IN OUR COMMUNITIES

Internalized Racist Oppression (IRO) is the internalization by People of Color (POC) of the images, stereotypes, prejudices, and myths promoted by the racist system about POC in this country. Our thoughts and feelings about ourselves, people of our own racial group, or other POC are based on the racist messages we receive from the broader system. For many People of Color in our communities, internalized racist oppression manifests itself as:

• Self-Doubt
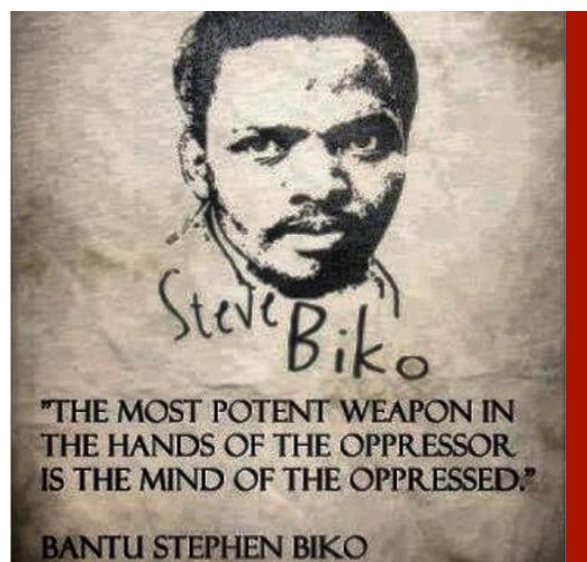• Inferiority Complex
• Self-Hate

When one looks at the history of oppression of People of Color in this country, we find that oppression uses recurring methods. Though we are talking historically, all of these methods are still being used in the continuing process of oppression.

• Violence and the Threat of Violence
• Change in Behavior
• Destruction of Culture
• Division, Separation, Isolation

Internalized Racist Oppression impacts members of communities of color in various ways. Some of the things community organizers and educators encounter when working in these communities are:

• Low Self Esteem
• Powerlessness
• Hopelessness
• Apathy
• Addictive Behavior
• Abusive and Violent Relationships
• Conflict Between Racial Groups
• Mediocrity

Steve Biko
"THE MOST POTENT WEAPON IN THE HANDS OF THE OPPRESSOR IS THE MIND OF THE OPPRESSED."

BANTU STEPHEN BIKO

the self-system

internalized racial inferiority

The Self System model illustrates the impact of racism on personal identity. This multi-generational process of dehumanization is known as Internalized Racial Oppression/Inferiority.

The four aspects of self include:

Self-Concept = Mental

Self-Esteem = Spiritual

Self-Image = Physical

Self-Love = Emotional

All aspects must be in balance for an individual to be balanced. An imbalance in one aspects results in an imbalance of the entire self.

There are two dimensions of well-being: personal is the individual dimension of well being and community is the collective dimension of well being. Communities consist of multiple individuals with varied states of well-being.

Self Concept
Mental

Self -Esteem
Spiritual

Self Image
Physical

Self Love
Emotional
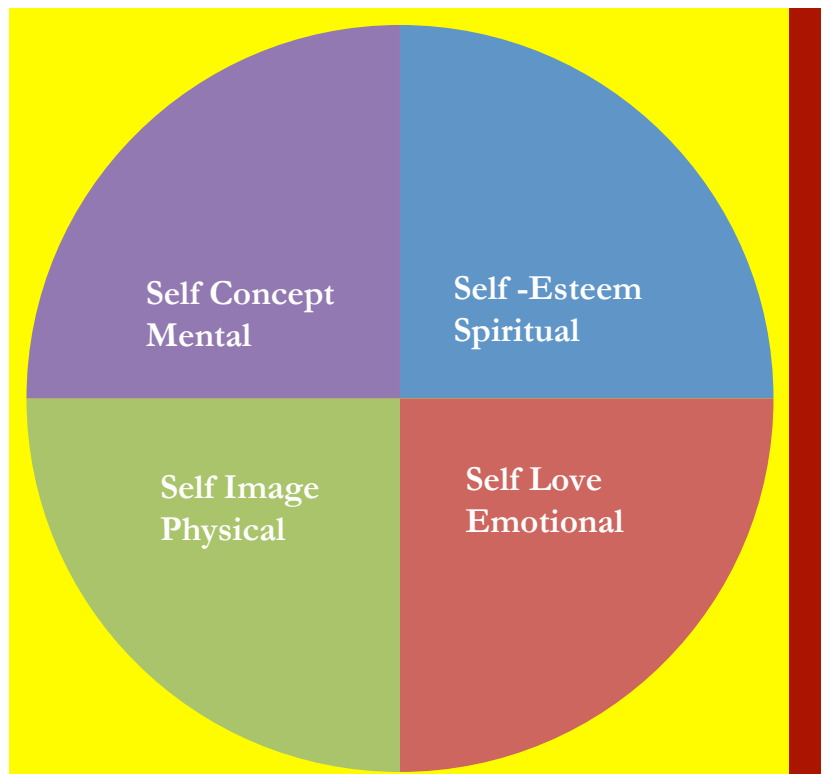
THE SELF-SYSTEM
continued

In a racist system, the dominant culture regularly sends People and Communities of Color negative messages about who they are both individually and as a community. The Self-System of People and Communities of Color is inevitably shaped by the images, values, norms, standards beliefs, attitudes and feelings that presume dominant group members and their culture are the standard by which all people are to be measured.

The arrows represent the messages, communicated by all institutions, that People of Color hear about themselves and their communities. There is no insulation or escape from the messages. The messages affect our individual and collective psyche despite the affirmations we may receive at home and/or in our communities.

Some of the messages include but are not limited to: Loud, Ignorant, Violent, Underachieving, High Risk, Minority, Extinct, Tokens, Mascots, Unworthy, Broken, Bad mothers, Promiscuous, Lazy, Dead beat dads, Inadequate, Poor, Criminal, Inferior.

Self Concept
Mental

Self -Esteem
Spiritual

Self Image
Physical

Self Love
Emotional
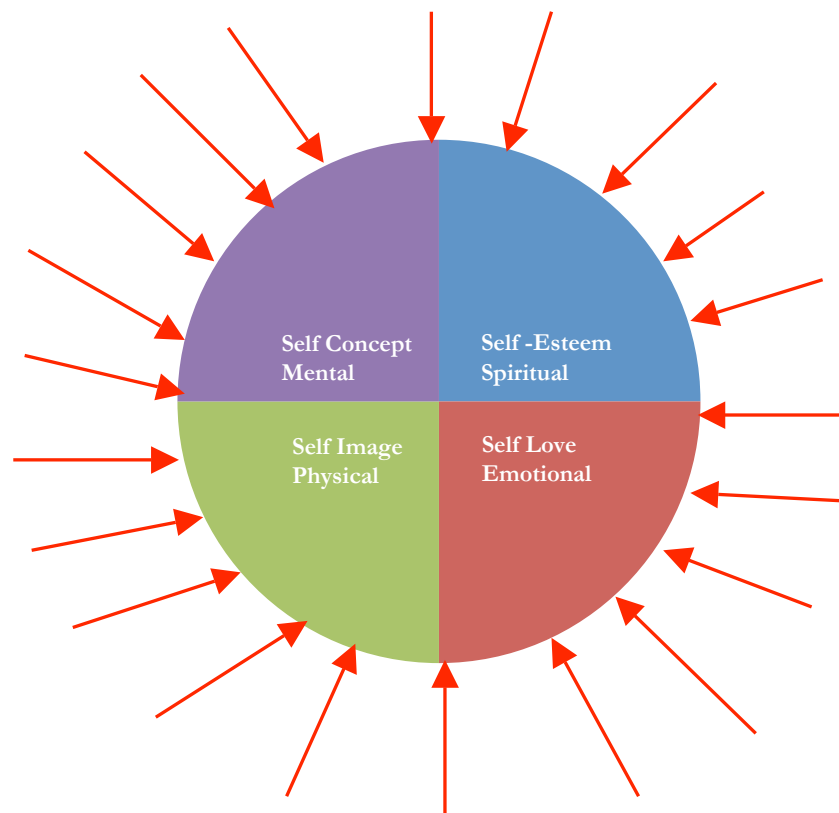
THE SELF-SYSTEM

continued

This graphic represents what happens to the Self System as a result of the internalization of racism. Some manifestations of the internalizations of the consistent messages are:

Confusion, Tolerance, Powerlessness, Anger, Apathy, Denial, Colorism, Shame, Assimilation, Rage, Protectionism, Invisibility, Emotional numbness.

The process of internalization is like a coil that spirals inward into the psyche. The attack is ongoing and repetitive.

- Self Concept is limited
- Self-esteem is lowered and corrupted
- Self-image is negated
- Self-love is absent

Actions we take individually or collectively because of IRO include:

- Failing to seek support from other people of color because we feel isolated in our experience;
- Intra-racial challenges, for example Black Brown conflict;
- Holding positions of power is tenuous because these positions exist in a white supremacy system and are often challenged;
- Fear and/or avoidance of risk-taking because our the taking of risks is interpreted negatively;
- Continued exploitation. For example if we share something about our experience of racism in a racially mixed group, white people benefit by learning about their privilege at the expense of our experience of racism.

The greatest loss is the damage done to the psyche, resulting in an inability to do that which is in our own best interest.

Self Concept Mental

Self-Esteem Spiritual

Self Image Physical

Self Love Emotional
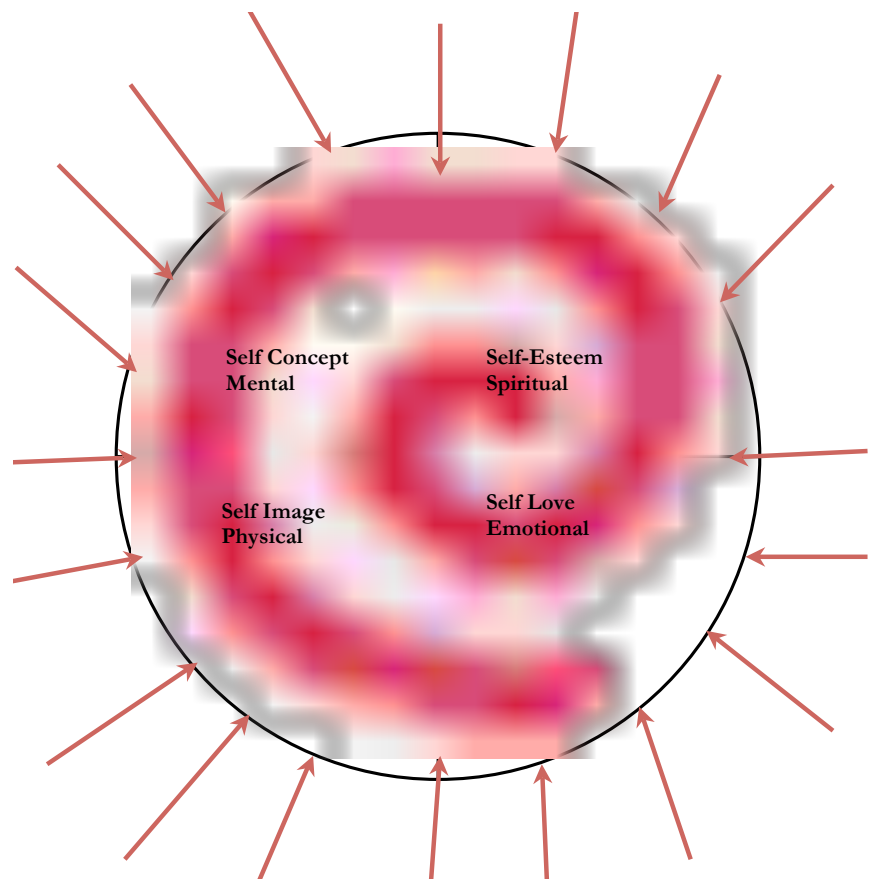
the ladder of empowerment for people of color

EMPOWERMENT

community of love and resistance
collective action
challenging
investigation
self-awareness
exclusion / immersion
rage / depression
not white

INTERNALIZED RACIST OPPRESSION

white supremacy culture

This piece on white supremacy culture is written by Tema Okun and builds on the work of many people, including (but not limited to) Andrea Ayvazian, Bree Carlson, Beverly Daniel Tatum, Eli Dueker, Nancy Emond, Jonn Lunsford, Sharon Martinas, Joan Olsson, David Rogers, James Williams, Sally Yee, as well as the work of Grassroots Leadership, Equity Institute Inc, the People's Institute for Survival and Beyond, the Challenging White Supremacy workshop, the Lillie Allen Institute, the Western States Center, and the contributions of hundreds of participants in the DR process.

* These sections are based on the work of Daniel Buford, whose extensive research on white supremacy culture is reflected in his teaching at the People's Institute Workshops.

This is a list of characteristics of white supremacy culture that show up in our organizations. Culture is powerful precisely because it is so present and at the same time so very difficult to name or identify. The characteristics listed below are damaging because they are used as norms and standards without being pro-actively named or chosen by the group. They are damaging because they promote white supremacy thinking. They are damaging to both People of Color and to white people. Organizations that are People of Color led or a majority People of Color can also demonstrate damaging characteristics of white supremacy culture.

perfectionism

- little appreciation expressed among people for the work that others are doing; appreciation that is expressed usually directed to those who get most of the credit anyway
- more common is to point out either how the person or work is inadequate
- or even more common, to talk to others about the inadequacies of a person or their work without ever talking directly to them
- mistakes are seen as personal, i.e. they reflect badly on the person making them as opposed to being seen for what they are – mistakes
- making a mistake is confused with being a mistake, doing wrong with being wrong
- little time, energy, or money put into reflection or identifying lessons learned that can improve practice, in other words little or no learning from mistakes
- tendency to identify what's wrong; little ability to identify, name, and appreciate what's right
- often internally felt, in other words the perfectionist fails to appreciate her own good work, more often pointing out his faults or 'failures,' focusing on inadequacies and mistakes rather than learning from them; the person works with a harsh and constant inner critic

antidotes: develop a culture of appreciation, where the organization takes time to make sure that people's work and efforts are appreciated; develop a learning organization, where it is expected that everyone will make mistakes and those mistakes offer opportunities for learning; create an environment where people can recognize that mistakes sometimes lead to positive results; separate the person from the mistake; when offering feedback, always speak to the things that went well before offering criticism; ask people to offer specific suggestions for how to do things differently when offering criticism; realize that being your own worst critic does not actually improve the work, often contributes to low morale among the group, and does not help you or the group to realize the benefit of learning from mistakes

sense of urgency

- continued sense of urgency that makes it difficult to take time to be inclusive, encourage democratic and/or thoughtful decision-making, to think long-term, to consider consequences
- frequently results in sacrificing potential allies for quick or highly visible results, for example sacrificing interests of communities of color in order to win victories for white people (seen as default or norm community)
- reinforced by funding proposals which promise too much work for too little money and by funders who expect too much for too little

antidotes: realistic workplans; leadership which understands that things take longer than anyone expects; discuss and plan for what it means to set goals of inclusivity and diversity, particularly in terms of time; learn from past experience how long things take; write realistic funding proposals with realistic time frames; be clear about how you will make good decisions in an atmosphere of urgency; realize that rushing decisions takes more time in the long run because inevitably people who didn't get a chance to voice their thoughts and feelings will at best resent and at worst undermine the decision because they were left unheard

defensiveness

- the organizational structure is set up and much energy spent trying to prevent abuse and protect power as it exists rather than to facilitate the best out of each person or to clarify who has power and how they are expected to use it
- because of either/or thinking (see below), criticism of those with power is viewed as threatening and inappropriate (or rude)
- people respond to new or challenging ideas with defensiveness, making it very difficult to raise these ideas
- a lot of energy in the organization is spent trying to make sure that people's feelings aren't getting hurt or working around defensive people
- white people spend energy defending against charges of racism instead of examining how racism might actually be happening
- the defensiveness of people in power creates an oppressive culture

antidotes: understand that structure cannot in and of itself facilitate or prevent abuse; understand the link between defensiveness and fear (of losing power, losing face, losing comfort, losing privilege); work on your own defensiveness; name defensiveness as a problem when it is one; give people credit for being able to handle more than you think; discuss the ways in which defensiveness or resistance to new ideas gets in the way of the mission

quantity over quality

- all resources of organization are directed toward producing measurable goals
- things that can be measured are more highly valued than things that cannot, for example numbers of people attending a meeting, newsletter circulation, money spent are valued more than quality of relationships, democratic decision-making, ability to constructively deal with conflict
- little or no value attached to process; if it can't be measured, it has no value
- discomfort with emotion and feelings
- no understanding that when there is a conflict between content (the agenda of the meeting) and process (people's need to be heard or engaged), process will prevail (for example, you may get through the agenda, but if you haven't paid attention to people's need to be heard, the decisions made at the meeting are undermined and/or disregarded)

antidotes: include process or quality goals in your planning; make sure your organization has a values statement which expresses the ways in which you want to do your work; make sure this is a living document and that people are using it in their day to day work; look for ways to measure process goals (for example if you have a goal of inclusivity, think about ways you can measure whether or not you have achieved that goal); learn to recognize those times when you need to get off the agenda in order to address people's underlying concerns

worship of the written word

- if it's not in a memo, it doesn't exist
- the organization does not take into account or value other ways in which information gets shared
- those with strong documentation and writing skills are more highly valued, even in organizations where ability to relate to others is key to the mission

antidotes: take the time to analyze how people inside and outside the organization get and share information; figure out which things need to be written down and come up with alternative ways to document what is happening; work to recognize the contributions and skills that every person brings to the organization (for example, the ability to build relationships with those who are important to the organization's mission); make sure anything written can be clearly understood (avoid academic language, 'buzz' words, etc.)

Civil disobedience is not our problem. Our problem is civil obedience. Our problem is that numbers of people all over the world have obeyed the dictates of the leaders of their government and have gone to war, and millions have been killed because of this obedience…. Our problem is that people are obedient all over the world in the face of poverty and starvation and stupidity, and war, and cruelty. Our problem is that people are obedient while the jails are full of petty thieves, and all the while the grand thieves are running the country. That's our problem.

Howard Zinn

only one right way

- the belief there is one right way to do things and once people are introduced to the right way, they will see the light and adopt it
- when they do not adapt or change, then something is wrong with them (the other, those not changing), not with us (those who 'know' the right way)
- similar to the missionary who does not see value in the culture of other communities, sees only value in their beliefs about what is good

antidotes: accept that there are many ways to get to the same goal; once the group has made a decision about which way will be taken, honor that decision and see what you and the organization will learn from taking that way, even and especially if it is not the way you would have chosen; work on developing the ability to notice when people do things differently and how those different ways might improve your approach; look for the tendency for a group or a person to keep pushing the same point over and over out of a belief that there is only one right way and then name it; when working with communities from a different culture than yours or your organization's, be clear that you have some learning to do about the communities' ways of doing; never assume that you or your organization know what's best for the community in isolation from meaningful relationships with that community

paternalism

- decision-making is clear to those with power and unclear to those without it
- those with power think they are capable of making decisions for and in the interests of those without power
- those with power often don't think it is important or necessary to understand the viewpoint or experience of those for whom they are making decisions
- those without power understand they do not have it and understand who does
- those without power do not really know how decisions get made and who makes what decisions, and yet they are completely familiar with the impact of those decisions on

antidotes: make sure that everyone knows and understands who makes what decisions in the organization; make sure everyone knows and understands their level of responsibility and authority in the organization; include people who are affected by decisions in the decision-making

either/or thinking*

- things are either/or — good/bad, right/wrong, with us/against us
- closely linked to perfectionism in making it difficult to learn from mistakes or accommodate conflict
- no sense that things can be both/and
- results in trying to simplify complex things, for example believing that poverty is simply a result of lack of education
- creates conflict and increases sense of urgency, as people feel they have to make decisions to do either this or that, with no time or encouragement to consider alternatives, particularly those which may require more time or resources
- often used by those with a clear agenda or goal to push those who are still thinking or reflecting to make a choice between 'a' or 'b' without acknowledging a need for time and creativity to come up with more options

antidotes: notice when people use 'either/or' language and push to come up with more than two alternatives; notice when people are simplifying complex issues, particularly when the stakes seem high or an urgent decision needs to be made; slow it down and encourage people to do a deeper analysis; when people are faced with an urgent decision, take a break and give people some breathing room to think creatively; avoid making decisions under extreme pressure

power hoarding

- little, if any, value around sharing power
- power seen as limited, only so much to go around
- those with power feel threatened when anyone suggests changes in how things should be done in the organization, feel suggestions for change are a reflection on their leadership
- those with power don't see themselves as hoarding power or as feeling threatened
- those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed (stupid), emotional, inexperienced

antidotes: include power sharing in your organization's values statement; discuss what good leadership looks like and make sure people understand that a good leader develops the power and skills of others; understand that change is inevitable and challenges to your leadership can be healthy and productive; make sure the organization is focused on the mission

fear of open conflict

- people in power are scared of expressed conflict and try to ignore it or run from it
- when someone raises an issue that causes discomfort, the response is to blame the person for raising the issue rather than to look at the issue which is actually causing the problem
- emphasis on being polite
- equating the raising of difficult issues with being impolite, rude, or out of line

antidotes: role play ways to handle conflict before conflict happens; distinguish between being polite and raising hard issues; don't require those who raise hard issues to raise them in 'acceptable' ways, especially if you are using the ways in which issues are raised as an excuse not to address those issues; once a conflict is resolved, take the opportunity to revisit it and see how it might have been handled differently

individualism*

- little experience or comfort working as part of a team
- people in organization believe they are responsible for solving problems alone
- accountability, if any, goes up and down, not sideways to peers or to those the organization is set up to serve
- desire for individual recognition and credit
- leads to isolation
- competition more highly valued than cooperation and where cooperation is valued, little time or resources devoted to developing skills in how to cooperate
- creates a lack of accountability, as the organization values those who can get things done on their own without needing supervision or guidance

antidotes: include teamwork as an important value in your values statement; make sure the organization is working towards shared goals and people understand how working together will improve performance; evaluate people's ability to work in a team as well as their ability to get the job done; make sure that credit is given to all those who participate in an effort, not just the leaders or most public person; make people accountable as a group rather than as individuals; create a culture where people bring problems to the group; use staff meetings as a place to solve problems, not just a place to report activities

i'm the only one

- connected to individualism, the belief that if something is going to get done right, 'I' have to do it
- little or no ability to delegate work to others

antidotes: evaluate people based on their ability to delegate to others; evaluate people based on their ability to work as part of a team to accomplish shared goals
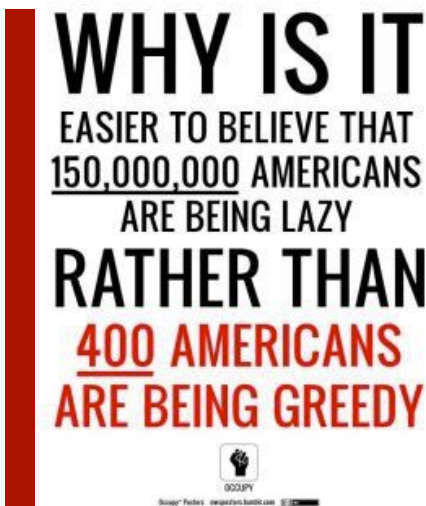
progress is bigger, more*

- observed in how we define success (success is always bigger, more)
- progress is an organization which expands (adds staff, adds projects) or develops the ability to serve more people (regardless of how well they are serving them)
- gives no value, not even negative value, to its cost, for example, increased accountability to funders as the budget grows, ways in which those we serve may be exploited, excluded, or underserved as we focus on how many we are serving instead of quality of service or values created by the ways in which we serve

antidotes: create Seventh Generation thinking by asking how the actions of the group now will affect people seven generations from now; make sure that any cost/benefit analysis includes all the costs, not just the financial ones, for example the cost in morale, the cost in credibility, the cost in the use of resources; include process goals in your planning, for example make sure that your goals speak to how you want to do your work, not just what you want to do; ask those you work with and for to evaluate your performance

objectivity*

- the belief that there is such a thing as being objective or 'neutral'
- the belief that emotions are inherently destructive, irrational, and should not play a role in decision-making or group process
- invalidating people who show emotion
- requiring people to think in a linear (logical) fashion and ignoring or invalidating those who think in other ways
- impatience with any thinking that does not appear 'logical'

antidotes: realize that everybody has a world view and that everybody's world view affects the way they understand things; realize this means you too; push yourself to sit with discomfort when people are expressing themselves in ways which are not familiar to you; assume that everybody has a valid point and your job is to understand what that point is

WHY IS IT
EASIER TO BELIEVE THAT
150,000,000 AMERICANS
ARE BEING LAZY
RATHER THAN
400 AMERICANS
ARE BEING GREEDY

right to comfort

- the belief that those with power have a right to emotional and psychological comfort (another aspect of valuing 'logic' over emotion)
- scapegoating those who cause discomfort
- equating individual acts of unfairness against white people with systemic racism which daily targets people of color

antidotes: understand that discomfort is at the root of all growth and learning; welcome it as much as you can; deepen your political analysis of racism and oppression so you have a strong understanding of how your personal experience and feelings fit into a larger picture; don't take everything personally

And the point is to live everything. Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer.

Ranier Maria Rilke

One of the purposes of listing characteristics of white supremacy culture is to point out how organizations which unconsciously use these characteristics as their norms and standards make it difficult, if not impossible, to open the door to other cultural norms and standards. As a result, many of our organizations, while saying we want to be multi-cultural, really only allow other people and cultures to come in if they adapt or conform to already existing cultural norms. Being able to identify and name the cultural norms and standards you want is a first step to making room for a truly multi-cultural organization.

the self-system

## internalized white superiority

In a racist system, the dominant culture regularly sends white people positive messages about who they are both individually and as a community. The Self-System of white people and communities is inevitably shaped by the images, values, norms, standards beliefs, attitudes and feelings that presume dominant group members and their culture are the standard by which all people are to be measured.

The arrows represent the positive messages that white people hear about themselves and their communities, leading (often unconsciously) to an inflated sense of self. The internalization of these messages impacts white people and the dominant culture in many ways, including: Resistance to change, Avoiding conflict, Paternalism / Caretaking, Ignorance and misinformation, Scapegoating / Blaming / Labeling, Self-Righteousness / Anger, Continued oppression, Resistance to acknowledging / correcting past, Idolizing the individual, Defensiveness, Assumption of normalcy / superiority, Right to comfort.

The mental, physical, spiritual, and emotional make up the self-system for white people as well.

Privileges received on a daily basis, including for example assumed credibility, freedom of movement, unquestioned access, etc. are internalized, impacting the self-system and leading to an inflated sense of self.

These internalizations on both an individual and community level lead to the impacts like those listed at left.

Quelques ressources pour soutenir la lutte au racisme
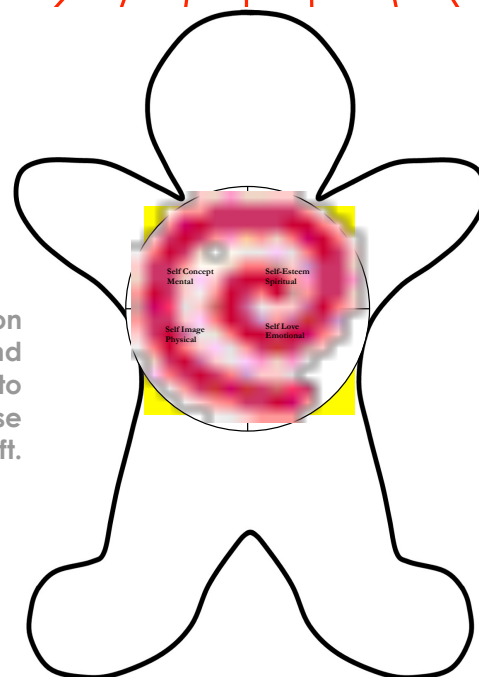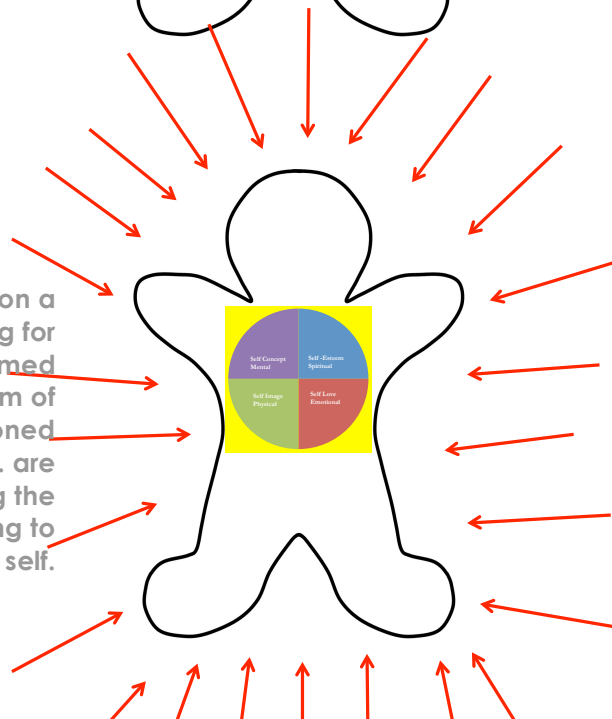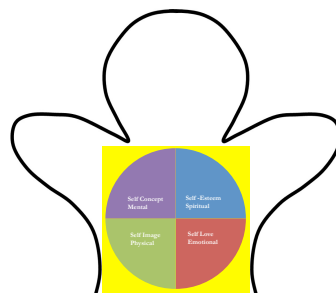
the ladder of empowerment for white people

WHITE ANTI-RACIST

community of love and resistance
collective action
taking responsibility / self-righteousness white can do right / especially me
opening up / acknowledgement
guilt and shame white is not right, I'm bad
denial and defensiveness I am not the problem
be like me white is right and we're all the same
what are you? first contact
I'm normal

INTERNALIZED WHITE SUPREMACY

Quelques ressources pour soutenir la lutte au racisme

white peoples' resistance

TACTICS OF RESISTANCE

From Paul Kivel's *Uprooting Racism*, 1996, pp. 40-46

Tactic	What it is	What it sounds like
Denial	denial of existence of oppression; denial of responsibility for it	Discrimination is a thing of the past. It's a level playing field. It's not my fault; I'm not responsible.
Minimization	playing down the damage	Racism isn't a big problem anymore. It's not that bad.
Blame	justifying oppression, blaming the victims of oppression for it	Look at the way they act. If they weren't so angry… Women are too emotional.
Lack of intent	claims the damage is unintentional	I didn't mean it like that. It was only a joke.
It's over now	the oppression was in the past and is no longer an issue	Slavery was over a long ago. Feminism has gone too far.
Competing victimization	claiming that targets of oppression have so much power that we are threatened	Women really have all the power. We just want our rights too. They're taking away our jobs. White people are under attack.

Our identity and relation to power: we may feel guilt or anxiety for being a member of the dominant group (a man when sexism is the issue; a white person when racism is the issue). We may be afraid to speak out because we'll be seen as a troublemaker and become isolated when we belong to the target group.

Our discomfort with the content and perspective: the implications of what we're learning may be very threatening to us if we belong to the dominant group or may not be critical or threatening enough if we belong to the target group.

SOURCES OF RESISTANCE

From Arnold, Burke, James, Martin, and Thomas' *Educating for a Change*, 1991, p. 134

Our discomfort with the process: those of us used to doing things a certain way may get impatient or frustrated when the process is unfamiliar, slow, or too 'touchy feely.' We may assume that the way we respond to the process is the way everyone responds to the process, whether or not that is true. Some of us feel we have a 'right' to be included, while others never expect to be fully included.

Our fear about losing: taking in and/or acting on the information presented may mean loss – of family, of friends, of a job. A white person who opens up to how racism is playing out in their family or community may risk losing important relationships if they decide to speak or act. A person of color who decides to work in coalition with white people may risk losing important relationships as a result.

Our fear of critical thinking: many of us tend to hear critical thinking as criticism. For example, the suggestion that we could do better on race issues in our organization is heard as criticism that we're doing a bad job. This can be particularly difficult when we have a lot of personal investment in the organization or community.

The behavior and what it is:

The 'where are the others' game:

a demand that members of the oppressed group be present for dominant group members to understand themselves or commit to analysis or action (when we don't demand the presence of poor people or politicians to analyze or act on poverty or policy-making)

This 'ism isn't the only problem' game:

the suggestion that there is little reason to concentrate on a particular 'ism' when there are others just as serious

The 'distinguished lecturer' game:
a tendency to talk about the problem without taking any action; a competition over who has the best analysis; a concentration by dominant group members on the problems of the target group without any consideration for the problems of the dominant group

The 'instant solution' game:

the proposal that 'love' is the solution, or 'changing the schools' is the solution, or a focus on one strategy which makes good sense but remains centered in how things should be rather than how they are

The 'find the racist' game:

when one or a few members of the group target another group member for inappropriate comments or ideas, leaving those doing the 'accusing' feeling righteous but actually closing down any opportunity for meaningful discussion

The 'target expert' game:

asking those from the target group to answer questions and represent the entire group with their answers

The 'geography' game:

claiming the real problems are 'in the South,' or somewhere else; or claiming, for example, that racism isn't a problem for you because there were no people of color in your community growing up (when the schools, government institutions, media, houses of worship, and other institutions in your community support racist thoughts, attitudes, and behaviors regardless of whether people of color are present)

DISTANCING BEHAVIORS

From Edler's unpublished paper **Distancing behaviors among white groups dealing with racism.**

Quelques ressources pour soutenir la lutte au racisme

effective problem solving

awareness

reflection and
evaluation

relationship and
community building

**PROBLEM /
ISSUE**

information gathering
and analysis

action

visioning and
planning
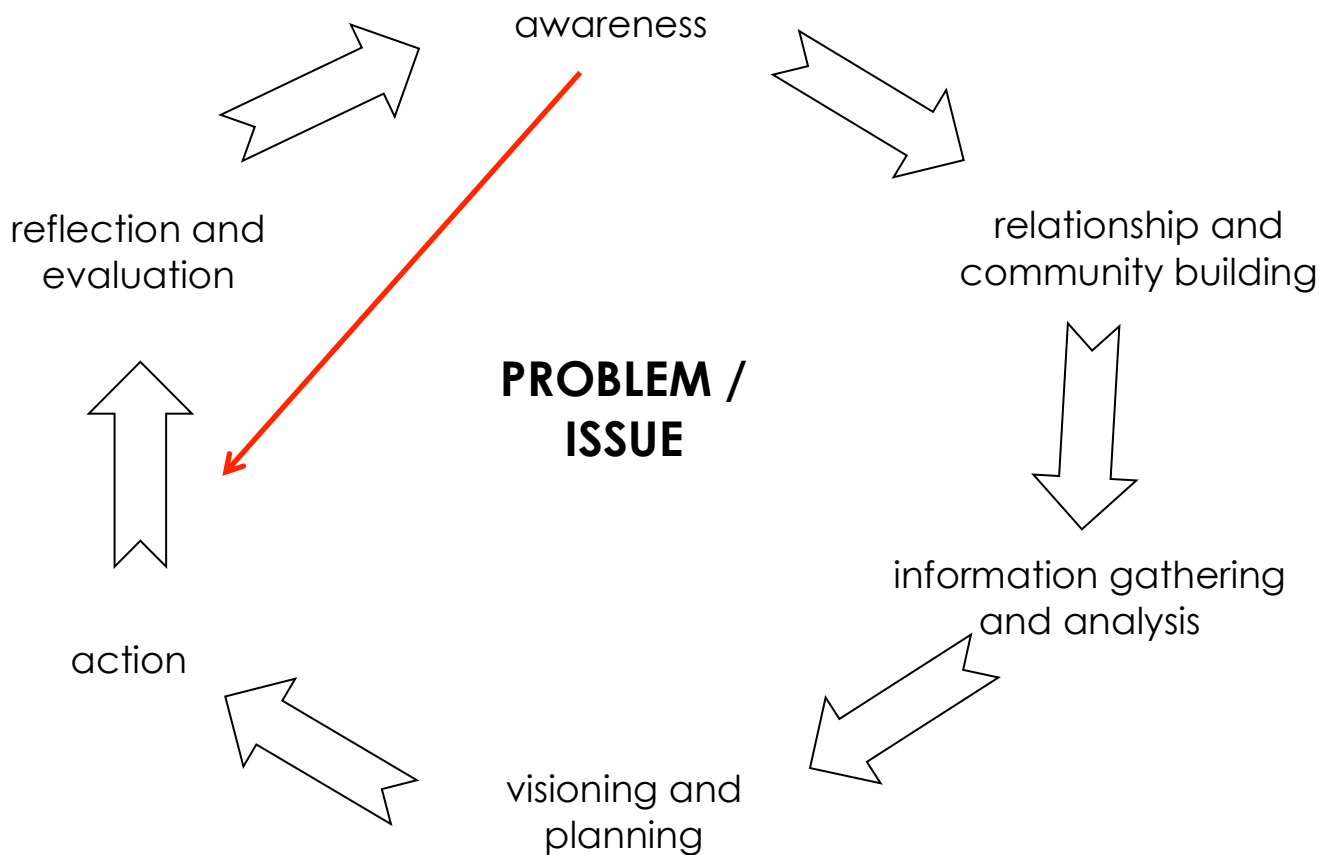
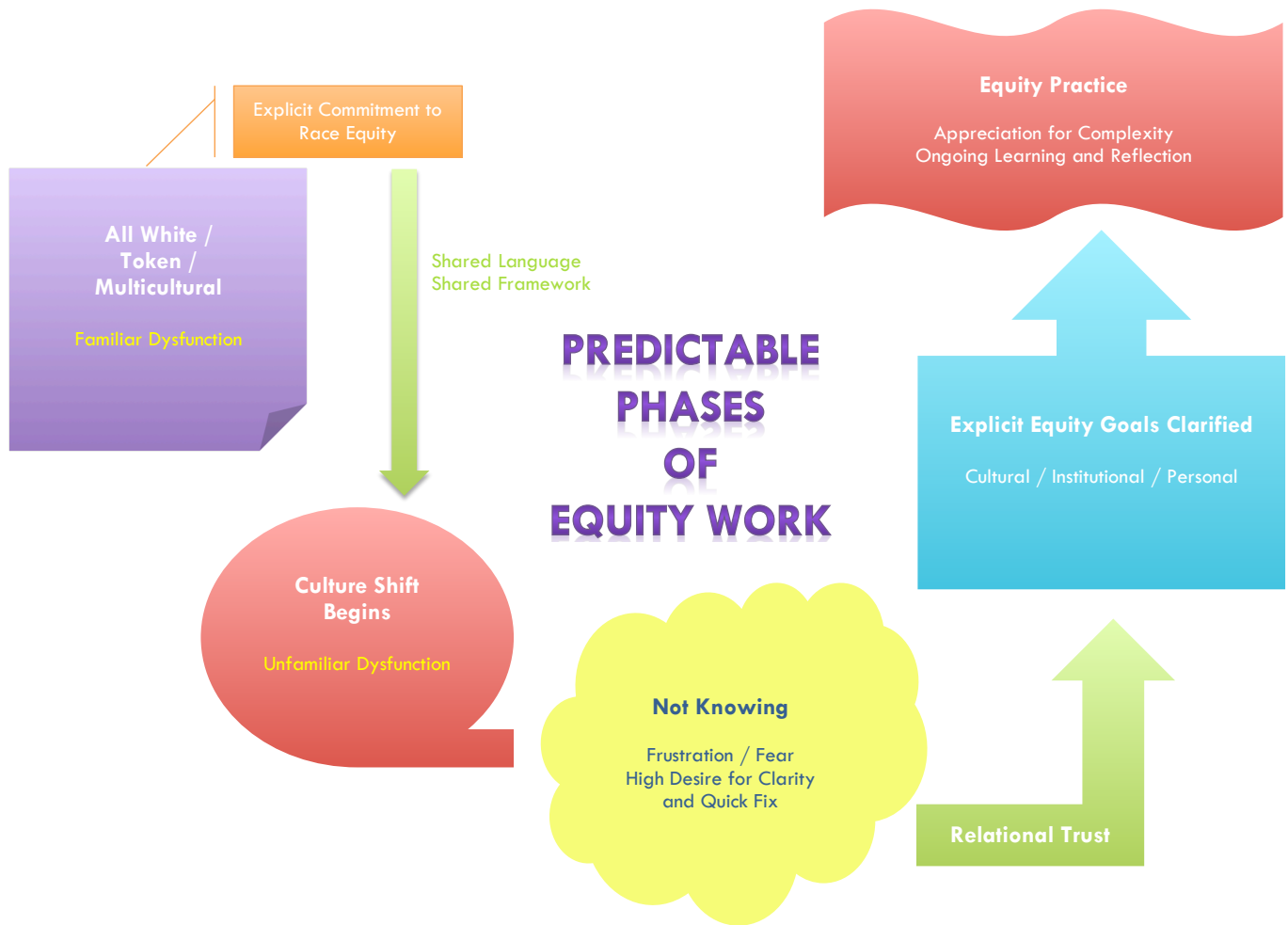Living in an urgent culture and facing urgent problems in our communities, one of the challenges we face is how often we give into the pattern of moving from awareness to action without taking the necessary steps that help us to be more effective and successful in reaching our vision and goals. This diagram illustrates the steps that we need to take if we are going to be thoughtful, deliberate, strategic, and collaborative in crafting a shared vision and goals. Awareness of the problem leads to intentional time devoted to building relationships with and among communities most affected by the problem. Those people and communities then engage in information gathering and analysis in order to build a shared understanding of the problem, including an ability to distinguish between root causes and symptoms. The next stage is collaborative visioning, goal setting, and planning followed by deliberate and thoughtful action. Action is followed by ongoing reflection and evaluation so that we learn from our mistakes and build on our successes. The stages are not necessarily as clearly defined as they are shown in the diagram; for example relationship and community building can be integrated into every stage. They do inform how we think about moving forward; for example, our action will be more effective if we have taken time to gather information, analyze our situation, vision, and plan together.

race equity stages

Explicit Commitment to Race Equity

All White / Token / Multicultural

Familiar Dysfunction

Shared Language
Shared Framework

PREDICTABLE PHASES OF EQUITY WORK

Culture Shift Begins

Unfamiliar Dysfunction

Not Knowing

Frustration / Fear
High Desire for Clarity
and Quick Fix

Equity Practice

Appreciation for Complexity
Ongoing Learning and Reflection

Explicit Equity Goals Clarified

Cultural / Institutional / Personal

Relational Trust

Organizations who make a commitment to race equity move through somewhat predictable stages, illustrated in the accompanying diagram.

Familiar Dysfunction

Most organizations start their equity commitment with an already established identity as white-led, predominantly white, or operating out of a dominant white culture ideology. The organization might be operating as an all white organization, as an organization with token participation by POC who are expected to "fit in" to existing white dominant culture, or as a multicultural organization that appreciates diversity without challenging racist and/or dominant white culture practices and ideology. In this stage, all people in the

organization are operating in a state of what could be called "familiar dysfunction." Essentially, everyone in the organization has adjusted to the way the organization centers white dominant culture norms at the expense of everyone and particularly POC in the organization and/or communities of color served by the organization. Often (if not always), POC in the organization and those being served are experiencing levels of trauma as a result of racism and internalized racism in the larger society and in the organization. Many white people in the organization are unaware of the level of trauma POC are experiencing or if aware, are taking responsibility individually, often by separating themselves from other white people in order to position themselves as the "good" white person. People across the organization tend towards a "fixing" stance, meaning that individuals and the organization as a whole is on a mission to "fix" others, often in the name of empowerment. While individuals in the organization may be very satisfied to very dissatisfied, people have generally accepted the status quo as inevitable and have learned to function within it.

Explicit Commitment to Race Equity

As the organization begins to state an explicit commitment to race equity, equilibrium begins to shift. As people in the organization begin to develop a shared language and framework for understanding racism as race prejudice + social and institutional power, the familiar dysfunction begins to unravel. People of Color often begin to hold renewed hope that the organization might become more responsive to their strengths, needs, and wisdom; white people often begin to question what once seemed certain, particularly when it comes to their assumed power in the organization. As POC's expectations for the organization begin to rise, particularly as a framework for racism begins to be clarified, they may assume that white people know what to do and are nonetheless choosing to perpetuate racist attitudes and behaviors. As white people sense that the framework requires some change in attitudes and behaviors, they may become either hypersensitive or hyperdefensive, particularly as they sense the expectation that they should behave and believe differently while not knowing exactly what to do.

There is no such thing as a single-issue struggle because we do not lead single-issue lives.

Audre Lorde

Culture Shift

This is the beginning of a culture shift in the organization. POC often read white people's ignorance as intentional; they may also equate race equity with the need for white people to change, which can diminish their sense of power and agency. As a result, they may feel high levels of frustration and/or hopelessness. White people often become so unsettled by no longer having power to define the organizational "norms" that they begin to take every challenge by others, whether from a white person or a POC, as very personal and begin to try to prove they are one of the "good" white people, either by disassociating from other white people, intellectualizing the process, criticizing the process, or seeking approval from individual POC. People in the organization begin to "flip the script;" the organization engages in either/or thinking that positions POC as inherently good and white people as inherently bad. At this stage, the organization tends to blame individuals for doing things "wrong" and there is little ability to hold complexity or appreciate oneself or others. This flipping of the script into either/or thinking can increase the sense of traumatization on the parts of both POC and white people, as expectations for needed and desired change are not met.

Not Knowing

This leads to the stage of "not knowing," a place where many experience frustration and/or fear. Many if not most people want the process to offer clarity and quick fixes; when the process does not, both POC and white people give into the tendency to identify people and actions as "right" or "wrong." Some people in the organization move into positions of high righteousness, believing that race equity is based in "one right way" of doing things; energy goes into identifying who or what is "right" and who or what is "wrong." People can feel very unsettled because this righteous judgment can either lead to significant self-doubt and/or a desire for the

organization to address personal ego needs. At the same time, in the middle of this "not knowing," relationships may begin to subtly shift as some individuals within the organization work to negotiate conflict with heightened personal awareness and increased accountability to the mission. In addition, the organization as a whole begins to recognize ways in which racism is tending to reproduce itself and attempts are being made to address those.

Relational Trust

At this point, the organization acknowledges that culture shift is messy and chaotic and focuses on efforts to build relational trust and a culture of appreciation to help move people and the organization through the chaos. People start to identify their individual and collective power to make change or shift the organization without focusing or depending on others to change. People continue to identify useful and/or effective ways to disagree, looking for the value in different perspectives while assuming positive intent. Caucuses provide support for people to work through challenges related to equity work. People begin to sharpen their skills for holding each other accountable with a sense of possibility rather than judgment. Both POC and white people are working to bring intention and impact closer together out of a mutual respect for the hard personal work involved in a race equity commitment.

OR …

In cases where the organization is unable to hold the chaos of not knowing, it reverts to familiar dysfunction, often solidifying old patterns of power and privilege. The rationales for reverting to dysfunctional white supremacy patterns include a need for clarity (which is essentially an admission that those with power in the organization are too disturbed by changing power dynamics), urgency related to the organization's mission ("we don't have time for this," "we can't afford to be distracted,"), the need to produce measurable results for funders, among others. Some people may leave or threaten to leave the organization. While the reasons are often different, both POC and white people can become advocates for reverting to familiar dysfunction.

Equity Goals Clarified

At this stage, the organization is ready to identify and name specific and explicit race equity goals at the cultural, institutional and personal levels. Naming these goals now rather than earlier, before the culture shift and "not knowing" stages, allows these goals to address the nuance and complexities inherent in race equity work. Naming these goals now also means the groundwork has been laid for everyone to understand the integral interconnection between institutional, cultural, and personal work.

Equity Practice

Once goals have been clarified, the organization leans into the equity work with an appreciation for complexity, ongoing learning and reflection. The organization works to establish a culture that provides support *and* accountability, one that presumes good intent while continually improving on the effort to bring intent and impact closer together through improved communication and mutual respect. The organization understands race equity as an ongoing practice rather than a specific destination. People have learned how to offer appreciation, disagree, make mistakes, call into account, reflect and revise. People have also learned to identify their individual bottom lines and know when and how to stand their ground while remaining accountable to the organization's vision and mission.

HOW A MOVEMENT IS BUILT

Adapted from Parker Palmer's
Divided no More: A Movement Approach to Education Reform

Movements for social change emerge when:

- Individuals refuse to act outwardly in contradiction to something they know to be true inwardly.
- Groups emerge when these individuals find each other, begin to build community, and spread the word.
- Collective Action happens when the group begins to translate individual problems into public organizing issues that address the root cause of the issu

MOVEMENT MENTALITY

Thinking Like An Organizer

Our work within organizations must be approached as movement building work. Organizers, working to create organizational change with a movement mentality, can:

- remember, resistance is only the place where things begin,
- know that opposition merely validates the idea that change must come,
- find sources of countervailing power outside of the organizational structure,
- nurture that power,
- work together to translate individual problems into broader organizing issues,
- create alternative rewards to sustain energy for working toward your vision,
- work from a power, rather than a victim, analysis.

THE ROLE OF CAUCUSES

THE ROLE OF THE CHANGE TEAM

The role of caucuses is:

1. to provide **healing** and **support**
2. to **study** and **strategize** within the context of the organization's mission
3. to **resolve conflict** and **solve problems collectively**
4. to **plan, discuss, debate, draft recommendations for the change team** in order to help the organization move towards its goals of building an anti-racist social change organization and live into the organization's mission

Note: People must go through a Dismantling Racism training to be eligible for joining the change team; everyone is invited to participate in the caucuses. If people come to the caucuses who have not participated in a workshop, then those leading the caucus need to be thoughtful about how to bring those people into the discussion (keep in mind they may not share the language, analysis, or ways of thinking of those who have been through a workshop).

The role of the change team is:

1. to **lead and organize the process** towards becoming an anti-racist social change organization
   - help move people into actively supporting (or at least avoid resisting) the changes necessary to move the organization towards that vision
   - help to resolve conflict
   - avoid becoming 'morality police' by including others in the work of the change team
2. to lead and organize a process to **evaluate** the organization as it is now
3. to lead a process to help the organization **vision** what it would look like as an anti-racist social change organization
4. to lead a process to establish **specific, clear, and meaningful goals** for reaching the vision
5. **to build community** and **move the organization to collective action**
   - help the organization think about how to integrate and/or educate those in the organization who have not been through a DR training
   - be in open communication with all members of the organization
   - insure the integration of the work of the change team with program work
6. **think like an organizer** in helping the organization move toward its goals
   - work with members of the organization to think strategically about how to reach the goals of the organization

Change team members are people who:
   - really want to see positive change in the organization and/or community;
   - bring enthusiasm and commitment to the process (they are role models and cheerleaders);
   - have a certain degree of skill in helping make change happen;
   - have some degree of leadership in their organization or community;
   - are willing to see themselves as change agents;
   - and understand that they can't do it alone. They understand their job as building a group of people who will take over leadership of the process and in turn develop new leaders.

Their job is to develop a group of people who will work together to reach explicitly stated goals in line with the organization's mission. This involves working with others to:

- assess the present situation, including what's working (what people are doing well to reach equity goals), define areas where support is needed, and set visionary and realistic equity goals;
- identify the values the group or organization brings to this work, i.e. making sure people are clear about how they want to be with each other as they work toward these goals;
- identify ways the group can reach out to new people, share power and develop new leadership, receive people as they are into the group, help people grow in their awareness of the issues, empower people, and get the work done;
- develop a strategy to accomplish their goals;
- insure that the strategy is carried out;
- evaluate and make changes in the strategy as needed.
- make sure that all contributions are appreciated and that everyone has a chance to grow and change throughout the process.

CHANGE TEAM

Action Steps

1. **Identify your equity vision and the goals that will help you reach your vision**. Who else shares this vision? Is it widely felt? The answers to these questions will give you an idea of how difficult or challenging it will be to make changes (the more people who are excited by the vision, the easier it will be to take it on).

2. **Identify who needs to be involved in setting the specific goals** (see below). Involve a larger group whose participation will help them understand the process and make it less threatening.

3. **State a specific goal or goals that will move your organization toward the vision.** These goals need to be tangible. In other words, 'eliminate racism' is not a tangible goal while 'get the board to adopt by-laws specifying percentages based on race, gender, income, sexual identity, etc.' is. Talk about how the goal (or goals) is (are) in line with your organization's values and mission.

4. **Identify what's working as well as what additional support is needed.** Rather than frame your equity vision and goal as a problem to be solved, assume that people and the organization as a whole is already doing some things well in relationship to the goal. Identify what's working and then ask people to identify where they need additional support. Remember that some people will equate this process with criticism of their work or of the organization and as a result will resist the process. Think about whether you need to engage those people or work around them. This will depend on how much power and influence they have to affect the process.

5. **Identify who in the organization shares a desire to reach these goals.** How much power do they have to influence decision-makers (answer to number 2) in the organization? What is their self-interest?

6. **Identify who in the organization is threatened by or opposed to these goals.** How much power do they have to influence decision-makers (answer to number 2) in the organization? What is their self-interest?

7. **Identify the specific strategy steps the change team and/or the organization will take to meet the goals.** How will you involve allies and address challenges from those who are threatened or opposed? How will you include those who might otherwise oppose you? Who should be recruited onto the change team? Who will coordinate the efforts? When and how will people meet to work on these goals? Develop a timeline.

8. **Build in evaluation and reflection.** At what points will you revise your strategy? How will you build change team morale and relationships? How will you make sure the work of the change team is integrated into the organization (as opposed to becoming a 'fringe' or 'clique' activity)?

CHANGE TEAM

Checklist

Adapted from Andrea Ayvazian: *Dismantling Racism: Workbook for Social Change Groups* published by the Peace Development Fund.

Use this checklist about once every two or three months to make sure your change team is staying on track:

1. When did the change team last meet? Do you have plans to meet in the future?

2. Who is leading the change team? Is there someone who takes responsibility for making sure the team is meeting and getting work done? Has this responsibility changed hands, or has one person pretty much been responsible? How is this leadership pattern good or bad for the change team?

3. How would you describe the morale of the change team?

4. What are some of the strengths of the change team?

5. Where is the change team getting stuck?

6. Is the change team meeting resistance from others in the organization or community? If so, why and what can you do about it? When you look at your reasons, are you stuck in blaming others (in other words are you requiring other people to change before anything can get done)? Or are you taking responsibility for addressing the problems that come up?

7. Is the change team finding the kind of support it needs in the organization or community? If not, why not and what can you do about it? Are you truly encouraging new people into the organization or community? Are you making them welcome and giving them a chance to grow?

8. Are you making time in your meetings for personal sharing and reflection? Or are your meetings all business and no fun?

9. Are you accomplishing your goals? If so, are you taking time to pat yourselves on the back and enjoy your success? If not, are you taking time to rethink your strategies?

CHANGE AGENT DILEMMAS

1. **The 'what about me?' syndrome:** The change agent wants to work to create change, but s/he also feels her/his own unmet needs; a desire to be at the center.

2. **The inclusion dilemma:** The change agent struggles with the issue of how to include as many people as possible in the different stage of the change process.

3. **Cognitive dissonance:** The change agent experiences conflict between what s/he considers 'normal' and new information. For example, religious teaching that homosexuality is a sin vs. the gay/lesbian/bisexual/transgender liberation movement.

4. **Fear:** The fear of the dominant group: what will I lose? The fear of the target group: what will I lose? i.e. the fear that taking action will result in the loss of friends.

5. **Where to start:** Requires careful organizational analysis of who wants to work with the change agent and who feels threatened and what power each or all of these people have in the organization to enable or stop change efforts.

6. **Resistance to change:** People's resistance to change can come out as: "People here are satisfied (or happy)." "Don't be a troublemaker." "Who are you to suggest these changes?" "We'd like to change, but . . . it costs too much, it's hopeless, nothing will ever be different." "The alumni (or whatever group) won't like the change."

7. **How far is this going to go?** Feelings that some change is all right but let's not go too far, particularly when those with power feel threatened or those who have internalized their experience are fearful of conflict that change might bring.

8. **Despair:** The change agent's own sense of discouragement and despair when it becomes clear that many in the organization don't really want things to change.

9. **Targeting:** The change agent is targeted for asking questions or taking action that 'rocks the boat.'

10. **The "I have to do it myself" syndrome:** The change agent feels all the responsibility for change rests on her or his shoulders and has a hard time delegating or letting other people get involved.

barriers and bridges principles

These principles were developed by Grassroots Leadership's (Charlotte, NC) Barriers and Bridges program, a precursor and contributor to the Dismantling Racism process for which this workbook is designed. These principles speak to the assumptions and values that ground dismantling racism work.

1. We need an analysis of how oppression works. This is not simply about reducing prejudice. This is about radically changing the way we do things, about redistributing power.

2. There is a difference between appreciating diversity and recognizing oppression and abuse of power.

3. To build multi-cultural organizations, we have to build cross-cultural relationships one-on-one.

4. In order to do that, we have to be willing to do personal work, learn more about who we are, and change.

5. On the other hand, we can't build multi-cultural organizations alone; we have to build a strong team of people committed to the same goal.

6. We must be open to doing things differently, sometimes radically so, than we've done them in the past. We may have to redefine the very things we thought were basic.

7. We need to learn that points of resistance, both within ourselves and as exhibited by others, are the sources of greatest learning. We must recognize discomfort as a signal for learning rather than an excuse for withdrawal or defensiveness.

8. We need to acknowledge that we get out of this process what we put in. We must be open to learning even if it is not packaged in ways that we expect or in ways with which we feel comfortable. We must be actively engaged in the learning process.

9. In this work we must learn to seek to understand before turning to judgment. At the same time, we can expect, and we deserve, appropriate, loving, and just behavior.

10. Change is often experienced by those in power as moving too quickly and by those with less power as moving too slowly. Change does not need to be slow, but often is.

giving feedback

Offering feedback is one method of learning about what is working and what could be improved. Offering feedback is not about judging skills, knowledge, and understanding; neither is it about hurting feelings. Often our habit is to say what we like publicly and what we dislike privately and to someone else. This makes it very difficult to learn from our experience and mistakes. It also creates a climate of distrust. Offering feedback is a tool, which should be used strategically. Because we work in organizations that must think critically, we sometimes have difficulty discerning when critical thinking is helpful and when it becomes important to offer support, regardless of the circumstances. Approval and affirmation are as important as critical thinking; both should be offered at appropriate times.

To give constructive feedback:

- **talk in the first person** – "I felt . . ." or "When I heard you say . . . I had this reaction" show that you are speaking for yourself and avoiding general or global conclusions.
- **be specific.** – Focus on the particular action or statement. Avoid saying things like "You always . . ." or "You keep on . . ." and give a specific incident or example.
- **challenge the idea or action, not the person** – Stick to the actions or behaviors that a person can do something about.
- **combine recognition of what worked with a challenge to improve** – Be as specific as possible about what worked and speak to the reasons it worked.
- **ask questions to clarify or probe the reasons** – Assume that people have a reason for what they do, and ask them to explain it so you can give more credible feedback.
- **identify the bridges** – It helps to acknowledge when you act or think in a similar way, saying things such as "I know that when I am in this situation, I tend to . . ." in a way that reminds the person that you're on the same side. You may want to bridge by acknowledging differences – "I know my experience as a man is different, but it still may be useful to note that . . ." It can help to acknowledge that you've gotten stuck or had a similar problem and the issue at hand is helping you to reflect on what to do as a facilitator.
- **wherever possible, make specific suggestions for alternative approaches** – Questions like "Have you considered . . ." or "What would happen if we tried . . ." open up possibilities. Using 'we' suggests this issue is of interest to the whole group. Encourage a range of solutions to make the point there is more than one way to do it.

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accountability in a time of justice

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Vivette Jeffries-Logan, Michelle Johnson, Tema Okun

Accountability is a well-worn word in social justice circles. The three of us, one a member of the Occaneechi Band of the Saponi Nation, one of us African-American, one of us white, have worked hard to figure out what accountability means to us as we attempt to walk our social justice talk. We have done this because we've seen too often how the concept of accountability gets (mis)used in interpersonal games of tit for tat, manipulations aimed at getting people to follow an agenda rather than reach for a shared vision. We know how challenging it is to build community-wide accountability when we are spinning in ever increasing dysfunctional circles personally.

We begin by acknowledging that accountability in the context of racial equity and justice generally refers to the ways in which white people and communities need to be accountable to people and communities of color. We understand this commitment as one attempt to redress the way in which racist oppression, all oppression, benefits those with social and institutional power at the expense of those with less.

We are not suggesting this is a one-way street, where dominant groups and people are always "wrong" while oppressed groups and people are always "right." For one, we don't believe in these kinds of binaries, and for another, we are all damaged by the false constructs designed to deliberately divide us.

At the same time, we must constantly acknowledge the longstanding institutional and structural imbalances that have created a situation where white people and communities consistently benefit at the expense of people and communities of color. We also place accountability in the larger context of capitalism; we live in a culture that values profit above all else, constructing race, class, gender, and other categories to oil the corporate profit engine. As a result, those with resources are positioned as more capable of deciding what is in the best interests of all of us. Within this context, the social justice community struggles to negotiate a system of accountability to funders generally not located in or made up of communities being organized or served and social justice gets defined in terms of access rather than equity. So how might we construct accountability in ways that help us live into a vision of racial equity and justice?

First we must understand how race is constructed specifically to set up a power imbalance with white at the top of the ladder and different communities of color "living" below, moving up and down based on the agenda of those in power. At this historical moment, for example, immigrants from Central and South America are pitted against Arab communities pitted in their turn against people of African descent in a destructive dance of access to a slightly higher rung while Indigenous com-munities are left off altogether, once again made invisible and erased. Every oppressive construct operates like this; the category of rich constructed as superior in ways that blame the working poor who make wealth possible, the category of heterosexual elevating those who construct normal in opposition to the many ways in which people can and do express sexuality and gender.

We argue that accountability requires a lens through which we see these constructs of personal and institutional power. We need to see the bigger picture, to see that we need not fight over rungs of a ladder that by its very nature underserves us all. As Winona LaDuke so wisely says, "we don't want a bigger piece of the pie, we want a different pie." The bigger picture not only keeps us from fighting among ourselves, but also provides hope, the sense of another possibility.

Second, accountability is in essence a form of solidarity, one that acknowledges the deep conditioning of all of us into a race construct that places white at the top while systematically devaluing people and communities of color. Capitalism teaches us well to hoard power, win at all costs, see "other" as threat, and live in increased anxiety about losing our share of the above-mentioned pie, all while distracted by the ever illusive pursuit of more. As a result, we are separated not just from

Quelques ressources pour soutenir la lutte au racisme

each other but from ourselves, as we negotiate all the ways we have internalized the messages about what's important. As such, accountability requires authentic relationship across these false yet powerful divides.

Authentic relationship refers to the ways we treat, respect, and honor both ourselves and each other based in an acknowledgement of our essential interdependence. Vivette suggests we remember "Hŭk winédéwahe;" in the words of the Tutelo language of the Sapponi people this means "all my relations, we are all related, we are accountable to each other on a human being level."

This is not particularly easy. Vivette shares how she "was 39 years old and just finding out [about systemic oppression]; it was hate, rage rolling up .... I could have bitten the heads off every white person I know and let them drop, step over the bodies and move on [even though] I was aware enough to know I didn't enjoy feeling like this." Tema shares how she spent years distancing herself from other white people in an attempt to "prove" herself as "better, more anti-racist," than them.
As we negotiate our socializations, we communicate differently, bring different needs, life experiences, and stakes in our relationships based on which identity point we are moving from or most connected to in any given moment. We also hold very different desires for accountability. Therefore we must develop a level of self-awareness about our own socialization and how it inhibits or supports attitudes and

behaviors that serve us and our relationships with others. Self-awareness sharpens our skill of discernment, where we can begin to identify personal and collective interests beyond our socialized conditioning. With increased self-awareness, we can recognize that our feelings and behaviors, the result of longstanding patterns of racism and privilege, are not about us personally even though the fear, pain, or distress feels very personal. We can begin to understand the power of socialization on our psyches, our hearts.

We develop this self-awareness, this accountability to ourselves and each other by building systems of mutual support that help us acknowledge, normalize, and validate the inevitable emotions arising from oppression and deep socialization. Vivette was able to draw on a network outside of her organization that kept her from feeling isolated and vulnerable in a situation where her boss was acting in racist and irrational ways. Doing this, she explains, "helped me know I wasn't alone even at the lowest point when I began to internalize." Similarly, with the help of her network, Tema came to understand that she held accountability not just to people of color but to white people and communities as well; understanding the behavior of other white people as a reflection of her own has helped her build compassionate rather than judgmental relationships.

At the same time, we must acknowledge that not all of us are in a position to develop these skills. Michelle notes, "the first time someone is not accountable,

I don't shut them out, probably not even the tenth time, but then my compassion gets used up; … the relationship is harmful, feels toxic, to me and/or the community." Accountability often requires that we set boundaries because, as Vivette says, "everything that walks is not positive energy." This can be a tender process where we are again called into the task of (collaboratively) discerning the delicate balance between our own needs and those of the community.

The third aspect of accountability to help us in the discernment process is a set of values. Without values or principles, accountability too often becomes a punitive instrument wielded for personal gain. Principles help us look beyond our own socialized confusions. These values or principles are collectively created, grounded in the generational wisdom of elders, what we have learned from history, our experience, our understanding of the Creator and/or environment, and our desires for liberation.

At a recent gathering of community aimed at creating a food collective, the group spent a significant portion of the agenda fleshing out the meaning of terms embedded in their mission and vision statement, understanding the need to assertively define what words like "liberation," "justice," and "family" mean.

When Vivette was struggling with a challenging boss, her support circle helped her be

thoughtful (as opposed to impulsive), focus on her intentions, and think both about what she needed and what was in the best interests of the organization so she could maintain alignment with the mission and the people she was meant to serve. We have to work with each other to deepen our understanding of what living into our values on both a personal and collective level actually looks like. Again, this is an ongoing process of discernment, where we make mistakes and learn from them in a spirit of generosity that our relationships make possible.

The final aspect of accountability is our responsibility to act. Here again, our actions need to be collaboratively and collectively considered, grounded in strong relationship and values.
After years of co-facilitating anti-racism workshops, Tema and Michelle were hired to teach separate sections of a class on Diversity and Oppression at a local university. Working with the same curriculum, Michelle's (white) students constantly questioned her authority, accused her of pushing a race agenda, and complained to the administration. Tema's (white) students gave her such high evaluations that she received a Dean's Teaching award. These dissonant experiences, unfortunately common, elevated and reaffirmed a white professor while marginalizing a Black one, with both financial and career consequences. Although we wanted to continue teaching, Michelle knew she could and should not tolerate another semester of such toxic dynamics while Tema knew she could not

simply proceed after witnessing Michelle's experience. Strategizing together, we informed the Dean that in the future we would co-teach the course, splitting the salary. Although this strategy did not address all the dynamics of racial inequity in the classroom or the institution, we did build accountability to each other, the students, and our principles.

The action component of accountability requires both relationship and principles grounded in a strong vision of transformative justice. We have seen how (white) people and groups attempt acts of accountability in isolation from those they are attempting to be accountable to and/or reinforce power constructs with a shallow understanding of what it means to "help."

Accountability requires some level of authentic relationship, even with those who are physically distant. For example, efforts to provide solidarity and support to people and communities in New Orleans, Haiti, Palestine can be meaningful and authentic when we take the time and effort to build a network of relationships with affected people and communities while educating ourselves about the constructed power dynamics at play and the values and princi-ples guiding solidarity efforts.

We follow in the footsteps of Tecumseh (a Shaawanwaki leader) who instructed, even as he fought for independence for his people, that "everyone must treat with respect all things that are sacred to other people whether one comprehends them or not."

In our vision of a racially just world, we understand accountability as an ongoing and fluid process of building and sustaining authentic relationships across constructed divides of race, class, gender, geography. We collaborate in the project of decolonizing our hearts and minds, grounded in an understanding and analysis of the intricate weave of power dynamics that shape and socialize us. We acknowledge our essential interdependence as we collectively live into principles that help us act effectively and with compassion to build the solidarity required for "a different pie," for justice.

principles for taking action

Taking action for racial justice can be guided by these 7 principles:

1. Use organizing mind; focus on your circle of influence
2. Identify explicit goals
3. Speak to, serve, empower, engage those on the margins
4. Think and act collectively
5. Be accountable to people and to principles
6. Know yourself
7. Work on all three interdependent levels - personal, institutional, cultural

ORGANIZING MIND

This principle is grounded in the wisdom of experienced and effective community organizers. To use organizing mind means that we begin by looking around to see who is with us, who shares our desires and our vision. We then build relationships with those people. So, for example, if we find one other person to work with, then the two of us fine another 2 people, then the four of us find another 4 people and so on. Organizing mind is based on the idea of "each one reach one" in ways that build relationships, community, solidarity, and movements.

Using organizing mind helps us to focus on who and what is within our reach so we can build a larger group of people with whom to work and play and fight for social justice.
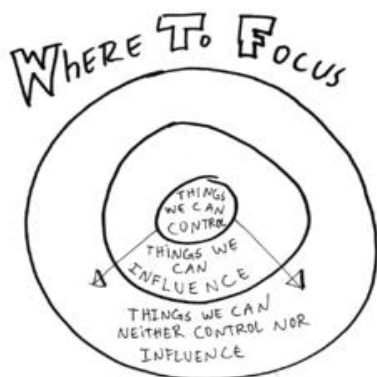
This principle is closely tied to the work of Stephen Covey (*The Seven Habits of Highly Effective People*, 1992), which is its turn based on the work of Viktor Frankl (*Man's Search for Meaning*, 2006). Covey speaks to the importance of focusing on our circle of concern, which helps us build our individual and collective power and effectiveness.

Artwork by Ricardo
Levins Morales

Frankl, a Jewish psychotherapist, was imprisoned in a series of concentration camps during WWII and spent much of his time observing the behavior of his fellow prisoners and the Nazi prison guards. He noticed how some prisoners were more "free" than their guards because of how they used the space between what happened to them and how they chose to respond. Frankl then defined "freedom" as that space between what happens to us and how we choose to respond.

The circle of concern includes the wide range of concerns that a person or

WHERE TO FOCUS

THINGS WE CAN CONTROL

THINGS WE CAN INFLUENCE

THINGS WE CAN NEITHER CONTROL NOR INFLUENCE

community has, including everything from a (public) health problem to the threat of war (what happens to us). The circle of influence includes those concerns that we can do something about (how we choose to respond). Proactively focusing on our circle of influence magnifies it; as a result our power and effectiveness build. Reactively focusing on concerns that are not within our circle of influence, on what's not working or on what others can or should be doing, makes us much less effective. It also leads us to blame and/or wait for others to change before we act, which leads to a sense of frustration and powerlessness.

The connection to organizing mind is that too often we focus on people who are too far away from us (our circle of concern) rather than on those who are closer who we haven't yet organized to work with us (our circle of influence). When we complain "we're preaching to the choir," our response is "yes, we need to start organizing the choir." When we complain about the apathy or disinterest of those we are trying to reach, this is often a sign we are too focused on who is not yet with us and we need to refocus on who is, even if it's only one or two other people.

EXPLICIT GOALS

We all know how easy it is to "talk the talk" – and the talk of racial justice is deeply compelling. This principle asks us to tie the talk of social justice to explicit goals so that people and communities have a clear sense of what social justice looks like up close and personal. When people in communities or institutions make a race equity commitment, they often have little to no idea of what that commitment means in terms of their role, their job, or their responsibility. Those leading the change must build a team that can help people identify what racial justice looks like in their sphere of influence, whether it is working for a policy goal to stop deportations or an internal

organizational goal to insure clear communication across language and cultural differences.

BUILD POWER ON THE MARGINS

This principle comes to us from the trans community and the writing/thinking of Dean Spade. Spade, a founder of the Sylvia Rivera Law Project, talks about how strong equity goals are best designed when they the build power and agency of those most on the margins. This principle recognizes that when we

"MOST TRANS FOLKS DON'T HAVE THE PRIVILEGES CAITLYN AND I NOW HAVE. IT IS THOSE TRANS FOLKS WE MUST CONTINUE TO LIFT UP, GET THEM ACCESS TO HEALTHCARE, JOBS, HOUSING, SAFE STREETS, SAFE SCHOOLS AND HOMES FOR OUR YOUNG PEOPLE. WE MUST LIFT UP THE STORIES OF THOSE MOST AT RISK, STATISTICALLY TRANS PEOPLE OF COLOR WHO ARE POOR AND WORKING CLASS."

-LAVERN COX ON CAITLYN JENNER

ALTERNET
photo by KOMUnews

frame goals and strategies in ways that benefit those on the margins, we're framing goals and strategies that benefit all of us, directly and indirectly. One example is health benefits; when we fought (or fight) for health coverage for domestic partners, that goal and the strategy to reach it still leaves unpartnered, trans, queer, single, unemployed, those in other than traditional relationships and a large range of poor people vulnerable. Crafting and fighting for health care that covers all of us achieves more equity and builds a larger caring community.

THINK AND ACT COLLECTIVELY AND COLLABORATIVELY

Artwork by Ricardo Levins Morales

We live in a culture enraptured by the idea of the single hero riding in on a white horse (or a inter-galactic spaceship) to save the day. We are all of us raised by institutions (schools, the media, religious institutions) that reinforce the idea of individual achievement and heroism. The reality is that our history and particularly the history of the arc of social justice is a history of movements. This principle is based on the idea that we save and are saved by each other.

By design, the dominant culture insures that we have a very weak collective impulse; the collective impulse that people and communities held originally (Indigenous nations and cultures) or brought with them from other countries and cultures has been systematically erased in the service of racism. This means that we have to teach each other and ourselves to collaborate and act collectively. We can look for guidance to those people and communities whose resilience has preserved that impulse.

Acting collaboratively and collectively means that we build strong and authentic relationships that enable us to act in concert with each other from a place of wisdom collaboratively and collectively gathered. It also means that we learn from our mistakes rather than pretend we never make them.

ACCOUNTABILITY

A central principle of every social justice movement is the power of building relationships in the service of community.

In working for racial justice, we are asked to disrupt the traditional models that assume formally educated white people are better equipped to lead and/or address problems, particularly in communities where they have few authentic relationships.

Accountability is in essence a form of solidarity, one that acknowledges the deep conditioning of all of us into a racist construct that places white at the top while systematically devaluing people and communities of color. In this culture, we are taught to hoard power, win at all costs, see "other" as threat, and live in increased anxiety about losing our share of the so-called pie. As a result, we are separated not just from each other but from ourselves. Accountability becomes a way to reconnect through the power of authentic relationship across these false yet powerful divides.

Accountability is also a form of discernment around how to live into shared values or principles. Principles help us focus beyond our own socialized confusions. Social justice values or principles are collectively created, grounded in the generational wisdom of elders, what we have learned from history, our experience, our understanding of the Creator and/or environment, and our desires for liberation.

Another way of saying this is that if we are just accountable to people, we can get in trouble if the people we're accountable to are acting out of confusion; this is where our principles help keep us grounded. If we are accountable only to principles, we tend to lose sight of the people that we are in relationship with, so our relationships can help us understand the nuance and complexity of honoring our principles.

Artwork by Ricardo Levins Morales

KNOW YOURSELF

Taking action for racial justice requires a level of self-awareness that allows us to be clear about what we are called to do, what we know how to do, and where we need to develop. Another way of thinking about this is to know our strengths, our weaknesses, our opportunities for growth, and our challenges. Knowing ourselves means that we can show up more appropriately and effectively in whatever the work is, avoid taking on tasks we are not equipped to do well, ask for help when needed, and admit when we don't know what we're doing or claim our skills gracefully when we do. White supremacy and racism affects all of us; we internalize cultural messages about our worth or lack of worth and often act on those without realizing it. We also tend to reproduce dominant culture habits of leadership and power hoarding, individualism, and either/or thinking. We may be dealing with severe trauma related to oppression. We may be addicted to a culture of critique, where all we know to do is point out what is not working or how others need to change.

Quelques ressources pour soutenir la lutte au racisme

Doing our personal work so that we can show up for racial justice is, ironically, a collective practice. We need to support each other as we work to build on our amazing strengths – our power, our commitment, our kindness, our empathy, our bravery, our keen intelligence, our sense of humor, our ability to connect the dots, our creativity, our critical thinking, our ability to take risks and make mistakes. We also need to support each other as we work to address the effects of trauma and the dis-ease associated with white supremacy and racism. We do this by calling each other in rather than out. We do this by holding a number of contradicitons, including that we are both very different as a result of our life experience and we are also interdependent as a growing community seeking and working for justice. We do this by taking responsibility for ourselves and how we show up to facilitate movement building.

WORK ON ALL THREE LEVELS

Racism shows up on three levels: personal/interpersonal, institutional, and cultural. This means that liberation shows up on all three as well. Working for racial justice means we need to work on each of the three levels. If our organization or community offers expertise and skills in two of the three, we can intentionally partner with organizations and communities working on the other. For example, an organizing initiative focused on teachers in a mid-size southern city is offering yoga classes for their members, led by yoga teachers committed to tying their practice to the vision of building a strong public education for all.

We must avoid being so focused on one aspect of liberation that we ignore or even disdain the others. We are all familiar with the individual committed to fighting for justice in the world while sacrificing relationships with friends or family or, in some cases, engaging in violence towards family members as a release for unexamined feelings. We are too familiar with social justice organizations that exploit the people doing the work of the organization. Similarly, we also know individuals who spend so much time engaged in personal reflection that they become lost to the movement and organizations who focus on personal work without tying that work to movement building.

An example of work on all three levels is an emerging national network of racial justice activism. The network is grounding leadership in a practice called somatics, which is designed to support transformational change rooted in the belief that we benefit from understanding how trauma impacts us. The work of understanding our own personal relationship to trauma is done as a collective practice in the service of developing our individual and collective capacity to facilitate the day-to-day work of movement building.

Strong racial justice goals and strategies are based on the principles outlined above, lead and contribute to movement-building (and are based in movement-building values), and support people and communities in meeting urgent needs.

Artwork by Ricardo Levins Morales

race equity tool

adapted from Center for Social Inclusion
www.centerforsocialinclusion.org

You can use this tool to determine goals and/or to analyze the implications of a key decision related to a goal.

Step 1:
Identify key outcomes (content).
What is the desired community (programmatic or organizational) outcome? Be as specific as possible (making the goal measurable at all levels of the community or organization will help you be specific).
How do these outcomes produce equity or racial justice? How do you know?

Step 2:
Involve stakeholders.
How do you involve community members and key stakeholders (those most affected; those living at the margins) in informing or making the goal/decision (i.e. how do you build accountability)?
What information do they have? What information do they need?
What does the data, including conversations with members and stakeholders, tell about the root cause(s) of inequity related to this goal or decision?

Step 3:
Advance opportunity. Minimize harm. (process)
How will you proceed (circle of influence; organizing mind)? What strategies will you use and why (what are underlying values driving your strategies)?
How does your approach build/serve/empower the margins?
What are unspoken assumptions that need to be surfaced?
What other organizations or institutions can be engaged (in the interests of accountability)?

Step 4:
Determine benefit and burden.
How will the approach increase and/or decrease racial justice? Be as specific as possible.
What are potential unintended consequences/outcomes?
How will you address these unintended consequences/outcomes?

Step 5:
Evaluate. Reflect. Raise racial awareness.
How will you evaluate your decision?
Who will you involve in the evaluation?
What is the role of stakeholders in
evaluating and reflecting?
How will you raise racial awareness with
this goal or decision?

Artwork by Rini Templeton

Step 6:
Report. Revise.
Who will you report to and/or share your experience and learning with?
What steps will you take to revise based on what you've learned?

a [very partial] resource list

BOOKS

Black Lives Matter Nashville has published a reading list of books "that have been helpful for us while we conceptualize and navigate this movement." You can find the list on their website at

https://blacklivesmatternashville.wordpress.com/2015/07/09/blacklivesmatter-a-biography-for-the-revolution/

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Made a Difference

POWER

Connection

LOVE

"This is a magnificent thing, to bring these particular people together. This is love."

Now we've got to get this thing right. What is needed is a realization that power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice and justice at its best is power correcting everything that stands against love. And this is what we must see as we move on.

Martin Luther King, Jr.

Artwork by Michelle Johnson

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WEBSITES

Visit our website at www.dismantlingracism.org for links to additional resources and other movement building organizations.

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Anti-Racist Organizational Change: Resources & Tools for Nonprofits
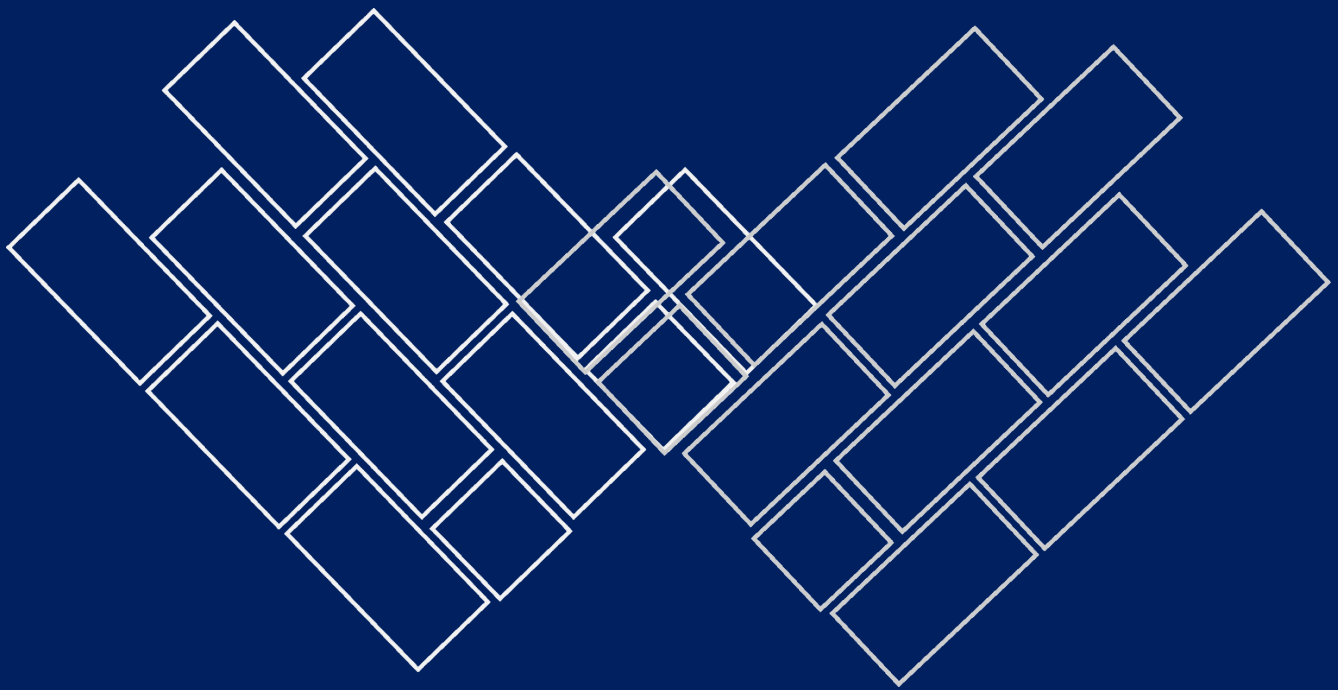
CommunityWise Resource Centre
Calgary, Alberta | Treaty 7 Territory |2017

CommunityWise Resource Centre is located in the traditional territories of the Blackfoot and the people of the Treaty 7 region in Southern Alberta, which includes the Siksika, the Piikuni, the Kainai, the Tsuu T'ina and the Stoney Nakoda First Nations. The City of Calgary is also home to Métis Nation of Alberta, Region III. We acknowledge First Nations and traditional territories because the purpose of CommunityWise is about sharing space and because it's one way to locate ourselves in the process of healing from colonial violence. We understand that colonialism is rooted in white supremacy and we aim to make CommunityWise more accessible for Indigenous peoples.

CommunityWise is a nonprofit centre that provides affordable office and community space. We provide backbone infrastructure (for example, shared internet access and office equipment) and collaborative capacity-building and programming supports to nonprofit member organizations. We support around 80 small and grassroots organizations whose work spans a diverse spectrum of social, environmental, and cultural issues.

Contents

Introduction

Many nonprofit organizations talk about the importance of diversity, inclusion, and equity, but many find it difficult to truly integrate these concepts into their work and how they operate.

In March 2016, CommunityWise Resource Centre started a process of Anti-Racist Organizational Change (AROC). With AROC, we have been using **anti-racism** as an approach to strengthen our commitment to diversity, inclusion, and equity.

In this resource, we share the story of how the AROC process unfolded.

Why This Resource?

The purpose of this resource booklet is to:

- Tell the story of how our **anti-racist organizational change** project started

- Share some of the resources we've found and developed along the way.

- Provide guidance on how other nonprofits can start their own process.

There are many ways to bring about organizational change, and this guide does not cover all of them. Addressing organizational racism and creating **racial equity** is on-going work, and it never really ends.

We have included some of the key lessons we learned from the first 18 months of this project. We have shared ideas, group activities, sample documents, frameworks, policy tools and other resources.

We hope these resources are helpful to you as you explore what AROC means for your organization.

In an ideal world, you have rigorous data that is separated by race to inform your entry into this work.

But in reality, what we see is often more informal.

I wouldn't call it data; I would call it evidence.

- AROC Project Coordinator

Before Change Starts

Data and Evidence

In an ideal world, you have rigorous data that is separated by race to inform your entry into this work.

But in reality, what we see is often more informal.

I wouldn't call it data;
I would call it evidence.

- AROC Project Coordinator

Unlike incidents of hate speech or bigotry, racial inequity in organizations can be hard to see and measure.

The first piece of evidence CommunityWise found was related to the organization's collaborative framework. After bringing people together to collaborate, we found evidence during the evaluation that certain groups did not participate as often or in the same ways. This tended to happen along racial lines; there was an indication of difference.

The second piece was Master's thesis research by a staff member about the geography of the building and sharing space across difference. That was where racial inequity became very apparent. We weren't looking for differences along **race**, but that was where they emerged.

Just as these pieces of evidence surfaced, one of our member organizations faced allegations of organizational racism. In response, their Executive Director and Board of Directors resigned. This was the spark that encouraged us to do this work in a more deliberate way.

At this point, we started to gather data that showed **organizational racism** is a documented problem across the nonprofit sector in Canada, not just our local context.

The words **diversity**, **inclusion** and **equity** show up in CommunityWise's vision, mission and values. It was

clear to us, however, that we were missing a framework that specifically addressed race.

It was a combination of "Yes, there's a problem," and "These things are really critical to our mission, so we have to do something about it."

For-profit organizations might find the same evidence and not act on it. But for us this is about our bottom line - we are working with marginalized populations and social justice groups, and this is our priority.

Building Support

Because of that organizational commitment, equity - that word specifically - is a very high

Board Diversity by Ethnic Origin/Visible Minority Status
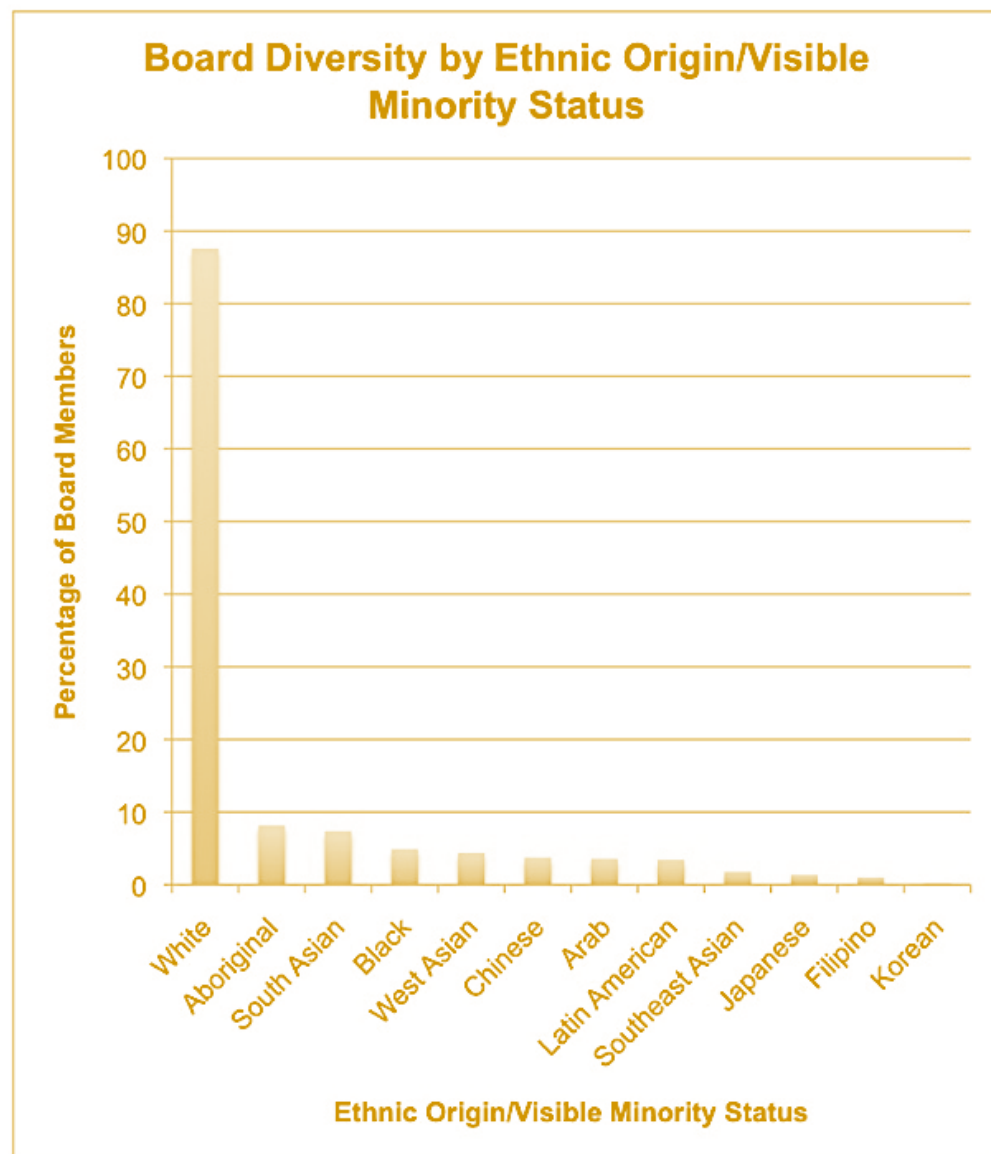
Source: A Call to Action: Diversity on Canadian Not-For-Profit Boards, Schulich School of Business, 2009.

priority.

The CommunityWise board used the Western States Center's 'Assessing Organizational Racism' tool to understand this in the context of our own organization. This self-assessment, along with the other evidence, provided the nudge for us to decide that equity would be our long-term strategic focus.

Taking an anti-racism approach to creating equity was a staff-driven initiative, in response to the members and community. While our board is supportive of our staff, it takes ongoing training, reporting and reflection to be on the same page and keep learning together.

Resourcing the Work

Equity work needs to be adequately resourced, especially in non-profits, where staff already have too much to do.

We applied for and received funding from the Alberta Human Rights Education and Multiculturalism Fund (AHREMF) to resource a new staff position to coordinate the AROC project. This was essential in moving the work forward.

We are also working with a developmental evaluator who has created a model to fit with our process.

Funding & Language

We've talked about whether language around anti-racism divides people and keeps people out, or is inclusive. We made an intentional decision throughout this process to use language that specifically names anti-racism work.
We want to be able to talk about the work we are doing, but it is a risk.

This language can be threatening to some funders. The word equity is more palatable and there's a connection between anti-racism and equity. While we try to make that link as clear as possible, we also feel that it is important for people - including funders - to be challenged.

Funding Challenges

Organizational change is long-term work, and it is internal work. It's different from programming and it can be difficult to measure progress. There's no end point, especially with anti-racism work. It's constant, ongoing. This can be hard to explain to funders.

Working equitably means having the capacity for appropriate structures, instead of one-size-fits-all solutions. As a result, everyone's job expands to meet the needs of our membership in different ways.

Who is going to fund that type of work? Funding is an additional challenge, because funders see these needs as falling under core operations. It is hard to find funding for staffing and administration,

instead of more 'fundable' short term projects with start and end dates.

Another challenge is finding funding to compensate the people who will be offering time and energy to guide the project (in our case, the AROC Advisory Group).

We had a private donation which set the precedent. We then found a good fit with a funder who understood the project in the context of adult education. Having already put the Advisory Group into practice made the compensation expense more legitimate when we applied for funding.

Organizational Readiness

There are many reasons why CommunityWise was ready to take on AROC. For example:

- The words "equity", "inclusion", and "diversity" were already part of our mission, vision, and values

- Our organizational structure was non-hierarchical and our decision-making consensus-based;

- Reflection and evaluation were key organizational practices;

- Efforts had been made to diversify our board and staff and incorporate anti-oppressive practices into our work together.

These factors helped AROC along at CommunityWise, but they aren't necessary for it to happen. Every organization will have a different starting place, which will inform what their AROC process looks like and what their entry points will be.

We are changing as we move through the process.

It's not like we do all these things and then we change; it's all happening along the way. Means and ends, process and goals blend into one - it's important to recognize that."

- AROC Project Coordinator

Emergent Processes

We decided to approach our anti-racist organizational change project as an **emergent process**. There was a lot we needed to learn and a lot of people we needed to listen to. Because of this, our end result was not predictable when we started.

Unpredictable

The big thing to know about emergent processes is that they can be really uncomfortable.

You don't know exactly how an emergent process will unfold. You also don't know the specific outcomes that will help move anti-racism forward. When a process is emergent, expectations and outcomes change along the way. This can lead to disappointment.
It's not traditional project management. It's not like there's a Gantt chart with milestones on it. Things flows in unpredictable ways.

convergence   divergence   convergence   divergence   convergence   divergence
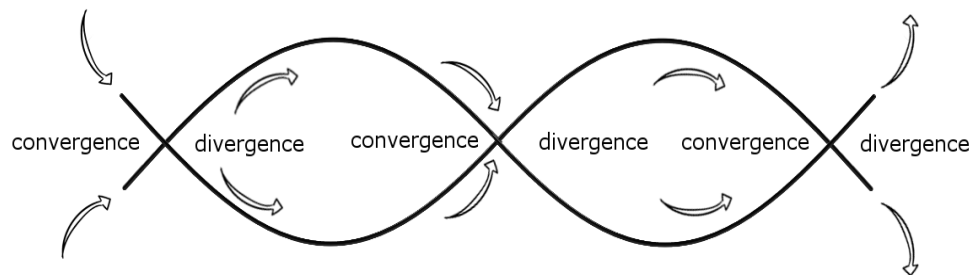
Divergent / Convergent

An emergent process follows a pattern of divergent and convergent phases.

The divergent phase is where we discover insight into a problem, and define the area to focus on. The convergent phase is when we come together to work on potential solutions.

Process and People

Any anti-racism process needs to centre and be led by those most impacted by **racism**— **racialized** and Indigenous folks. And any organizational change process needs to involve all the people who are necessarily part of the change— those who make it happen and are impacted by it. For CommunityWise, this includes our staff, board, members, and the broader community.

A strong process involves a lot of learning, inquiry, and exploration. At a certain point, it became obvious that we had specific things to work on, and then we started converging and making that work happen. Emergent processes require a developmental evaluation approach and tools. These can include observation by an external evaluator, surveys, and reflection exercises that allow for continuous feedback and learning. An openness to evaluating both successes and failures, and a commitment to applying 'lessons learned' are essential to building accountability into the change process.

Organizational change doesn't always follow an emergent model, but it was a good fit for us. We are member-driven and have a lot of community members we needed to listen to and learn from.

Relevant Goals

We knew we wanted to make some changes to our internal systems and structures. We only had 18 months of funding, so we wanted to focus on what we could feasibly do in that amount of time that would have the biggest impact. We also wanted input from the Advisory and Working Groups on what would be most important to work on.

We asked ourselves, "What can we actually do, at this moment in time, with the resources we currently have, in order to set reasonable and relevant goals for ourselves?" Changes are reversible. We need to recognize that.

Organizations go through different phases of their evolutions, and different change is needed at different times. Through our process, we decided that human resources, hiring and governance were good places to start.

We know that for any organizational change to happen, work must take place at all or many levels of the organization to be effective.

The Onion

We found the Onion Model of organizational development helpful for visualizing the different levels of an organization.
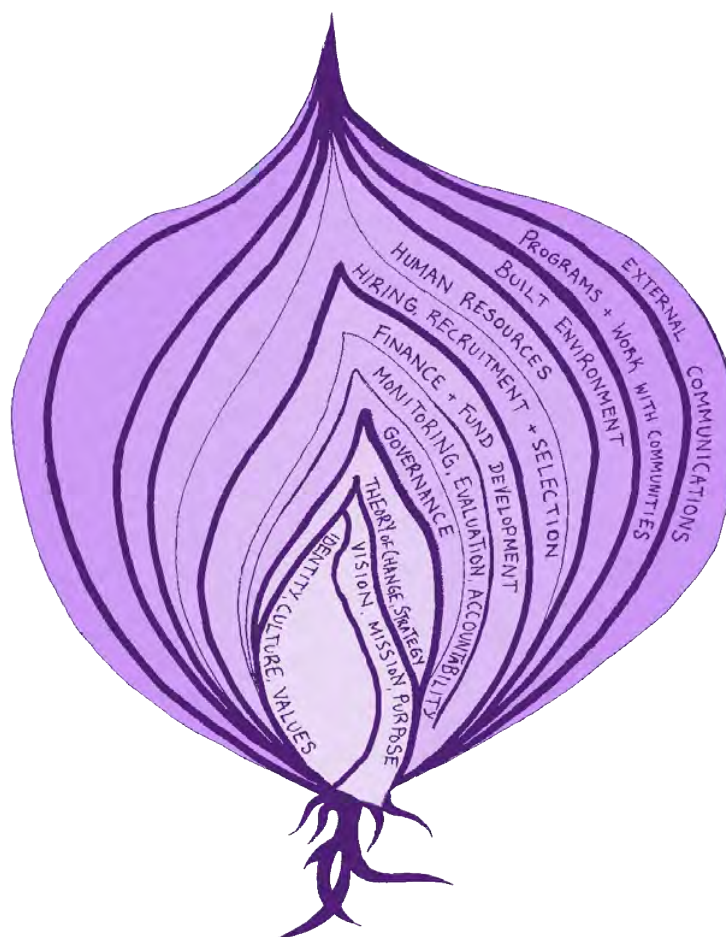
This onion model is from [INTRAC](#), the International NGO Training and Research Centre and has been adapted for AROC. In the 'organization as an onion' model, different areas of an organization are pictured as different layers of the onion.

Starting with a model from the International NGO Training and Research Centre, we have broken the layers down even further into these dimensions (from inner to outer onion layers):

- Identity, culture, values

- Vision, mission, purpose

- Theory of change and strategy

- Governance, board, bylaws

- Monitoring, evaluation and accountability

- Finance and fund development

- Hiring, recruitment and selection

- Human resources (orientation, working conditions, complaints, management, internal communications, training, etc.)

- The built environment (design, use, maintenance, etc.)

- Programs and work with communities

- External communications

We felt these were the layers that made sense to look at for our organization; you may choose to use slightly different layers.

Some of these dimensions are more at the core of the onion, and some are more on the surface - they aren't always in the same order.

The important point is that work needs to be done at all levels for organizational change to happen. You can't just work on the surface and expect to integrate anti-racism as part of your organizational culture or values.

We used this model to develop our ideas inventory activity, which can be found in this document in the section on 'Priorities for Change'.

Meaningful change that prioritizes the voices of those most impacted by racism is far-reaching and vital.

- AROC Advisory Member

Engaging Community

The first step in our emergent process was to build a strong process of learning with community. This helped us to better understand the problem of organizational racism.

Working Group

We knew we needed a group of people to work on this, and that they should be part of our community. Early on, we thought it would primarily be the Board of Directors, because we knew that the change had to happen at the top level of governance in the organization, the people with the most power.

Although the entire board supported the focus on equity, only a third of the board was ready to take an anti-racism approach and engage in this way. Since the board wasn't ready to lead the process, we needed to expand it.

Then we said, "Let's go to the broader community." Later on, we said, "Let's go even further, to include as many people as we can, because this is becoming more about the non-profit sector and less about one organization."

There are pros and cons to this approach, which means we have to constantly ensure we are engaging our membership and immediate community directly, as well as our Board of Directors.

There has been a big training component to the working group. We needed to ensure that we had a basic shared understanding and framework of what we mean by anti-racism. Training was not a one-time thing. For example, we held four Working Group training sessions with three different external trainers over the course of the year.

We also included anti-racism training elements in all our

working group meetings. This included discussing issues in the broader context, like the controversy surrounding the use of the word "Islamophobia" by the Federal government, or the political climate in the US after the 2016 presidential election.

We have taken a **popular education** approach to our meetings and our time together, really drawing on the knowledge of the people in the room.

We met about once a month, sometimes every other month. This needed to flow with the emergent process. We didn't give term limits. We asked people to come when they could and participate as they could. The sign that it was working for everyone was that we consistently had about 15-20 people attending each meeting, which is amazing for this kind of process. We were expecting about half as many.

Communication

When you set out to listen to the community there are many voices and it can be hard to listen to everyone and even harder to follow up on what you hear.

The following resource documents (Working Group Terms of Reference and Advisory Group FAQs) were

Simplified Community Engagement Diagram

used to communicate the project with existing and potential participants and anyone who was interested in the project.

At two points, the coordinator sent these documents out in the e-newsletter, through social media networks and to a long list of local nonprofit organizations.

When a potential working group or advisory committee member contacted us about joining, the coordinator sent them more info and connected them with a volunteer participant to have an in-depth phone conversation to answer questions and get them caught up on the project so far.

Outreach

Our outreach relied very much on face to face conversations inviting specific people in the building, introducing the topic by talking about the anti-racism discussion series, and inviting individuals through Facebook who we knew were interested in the issue.

To start, we shared an open invitation to a series of three free anti-racism discussions facilitated by professional anti-racism trainers. We hoped the specific, yet open-ended, structure of three consecutive

events would provide a way for people to self-select into the process. This gave participants the option to come to one, two or all three, and to start co-creating the process during these meetings.

This was more accessible than if we asked people to commit to a working group right away. It provided a way for us to articulate and promote the project, even though things were very undefined at that point. We also created a poster to share around the CommunityWise building and on Facebook and our email newsletter.

Racial Caucusing

Caucusing is when people self-select into a group based on shared identity and experience. Racial identity caucusing creates a foundation on which racialized and Indigenous people and white people can work together towards equity and organizational change.

Racial caucusing can make people very uncomfortable, but it is part of our process because really good things can come out of that uncomfortable space.

Racial caucusing ended up being a challenge for white-passing racialized folks and

Métis folks. It raised questions around how we experience **racism** and racialization, and how people do or don't align themselves with racial categories.

We came up with guidelines that responded to these tensions (see Advisory Group FAQ).

"As facilitator, it is my job to make sure we are uncomfortable, but not so uncomfortable that it compromises our process."

- AROC Project Coordinator

Advisory Group

Initially we did not have an Advisory Group as part of the working group structure, but it became apparent when we first caucused that we needed racialized and Indigenous leadership and guidance in this process.

The Advisory Group was led by the Project Coordinator and drawn from members of the Working Group who identify as racialized or Indigenous. The Advisory Group was created to centre the voices of people most affected by organizational racism. Our Advisory Group became a space to talk about internalized racism.

It was a space for expressing anger, for laughter and for healing. That emotional labour was a big part of the work we did together. This may be obvious in hindsight, but it was an unexpected outcome at the time.

Compensation

It is critically important to compensate the people whose lived experiences are informing the process, as the nonprofit sector consistently fails to acknowledge the unpaid labour the sector relies on.

We came up with a compensation strategy gradually. We worked out a way to share resources - financial resources and space - to compensate for people's time.

For attending meetings, we provided members of the racialized Advisory Group with compensation consistent with a living wage.

We also invited people to speak on behalf of the project at events and be paid for that, even if the event didn't pay. The purpose of this was not to offload the work, but to share opportunities so that paid non-profit staff are not the only ones at the centre of local anti-racism discussions.

Challenges

Defining the working group and the criteria for participants was a challenge in the emergent process. We had to find a balance between including people who have power to implement change, and people who are most impacted by and knowledgeable about racism.

Inviting people with power on boards and in management to the same space with people who are oppressed by that power can be harmful. This dynamic caused tension and conflict in our early working group meetings. We shifted to prioritize the people who are most impacted, with less power.

There's always the question - were we able to reach out beyond existing circles? All our meetings were held in the same place; we didn't go to specific communities and hold meetings there. We didn't have translation services. We are always working to improve outreach and accessibility, and developing strategies for this as we go.

Adaptable Resource: Working Group Terms of Reference

Note: You can find our original Working Group Terms of Reference in the Appendix; this is a sample that you are free to edit and adapt.

Why Anti-Racist Organizational Change?

There is a well-documented lack of diversity in Canada's non-profit sector, at both board and staff levels. We seek to strengthen our commitment to equity, diversity and inclusion by addressing the structural roots of this disparity within our own policies and providing support to other nonprofits interested in doing the same. Anti-racism is our entry point, as it is difficult to effectively address all forms of discrimination at once. The goal of the project is to create an Equity Framework that will inform our policies and serve as a resource for other nonprofits interested in anti-racist organizational change.

Defining the Working Group

The purpose of the Anti-Racist Organizational Change (AROC Working Group is to unlearn racism while facilitating organizational change together. Organizational change is about reviewing and modifying management structures and procedures. For example, making changes to policy, hiring practices and governance.

Anti-racist organizational change is about making those changes in a way that intentionally addresses **structural racism** and creates greater diversity, inclusion, and equity. The Working Group will work collaboratively to identify challenges and opportunities, design recommendations for organizational change (e.g., policies), and assist with dissemination of deliverables.

Who will be involved?

The AROC project is rooted in a consultative process that seeks to centre the voices of those most impacted by institutional and organizational racism within Calgary's non-profit sector, while providing opportunities for all interested members of the community

to participate and be informed. The process will be an emergent one that reflects and responds to the needs of the community.

A broad Working Group will be convened to collaboratively develop a process for anti-racist organizational change that involves the staff, board and community of CommunityWise.

Members of the Working Group who identify as racialized or Indigenous (First Nations, Metis, or Inuit) may volunteer to be part of the Advisory Group.

The Advisory Group will provide guidance on AROC (e.g., prioritizing opportunities for change) to the Working Group.

Criteria

- Agree to work within the project's established anti-racist framework.
- Comply with anti-oppressive, accountable spaces guidelines and code of conduct
- Have a willingness for critical self-reflection.

Application Process

Send an email to equity@communitywise.net to express your interest in the Working Group.

Adaptable Resource: Advisory Group FAQ

Facilitator Note: This is a sample. The full text of the original Advisory Group FAQ is available in the Appendix.

What does "racialized" mean?

We are working with the definition of racialization provided by the Ontario Human Rights Commission:

The Commission has explained "race" as socially constructed differences among people based on characteristics such as accent or manner of speech, name, clothing, diet, beliefs and practices, leisure preferences, places of origin and so forth. The process of social construction of race is called racialization: "the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life."

Recognizing that race is a social construct, the Commission describes people as "racialized person" or "racialized group" instead of the more outdated and inaccurate terms "racial minority," "visible minority," "person of colour" or "non-White".

Why are "Indigenous" peoples explicitly included in the Advisory Group?

The term "racialized" does not appropriately account for Canada's specific history and context of systemic racism against Indigenous communities. By explicitly including Indigenous voices in the Advisory Group, the AROC project acknowledges their experience of racism, one that is often unacknowledged and thus erased.

The term "Indigenous" includes those that identify as First Nations, Métis, or Inuit. The term also acknowledges their international legal rights under the UN Declaration on the Rights of Indigenous Peoples.

Are white-passing individuals welcome in the Advisory Group?

Yes, individuals that self-identify as racialized or Indigenous but "pass" as white or non-racialized are welcome in the Advisory Group.
While racialization based on skin tone must be considered in the AROC process, focusing on this alone would obscure the different ways different groups experience racism. The Advisory Group will discuss these differences while also acknowledging that differences in power and privilege also exist within the group.

Is it racist to separate racialized and Indigenous members of the Working Group from the rest of the group?

No. Anti-racism acknowledges that our experiences do not occur in a neutral context. Those who identify as racialized or Indigenous experience the world differently than those who do not. Separating into groups based on this distinction—a process called "racial caucusing"—is a strategy that allows people to talk about shared experiences.

The strategy is not designed to create division but to make the whole group more effective, as described in this paper by Crossroads:

"When the two groups come back together as a team they are better able to understand, confront, and dismantle racism within the team itself and within the institutional setting that it is working."

Resource: Consensus Guidelines

Note: This is a short sample of the full Consensus Guidelines in the Appendix.

Consensus

Consensus is a process for group decision-making. It is a method by which an entire group of people can come to an agreement. The input and ideas of all participants are gathered and synthesized to arrive at a final decision acceptable to all. Through consensus, we are not only working to achieve better solutions, but also to promote the growth of community and trust.

Consensus Decision-Making

In simple terms, consensus refers to agreement on some decision by all members of a group, rather than a majority or a select group of representatives. The consensus process is what a group goes through to reach this agreement.

Consensus is based on the belief that each person has some part of the truth and that no one has all of it (no matter how tempting it is to believe that we ourselves really know best!) It is also based on a respect for all persons involved in the decision being considered.

Consensus Process

Advance notice of decisions – Whenever possible, members of the Working Group will be informed ahead of time that decision(s) will be made at the next meeting.

Proposal – During the meeting, a proposal can be put forth by anyone regarding a particular decision.

Priorities for Change

Evaluation & Accountability

Vision, Mission, Purpose

Identity, Culture, Values

Governance

Human Resources

Hiring

Built Environment

External Communications

Finance & Fund Development

Theory of Change & Strategy

Programs & Work with Communities

Priorities for Change

Choosing Priorities

Every organization must identify their own key areas where change needs to happen first. The following activity can help you create an inventory of ideas and priorities for your organization.

This activity is designed to be completed with the Working and Advisory Groups, and is divided into two parts. The first part is about generating ideas for many areas of the organization. The second part is about deciding which ideas should move forward in a specific timeframe, and prioritizing those.

Completing this activity marked the beginning of a convergent phase in our emergent process.

Based on the recommendations and priorities of the Working and Advisory Groups, as well as our own needs, we started by creating a new hiring policy. We used the input from the inventory to create our first draft, then continued to update and revise it when we actually put it into use.

There are lots of opportunities and places to start working on anti-racist organizational change. We found that we needed to start from a board and staff level. Our vision and mission were already equity-focused and anti-racist, but as an organization we weren't living up to the vision and mission.

The next step for us was to focus on people and systems, and then look at external pieces.

Inventory Activity - Part 1

This activity was developed by CommunityWise.

1. With the working group, hang up 11 flip chart pages, each labelled with one of these key areas of the organization.

Key Areas for Change

- Vision, mission, purpose
- Identity, culture, values
- Theory of change and strategy
- Governance (Board of Directors, bylaws, skills matrix...)
- Evaluation and accountability
- Finance and fund development
- Hiring (recruitment and selection)
- Human resources (training, working conditions, complaints, management...)
- Built environment (design, use, maintenance, etc.)
- Programs and work with communities
- External communications

2. Draw a large circle on each page. Inside the circle is within the organization's control. Outside the circle is outside of an organization's control. Label the inside and outside of the circle.

3. Give participants time to reflect individually on opportunities and challenges relating to anti-racist organizational change at your nonprofit.

4. Ask participants to write their ideas for "opportunities" on green post-its and "challenges" on pink post-its, and stick them either inside or outside the circle.

Note: Capturing challenges as well as opportunities can help keep things moving and get more ideas on paper. Some challenges listed can be reframed as opportunities.

Inventory Activity – Part 2

1. After listing opportunities and challenges on the 11 large flipchart pages, split the team into smaller groups.

2. Give each group one or two flipchart pages.

3. Ask groups to find and rank the ideas that could have the most impact AND that can be carried out in a specific period. For the early stage of our project, we asked about what could happen in a six-month period.

4. Put all of this information into an inventory. We started with a big spreadsheet, but this information can take many forms.

Use this inventory to guide your work moving forward. It is important to test potential solutions within the context of your own organization and continue the process of learning. None of the inventory ideas can be taken from the list and used as-is.

Example: Ideas Inventory

All of these ideas came from members of our Working Group completing the Inventory Activity. This list will look different for each organization, based on your unique needs, context and capacity.

Note: It's important to remember that immediate, surface-level changes are not enough on their own. Deep organizational change takes time.

Vision, Mission, Purpose

Highlight equity and name anti-racism. Make it part of your mission. Align the organization's structure with an anti-oppressive framework.

Identity, Culture, and Values

Don't view your organization as a 'raceless' place. Make sure there are racialized people in leadership and influencing organizational culture and values. Recognize that innovation comes from diversity and inclusivity.

Theory of Change and Strategy

Involve clients and community in developing strategy tools, techniques and templates so that their needs are reflected.

Governance, Policy, and Evaluation

Create explicit anti-racist/anti-oppressive frameworks and policies.

Have an accountability process for board members. For example, all board member must do 2 trainings around anti-racism and report back to the board for discussion. This can be designed differently for different board members.

Monitoring, Evaluation, and Accountability

Include anti-racism as an outcome in your organization's logic model. State a clear process for response if the outcome is not met. The outcome and evaluation approach should be developed by racialized people in the organization.

Look at accountability through the lens of relationship, rather than money or title.

Human Resources

Validate lived experience and proven skills, instead of always requiring a post-secondary degree or certificate. Offer a mentorship role to mentor a person who is a good fit but does not have formal training in an area. Embed flexible arrangements in job descriptions and in positions.

Make sure hiring committees have racialized members and perspectives. If there are not enough racialized staff to do this, get people from the board or other non-profits. Define a list of skills applicants need and objectively rate each person based on those skills rather than the feeling you get from them. Keep in mind different communication styles, areas of expertise, and ways of ordering experience in your decision-making.

Built Environment

Create event/office spaces that are physically accessible to all people. Build in amenities to accommodate religious requirements (for example foot washing, space to pray).

Locate organizations in the communities they serve. Make admin support hours of operation more in line with racialized and grassroots community uses (weekends, evenings). Provide bus tickets, transport subsidies.

Communications

Don't have all white faces in promotions. Ensure any visuals reflect diverse folks or those you are looking to attract.

Provide more options than just online communications. Conduct outreach in different community spaces to reach racialized people. Provide translation services.

Fund Development

Incorporate anti-racism work into your yearly budget. Outreach to engage funders in the work that is happening.

Generosity comes from all classes (not just the wealthy); reach out to the community for funding as well. Build on community relationships to access funding outside of traditional structures.

Programs and Work with Communities

Create policies of de-escalation and alternatives to calling in the police.

Develop programs in collaboration with the end users.

Through AROC I came to realize how much work and dedication is required to create equitable policies.

This is work most people shy away from – myself included - in the hopes that someone else will do it.

- CommunityWise Practicum Student

Board and Policies

Organizational change needs to involve all parts of the organization: staff, board, and the communities the organization serves.

It is also about examining and creating changes in the fundamental structures of an organization, including how it is governed and the policies it has in place.

This section outlines what anti-racist organizational change looked like in terms of boards and policy.

On-going Training

Anti-racism is at the core of creating organizational equity. Using anti-racism as an approach to equity requires ongoing learning and education, even for those who are very familiar with this work.

Because of the AROC process, the staff and board at CommunityWise now incorporate anti-racism training regularly, at most board meetings and at all board retreats. Members of the staff and board are also active in the Working and Advisory Groups.

Most members of the staff and board receive regular doses of anti-racism training throughout the process, rather than just one big training. This seems to be very effective in creating gradual changes in organizational identity and culture. Sustainable, ongoing changes are needed to support anti-racist organizational change over the long term.

Policy Review

Our governance committee took an inventory of all the organization's existing policies and assessed each one to see how equitable they really were.

Wherever applicable, we used the checklists found in *Dancing on Live Embers* by Tina Lopes to guide this audit. Where a relevant checklist was not available, we used the *Racial Equity Impact Assessment* from Race Forward.

Resource: Checklist for Racial Equity

Created by Tina Lopes for Dancing on Live Embers; shared with permission. The example below is a short excerpt of a longer tool, which can be found in the Appendix.

Tick the square that best corresponds with where your organization is on each item.

Checklist for Racial Equity

Employment Systems	Yes	No	Working On It
Outreach for hiring is broad and includes a variety of strategies			
Job calls make clear the organization's desire for candidates from equity seeking groups, including racialized and Aboriginal groups			
Job calls are specific and ask only for qualifications and experience that are necessary to do the job			
Job qualifications acknowledge the value of experience in working with racialized communities, knowledge of anti-racism work, the ability to work within racially diverse teams, and the capacity to work in languages other than English			
Staff on selection panels understand how to identify and challenge racial and cultural factors affecting selection			

Checklist for Racial Equity

Employment Systems	Yes	No	Working On It
The full range of expertise of racialized and Aboriginal candidates and staff is recognized, and is not limited to their connections to their communities			
Management works effectively with the union(s) on anti-racism			
Mobility exists between job categories			
Developmental assignments are used to increase equity			
Proportion of racialized and Aboriginal staff in leadership positions is consistent with their numbers in the communities served			
Balanced representation of racialized and Aboriginal persons sit on selection panels for hirings and promotions			
No over-representation of racialized and Aboriginal persons in temporary, contract, and part-time positions			
Few substantiated complaints from applicants in competitions and promotion processes; no comments that people got jobs because they are from an equity-seeking group and not because they are qualified			
Personnel policies and procedures acknowledge the organization's responsibility to meet the needs of people with diverse identities (care for dependents, religious observances, etc.)			

Audit Tool

We created a simple policy audit tool to capture the result of each assessment, as well as to make notes about the level of completeness and use of the policy.

It wasn't a comprehensive process, but it did provide enough of a baseline from which we could begin to update old policies and create new ones to support anti-racist organizational change.

Board Terms of Reference

The governance committee also updated the board Terms of Reference to reflect the importance of anti-racist organizational change to CommunityWise. In addition to adding a section specifically describing the project and its strategic importance, this statement was added to the "Board Eligibility" section:

Board Members must be willing to work within anti-racist and anti-oppressive frameworks and actively engage in ongoing learning about these frameworks alongside members of the Staff Collective and Board.

And this question was added to the board application:

Anti-Racist Organizational Change is a current strategic focus of CommunityWise. What do you hope to contribute to this work? What do you hope to learn?

Resource: Policy Audit Tool

This tool was developed by CommunityWise.

Date:

Name of auditor:

Folder audited:

Name of Policy	Document Type	Complete?	Level of use	Notes about Racial Equity		
				What are we doing well?	What do we need to improve?	Other comments
Harassment Policy	Policy; includes a procedure	Complete	Whenever it is needed	Definition includes race, clear formal and informal procedures, SC is familiar with the policy and procedure and confident they can use it, Board is involved in the procedure, I believe cases are tracked/monitored.	SC and Board are not yet skilled in recognizing and addressing racism (this is not included in their job description or in performance reviews), no race-based examples to date (could be good thing or bad thing), cases are not used as data about systemic racism in the building.	Used "Complaints" checklist to help with my notes on equity.
15.03.31 Anti-Oppression policy draft	Policy; includes procedures	Draft; has lots of revisions, comments, sections are incomplete	Never	Includes definitions and why the policy is important to CW; specifies responsibilities for SC, board, members, etc.	Links anti-O to the CW's values and mission, but not anti-R explicitly; doesn't include indicators that can be evaluated.	Used "Racial Equity and Policy Plan" checklist to help with my notes on equity; I believe work on this stopped when a member group faced allegations of organizational racism; AROC and the Equity Framework will pick up where this left off.

Resource: Annotated Job Posting

The comments on this job posting highlight some of the ways we tried to make the hiring process more equitable.

CommunityWise Job Opportunity

Finance and Office Coordinator
(Part-time, permanent – 26 hours/week, some flexibility in schedule)

Wage: $25/hour (+ 4% vacation). CommunityWise employees have access to a Wellness Fund

Location: This position will work on-site at CommunityWise: 223 12 Avenue SW

Application Deadline: Monday, June 12, 2017 at 4pm
Start Date: Tuesday, July 18, 2017

Interviews will take place during the weeks of June 26th and July 3rd. We will make every effort to accommodate candidates' schedules and needs in all parts of the hiring process.

Role:

Working with the CommunityWise Staff Collective, this position will coordinate the finances of the organization, in addition to coordinating office activities, and supporting the membership and the public.

CommunityWise Overview:

CommunityWise is a nonprofit centre which means that we provide affordable office and meeting spaces and other backbone infrastructure (shared internet, office equipment, mailboxes, kitchen equipment), as well as collaborative capacity-building and programming supports to nonprofit member organizations. We support around 90 small nonprofit and grassroot organizations whose work spans a diverse spectrum of social, environmental, and cultural issues. About 30 of the members are physically co-located within our space as Tenants and the other 60 are known as Associate Members who access common spaces or other resources for their initiatives and events.

Mission

Where flexibility is possible, it must be made available as an option.

This makes the position more accessible to those with irregular schedules or other unpredictable needs (such as care-giving).

It's important to be upfront and transparent about compensation, instead of leaving it to the end of the process or expecting people to negotiate their salary (this perpetuates wage inequities). State the salary (or salary range) as well as benefits clearly.

Describe your hiring process and timeline to set up clear expectations. Doing this respects the time of the applicants and forces your organization to be more publicly accountable.

To be a community hub, providing inclusive and affordable space and community development programs to support and strengthen diverse grassroots and non-profit members.

Vision

To achieve equitable social change through collaborative work.

Equity Framework and the Anti-Racist Organizational Change (AROC) Project

CommunityWise's current strategic focus is the creation of an Equity Framework, centered on anti-racism, to inform CommunityWise's governance, policies, and culture. Since March 2016, CommunityWise has been undertaking an extensive community engagement process that centers the voices of those most impacted by organizational racism in Calgary's non-profit sector: racialized and Indigenous individuals.

Include any information that shows that your organization's commitment to equity is more than just a statement of non-discrimination.

Staff Collective

CommunityWise staff are expected to work co-operatively with others; demonstrate flexibility in organizing work; show a high degree of initiative, discernment and resourcefulness; have effective communication skills; and demonstrate thoughtfulness in decision making. Staff must be willing to work within anti-racist and anti-oppressive frameworks and actively engage in ongoing learning about these frameworks alongside members of the Staff Collective and Board of Directors. CommunityWise maintains a flat organizational structure where all staff are paid the same hourly wage.

Primary Duties and Responsibilities:

Financial (60% of role)

● Manage accounts receivable/payable records and journal entries; manage payroll

● Lead all year-end financial processing and reporting; prepare all supporting information for annual audit and liaise with external auditors

● Prepare and submit annual Charitable and Society returns and Workers Compensation Board (WCB) reports

● Serve as Alberta Gaming and Liquor Commission (AGLC) Casino Chair and assist with application process; complete all AGLC reporting

● Prepare bi-monthly, quarterly, and annual reports

● Supervise the management of the cash operations associated with the administration services of the office and building as decided by the Staff Collective

● Contribute to the fund development strategy and operations of the organization through research, grant writing, and grant reporting in collaboration with the Staff Collective

● Coordinate bi-monthly Finance Committee meetings

● Establish guidelines for budget and forecast preparation; coordinate the preparation of annual budget in collaboration with the Staff Collective

● Reconcile bank and investment accounts

Operational (30% of role)

● Coordinate and support office administration services (reception, room bookings, cash operations, database input, office/building supply orders) as needed and decided by the Staff Collective

● Support a wide range of public and member inquiries into services available at the centre, referring to appropriate contacts when necessary

● Attend bi-monthly Board meetings

Leadership (10% of role)

● Participate with the Staff Collective in supporting and enhancing the ongoing strategic direction of CommunityWise

● Attend monthly Staff Collective meetings

● Foster effective teamwork between co-workers, CommunityWise members, and community participants, with strategies to animate shared space and create innovative opportunities for collaboration

Qualifications:

● At least three years of experience in a similar role (this includes relevant paid and unpaid/volunteer/community work)

Break down the role as clearly a possible to set clear expectations. Also, don't include "Other duties as required", because this may allow the role to expand beyond what is expected and compensated.

Many equity-seeking groups face barriers to getting paid work experience and formal education in the areas they are skilled in. Therefore it is very important to value relevant unpaid/ volunteer/community work as equivalent to paid work and degrees wherever possible.

- At least three years of experience in a similar role (this includes relevant paid and unpaid/volunteer/community work)
- Proficiency with QuickBooks, Microsoft Office, and Google Calendar
- Ability to prioritize workload and the flexibility to manage multiple tasks as required
- Excellent communication, interpersonal and organizational skills
- Willingness to work within anti-racist and anti-oppressive frameworks and actively engage in ongoing learning about these frameworks
- Non-profit experience is a MUST!

How to Apply:

Please send a **resume and cover letter** to Lori DeLuca at **hiring@communitywise.net** by **Monday, June 12, 2017 at 4 pm.**

Only qualified candidates will be contacted for an interview.

CommunityWise is committed to inclusion and equity and strives to ensure that our Staff Collective reflects the diversity of our Membership. We are committed to removing barriers to employment that are faced by equity-seeking groups and encourage (but do not require) members of these groups to self-identify as such in their cover letters.

In accordance with our Anti-Racist Organizational Change (AROC) project and the current compositional needs of our Staff Collective, we particularly encourage applications from individuals who self-identify as racialized* or Indigenous (First Nations, Metis, or Inuit).

*The term "racialized" is used here instead of the more outdated and inaccurate terms "racial minority", "visible minority", "person of colour", or "non-White".

Depending on the role, knowledge of anti-racism and anti-oppression may not be a necessary qualification. However, stating that "a willingness to learn" is required reinforces that your organization takes this seriously and is always learning and growing in these areas.

Equity statement: Many organizations will include a statement of non-discrimination, but this is a passive stance and one that is required by law in most cases. Instead, write a statement that reflects your organization's commitment to equity and clearly directs equity-seeking candidates to apply.

This was our second iteration of an equity statement, but it was still not perfect. It likely should've been at the top of the posting instead of the bottom and should have more clearly directed racialized and Indigenous candidates to both apply and tell us about their identity in their cover letters. This is not an easy thing to tactfully communicate, but practicing it is the only way to improve.

Of the many positive aspects of the AROC project, I most appreciate that AROC is committed to promoting inclusion and equity not only as an outcome, but also through its process.

- AROC Advisory Member

Accountability

Adaptable Resource:
Accountable Spaces Guidelines

★ Avoid making assumptions about other people.

★ Be open to critical self-reflection. If an individual tells you that something you said was harmful to them, listen.

★ Realize your privilege and be aware of potential power dynamics that might exist within a space.

★ Understand that we are all in a place of learning. If you say something problematic – apologize, listen to the voices of others, and then learn and adjust your behavior.

★ Share the space.

★ Speak for yourself. Use "I" language; don't speak for others and don't share someone else's stories or experiences. Notice your own biases/judgments.

★ Take care of yourself. Think of someone you trust whom you can debrief with and plan to contact them. It's okay if you need to leave the room at any time. Facilitators are available for follow-up conversation.

Activity: Individual Accountability

At the individual level, we held an exercise with the Working Group to reflect on how members were (or were not) living out the Accountable Spaces Guidelines. This reflection was based on feedback and concerns from members about their experience in the group.

Concerns:

- Giving advice instead of listening or asking for consent to give advice

- Talking too much or for too long (repeating things over and over)

- Asking personal questions

- Assuming everyone experiences racism similarly

- Expecting "perfect" politics from everyone (people feeling judged if views or language not politically correct)

- Making assumptions

- Lack of explicit discomfort or conflict; may be a sign that we are not addressing things that are happening under the surface

After reflecting individually on these concerns, group members set personal accountability goals for themselves, and a specific date for everyone to check in about their own progress.

Adaptable Resource:
Working Group Code of Conduct

All members of the Working Group are expected to:

★ Hold each other accountable to the Accountable Spaces Guidelines, particularly in Working Group meeting settings;

★ Express their views thoughtfully, courteously, and respectfully, and without intimidation, discrimination or harassment in all communications either spoken or written; and,

★ Observe complete confidentiality when matters are deemed confidential.

Adaptable Resource: Organizational Accountability

At the organizational level, our Working Group came up with the following thoughts on how an organization can keep itself accountable to anti-racist organizational change. This is just a sample; the full list is available in the Appendix.

> When trying to bring anyone to account in a complaint-based system, things like **gaslighting** occur. People become afraid to report because their complaints are hard to 'prove'. Start by eliminating existing barriers to reporting.

> When onboarding people, don't just review policies. Go back and make each policy into a living document.

> Create a document that binds people. Have all new agency members sign an anti-racist charter which they can be held accountable to.

> Develop an outside audit process. Include criteria, benchmarks and data collection separated by race.

> In program evaluations, ask: Who are we serving? What is the feedback from that group? Are we adapting to different ways of knowing and communicating?

> Don't just audit policies; conduct a safer spaces audit. Have someone actually in the room auditing during interviews and performance reviews.

> Organizations are typically currently held accountable to funders, government and accreditation bodies. Focus more on accountability in relationships with the participants/clients you work with.

Closing

Anti-racism work can be compared to travelling upstream. As individuals and organizations, if we aren't actively moving the other way, we are just flowing with the current. This means we are creating and reinforcing racial inequities.

By traveling against the current, we can begin to address some of these issues - even if it feels like we are just staying in the same place. With great effort, we may make forward progress against the current. It is also possible to fall back; change is always reversible.

Through our efforts, we are becoming more able to recognize and address racial inequities. We are able to tolerate higher levels of the tension and discomfort that result from doing this work. We are able to move from problem to action to learning with greater ease.

True organizational change happens over time. After 18 months, CommunityWise has learned a great deal about anti-racist change, but we still have a long way to go.

This marks the end of the first convergent phase of our Anti-Racist Organizational Change process and the beginning of the next divergent phase.

There are still many things from the Ideas Inventory that need to be put into practice to embed anti-racist change in our organization.

We are evaluating our process as it unfolds. We are working to hold ourselves accountable, particularly to the racialized and Indigenous members of our community. With funding to continue this process for two more years, we will share our learnings as we go.

AROC has been nothing short of a life-changing and experience-affirming process for me. I really cannot thank you enough and hope that this work continues in effectively changing the lives of those who become involved for the better, to affirm marginalized experiences, educate and assist in dismantling systemic racism.

- AROC Advisory Member

Key Words & Ideas

Anti-Racism

Anti-Racism is the active, on-going process of dismantling systems of racial inequity and creating new systems of racial equity. Anti-racism demands that this work be done at the individual, organizational/ institutional, and cultural levels in order to effectively address systemic racism. Anti-racism is an approach, not an end-point, and thus provides a useful frame for an organizational change process.

Anti-Racist Organizational Change

Anti-racist organizational change is about making organizational changes in a way that intentionally addresses structural racism and creates greater diversity, inclusion, and equity.

Caucusing

Anti-racism acknowledges that our experiences do not occur in a neutral context. Those who identify as racialized or Indigenous experience racism differently than those who do not.

Separating into groups based on this distinction—a process called "racial caucusing"—is a strategy that allows people to talk about shared experiences. The strategy is not designed to create division but to make the whole group more effective, as described in this paper by Crossroads:

"When the two groups come back together as a team they are better able to understand, confront, and dismantle racism within the team itself and within the institutional setting."

The AROC project did not form a white caucus, despite acknowledging the need for white people to do the emotional labour to confront their own racism and **whiteness**. It was decided that spending the project's limited resources on

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This blog post by Kad Smith at CompassPoint shares a POC view on racial caucusing in a nonprofit organization.

Sources: Racial Identity Caucusing: A strategy for building anti-racist collectives by Crossroads Ministries and Race Caucusing in an Organizational Context: A POC's Experience by Kad Smith and CompassPoint.

Diversity

Diversity refers to the wide array of differences among people and their perspectives on the world. Diversity is an important organizational goal in its own right, but it may or may not be linked to the issue of equity. A diverse workplace is not necessarily an equitable workplace. Nor does the presence of people who are diverse necessarily produce decision-making that optimizes results for the groups their diversity reflects.

Source: Race Matters Institute

Emergent Process

An emergent process is a process of change that involves non-linear, abrupt phase transitions as a system's overall structure and function is transformed into a new regime of behavior, exhibiting new properties that could not have been predicted to arise prior to the transformation.

(In other words, change transforms an entire organization into something new and different. Because the organization is complex and changes so deeply, it's difficult to predict exactly what changes will take place).

Source: Complexity Labs

Emergent work processes consist of organizational activity patterns that exhibit three characteristics in combination: no best structure or sequence; distributed across an unpredictable set of actors and roles and evolving dynamically.

(In other words, these three things happen together:

1. *There isn't just one specific order or way to do things.*
2. *We don't know exactly who will be involved and what they will be doing*
3. *Things are constantly changing as we move forward, so it is hard to predict the exact end results.)*

Source: Ideas group, Inc. Global

Equity

==Equity recognizes diversity in experience, needs, etc. and creates frameworks that respond to diversity.==

Source: Sahar Ibrahim & Reakash Walters, anti-racism facilitators

Equity refers to achieved results where advantage and disadvantage are not distributed on the basis of race and ethnicity. Strategies that produce equity must be targeted to address the unequal needs, conditions, and positions of people and communities that are created by institutional and structural barriers. Equity requires a set of informed policies and practices, intentionally designed to promote opportunity and rectify disparities, as well as informed people positioned to implement them effectively.

Source: Race Matters Institute

Gaslighting

Gaslighting is a reference to the 1944 film Gaslight. It refers to a form of psychological abuse where someone is manipulated by another person to the point where they question whether their own experience of reality is valid.

Inclusion

Inclusion is reflected in the ability of diverse peoples to raise their perspectives authentically, and for those voices to matter and impact decisions, where the organizational culture has been enabled for that to happen. Inclusion promises a broader view of the world and a more democratic process of decision-making. Inclusion is an important organizational process goal, but it does not on its own guarantee equity in an organization's mission-critical results.

Source: Race Matters Institute

Intersectionality

Intersectionality describes how social identities and related systems of oppression, domination, or discrimination overlap or intersect. "Intersectionality was not initially about diversity or sort of watered-down versions of diversity...Now intersectionality is a little bit more like, 'It's complicated'...or 'We all have our individual identities and we need to recognize all of us.' Well yeah that's true, but intersectionality asks what [those differences mean] when we're thinking about social justice...It's not just a general 'Everybody's gotta cool identity and we should celebrate it.' Of course that's true. But we're interested in power dynamics, not individual recognition."

Source: Adapted from Wikipedia and an interview with Kimberlé Crenshaw

Organizational Change

Organizational change is about reviewing and modifying management structures and procedures. For example, making changes to policy, hiring practices and governance.

Organizational Racism

Organizational racism refers to the way normal, seemingly neutral or objective organizational policies and systems (e.g., the way we hire people, recruit board members, develop programming, etc.) can create disparities in access and outcomes for racialized and Indigenous individuals and communities. If not addressed, these policies and systems can increase disparities in power. It refers to organizational practices, which are related to but different from the racist behaviour or unconscious bias of individuals.

Popular Education

Popular Education is an approach to education where participants engage each other as co-learners to critically reflect on the issues in their community and then take action to change them.

Source: Practicing Freedom

Race

Race is a dynamic, fluid, relational category, socially constructed for political and economic interests over groups of people. This social construct loosely refers to a group of people distinguished from others often by physical characteristics such as colour of skin, shape of eyes, hair texture or facial features.

Source: Sahar Ibrahim & Reakash Walters, anti-racism facilitators

Racial Equity

Racial equity refers to achieved results where advantage and disadvantage are not distributed on the basis of race and ethnicity. Strategies that produce equity must be targeted to address the unequal needs, conditions, and positions of people and communities that are created by institutional and structural barriers. Equity requires a set of informed policies and practices, intentionally designed to promote opportunity and rectify disparities, as well as informed people positioned to implement them effectively.

Source: Race Matters Institute

Racism

A system of power that structures opportunity and assigns value based on the social construct of race where privilege is afforded to whiteness. A system that unfairly disadvantages racialized and Indigenous communities, while subsequently unfairly advantaging those embraced by whiteness.

Source: Adapted from Sahar Ibrahim & Reakash Walters, anti-racism facilitators

Racialized / Racialization

We are working with the definition of racialization provided by the Ontario Human Rights Commission:

The Commission has explained "race" as socially constructed differences among people based on characteristics such as accent or manner of speech, name, clothing, diet, beliefs and practices, leisure preferences, places of origin and so forth.

The process of social construction of race is called racialization: "the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life." Recognizing that race is a social construct, the Commission describes people as "racialized person" or "racialized group" instead of the more outdated and inaccurate terms "racial minority". "visible minority", "person of colour" or "non-White".

Source: Ontario Human Rights Commission

Shadeism

This word shadeism (also known as colorism describes the discrimination based on skin tone, which exists amongst members of the same community, creating a ranking of a person's individual worth based on shade. For more about Shadeism, access the Shadeism Film on Vimeo.

Source: Nayani Thiyagarajah; Shadeism Film, 2014

Structural Racism

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways perpetuate racial group inequity. It identifies dimensions of our history culture that have allowed privileges associated with disadvantages associated with "color" to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practi Instead it has been a feature of the social, economic and political systems which we all exist.

Source: The Aspen Institute Round Table on Community Change Str Racism Glossary

Whiteness

A social construction referring to a dominant cultural space with political, social, and economic significance, with the purpose to keep others on the margins. 'White' people do not have to explain their culture/values/norms because they are part of the dominant culture that sets the norm. All those cast outside of whiteness are compared to this norm.

Source: Sahar Ibrahim & Reakash Walters, anti-racism facilitators

More Resources

An Introduction to Popular Education by Practicing Freedom.org

Assessing Organizational Racism tool from Western States Center

Calgary Anti-Racism Education (CARED) Collective web resource

Continuum on Becoming an Anti-Racist Multicultural Organization by Crossroads Anti-Racism Organizing and Training

Dancing on Live Embers: Challenging Racism in Organizations by Tina Lopes and Barb Thomas. Toronto: Between the Lines (2006)

Definitions of Diversity, Inclusion, and Equity by the Race Matters Institute website (2015)

'Equity Priority Groups' as discussed in the Toronto Arts Council's Equity Framework

Hiring and Retaining Skilled Immigrants: A Cultural Competence Toolkit from the BC Human Resource Management Association (2012)

Iceberg of Oppression framework of systemic oppression from Anti-Oppression Resource and Training Alliance

Intersectionality Meets the Mainstream from Mic Media

Moving Beyond Diversity handbook from Toronto and York Region Labour Council (2014)

Onion model of organizational development concept from the International NGO Training and Research Centre (INTRAC)

Ontario Human Rights Commission resources and definition of racialization from Ontario Human Rights Commission website (2017)

Race Caucusing in an Organizational Context: A POC's Experience by Kad Smith from CompassPoint.org

Racial Equity Impact Assessment Toolkit from Race Forward: The Centre for Racial Justice Innovation

Racial Identity Caucusing: A Strategy for Building Anti-Racist Collectives from Crossroads Anti-Racism Organizing and Training

Shadeism Film by Nayani Thiyaharajah and Brian Han (Toronto, 2010)

Structural Racism Glossary from the Aspen Institute Round Table on Community Change

Systems Thinking and Race: Summary & Exercises from Project Linked Fate (2011)

Why Nonprofits Need to Have a Talk About Diversity with Joy Bailey and Derrick Dawson. Webinar by See3 Communications and Chicago ROAR (2016)

19 tips for making your job posting so amazing, unicorns will weep tears of joy, from Nonprofit AF

Répertoire d'activités brise-glace

Source : Réseau d'innovation pédagogique en entrepreneuriat collectif ([RIPEC](#))

TABLE DES MATIÈRES

Jeu des images

Par Étienne Lessard, Coopérative de développement régional Bas-Saint-Laurent/Côte-Nord

Déroulement : Distribuer une série d'images et les gens pigent chacun une image. Ils doivent par la suite faire un lien entre leur image et les attentes ou l'état d'esprit dans lequel ils sont face à la rencontre. Il est possible de faire une rétroaction à la fin de la rencontre en posant la même question de départ.

Jeu des noms

Par Guy Bouchard, Coopérative de développement régional Bas-Saint-Laurent/Côte-Nord

Déroulement : Écrire des noms de personnes connues sur des cartons et placer dans le dos de chaque participant. Les participants doivent poser des questions aux autres pour découvrir le nom qui figure sur leur carton. Les participants ne peuvent poser plus d'une question à une même personne.

Des objets qui nous représentent

Par Geneviève Ducharme et Catherine Alain-Sanche, Fédération québécoise des coopératives en milieu scolaire, et Éric Caron, Coopérative de développement régional Gaspésie-Les-Îles

Durée : Environ 30 minutes
Matériel : Un sac pour chacun des participants (idéalement identique et opaque)

Préparation :
1. Demander aux participants d'amener 5 objets qui les représentent.
2. Numéroter les sacs.
3. L'animateur doit s'assurer que les participants déposent discrètement leurs objets dans un sac avant d'entrer dans la salle.
4. Mélanger les sacs afin de ne pas pouvoir identifier à qui ils appartiennent.
5. Former des équipes hétérogènes.

Amorce :
1. Diviser le groupe en équipe.
2. Disposer les sacs au hasard devant les participants et leur demander de mettre les objets sur la table.
3. Si un participant a son sac, il doit faire semblant que ce n'est pas le sien.

Déroulement :
En équipe, les participants doivent deviner à qui appartiennent les objets et les écrire sur une feuille. S'il y a plusieurs sacs, déterminer des numéros de sac à identifier pour chacune des équipes.

Rétroaction :
Procéder à la validation en demandant à une équipe qui est le propriétaire du sac #1, et ainsi de suite.

Le portrait

Par Marie-Claude Dubillard et Marie-France Hinse, Coopérative de développement régional Centre-du-Québec/Mauricie

Objectifs :

- Permettre à chacun des participants du groupe de mieux se connaître.

- Créer, à l'intérieur du groupe, une atmosphère de camaraderie nécessaire à la formation.

Matériel :

- Une feuille d'énoncés par participant.

- Un crayon par participant.

Déroulement : Faire asseoir le groupe en cercle. Distribuer une feuille d'énoncés par participant. Inviter les participants à choisir sur la feuille trois énoncés (ajuster le nombre d'énoncés en fonction du nombre de participants) et à y répondre de façon individuelle. Chacun doit ensuite partager, à tour de rôle, les trois énoncés retenus au reste du groupe en expliquant ses choix.

Feuille d'énoncés

Consigne : Choisir trois énoncés parmi cette liste proposée.

Si j'étais…   un lieu   je serais...

une plante
un arbre
une fleur
un animal
une oeuvre d'art
une personnalité connue
un événement historique
une oeuvre d'art, un tableau
un livre
un objet
un entrepreneur
sur le marché du travail

Compléter les trois phrases suivantes afin d'expliquer vos énoncés.

1. Si j'étais _____ je serais _____

parce que _____.

2. Si j'étais _____ je serais _____

parce que _____.

3. Si j'étais _____ je serais _____

parce que _____.

Le jeu des compliments

Par Kristalna Vincent, agente à la Coopérative de développement régional de l'Estrie

Préalable : Les participants doivent se connaître.

Déroulement : Après avoir scotché un bout de papier dans le dos de chaque participant, demandez à chacun d'écrire quelque chose de positif sur le dos des autres participants. Ensuite, chacun se présente et nomme ses qualités.

L'invité spécial*

Objectifs : Permettre aux participants de mieux se connaître et favoriser l'esprit d'équipe.

Matériel : Bandes de papier.

Équipes de quatre personnes.

Déroulement : Demander aux participants d'écrire individuellement sur les bandes de papier des questions qui leur permettraient de mieux connaître leurs collègues (une question par bande de papier) et de les déposer au centre des tables de travail. Chaque équipe répartit ses questions également entre ses membres. L'animateur attribue un numéro de 1 à 4 à chaque participant de chacune des équipes. Demander ensuite à tous les participants numéro 1 de se lever et de se joindre à l'équipe à leur droite (ils deviennent l'invité spécial). Demander aux participants numéro 2 de poser leur première question à l'invité et ainsi de suite pour les participants 3 et 4, jusqu'à ce que toutes les questions soient posées ou que le délai prévu soit écoulé. Inviter les participants à revenir à leur place et demander aux participants numéro 2 de se lever et de se joindre à l'équipe à leur gauche. Refaire cette étape jusqu'à ce que tous les participants aient joué le rôle d'invité.
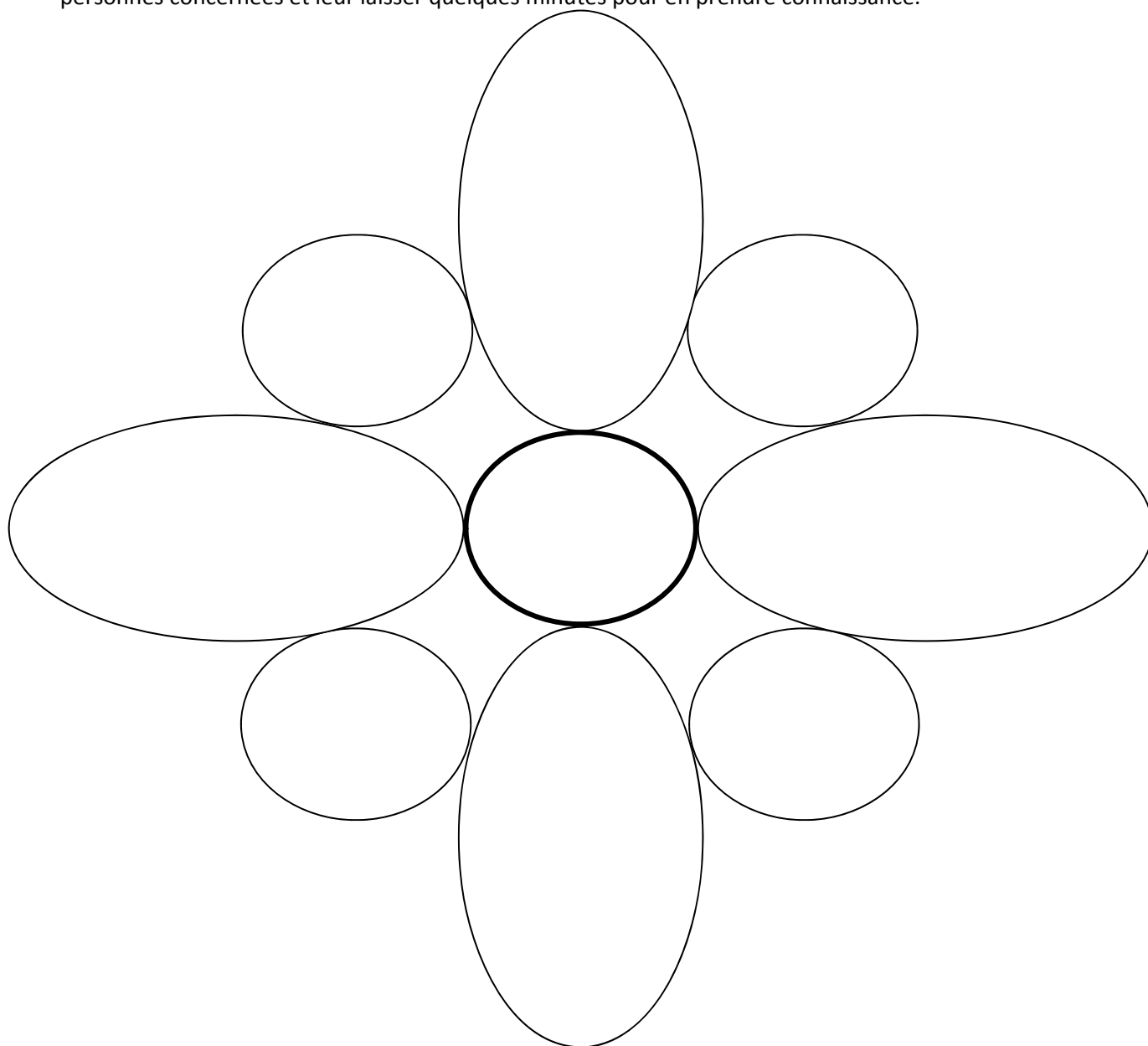
Une personne connue et reconnue*

Objectifs : Favoriser l'esprit d'équipe et l'estime de soi.

Préalable : Les participants doivent se connaître.

Matériel : Autant de feuilles reproductibles « Une personne connue et reconnue » qu'il y a de participants.
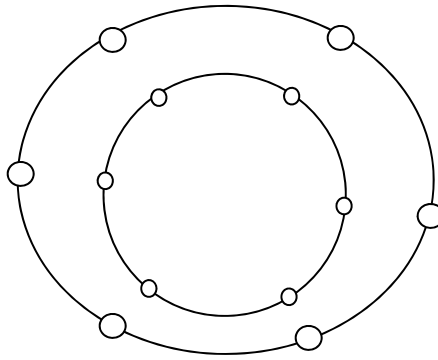
Déroulement : Écrire au centre de chaque feuille le nom d'un participant. Distribuer les feuilles au hasard. Le but est de demander aux autres d'inscrire dans les pétales une qualité attribuée à la personne dont le nom apparaît sur la feuille. Essayer d'aller voir le plus de personnes pour avoir le plus de qualités possible. Ajouter des pétales au besoin. Remettre les feuilles aux personnes concernées et leur laisser quelques minutes pour en prendre connaissance.

Les cercles concentriques*

Objectif : Permettre aux participants de mieux se connaître.

Déroulement : Diviser le groupe en deux sous-groupes. Attribuer le chiffre 1 à chaque membre d'un sous-groupe et le chiffre 2 aux membres de l'autre sous-groupe. Former avec les deux sous-groupes deux cercles concentriques qui se font face. Poser une première question, par exemple : «Quel est ton sport préféré?» Pour les gens qui se connaissent, on peut poser des questions comme «Quel est l'attrait touristique de ta région que tu me conseillerais de visiter». Les partenaires 1 et 2 partagent leur réponse, à tour de rôle. Demander ensuite aux participants du cercle intérieur de se déplacer de trois personnes vers la droite afin de trouver un autre partenaire. Poser une deuxième question. Selon le temps dont on dispose, on peut faire bouger les participants à plusieurs reprises et poser des questions différentes à chaque fois.

*Source : activités adaptées par Johanne Lavoie du Conseil québécois de la coopération et de la mutualité de HOWDEN, Jim et Huguette Martin (1997). *La Coopération au fil des jours. Des outils pour apprendre à coopérer*, Montréal, Chenelière/McGraw-Hill, p 56-58 et 79.

Répertoire d'idées – Ateliers brise-glace

Par Jean-Sébastien Plourde et Éric Tremblay, de la Coopérative de développement régional Québec-Appalaches

Les jeux qui suivent sont tous courts; il s'agit d'activités distrayantes à employer pour stimuler le groupe. Elles sont très utiles lorsque vous commencez à travailler avec un nouveau groupe, pour développer une bonne ambiance de groupe et, préalablement à une session, pour réchauffer les participants.

Les objectifs des activités suivantes peuvent consister à :

- encourager l'interaction;
- réchauffer le groupe;
- développer les compétences en matière de communication;
- encourager les participants à travailler en coopération;
- aider les participants à faire connaissance;
- introduire certaines des idées à propos des ateliers ou exercices;
- être amusantes.

Ateliers brise-glace pour réchauffer le groupe, être amusant

J'apporte une lettre pour...

Durée : 5-10 minutes.

Taille du groupe : 20-30 participants.

Préparation : Des chaises, autant que de participants moins une.

Déroulement :

1. Disposez les chaises en cercle.

2. Demandez aux participants de s'asseoir et, à celui qui n'a pas de chaise, de se tenir au milieu.

3. Demandez à la personne au centre de dire quelque chose comme : «J'apporte une lettre à... ceux qui portent des lunettes (... ont pris une douche ce matin; portent des pantalons; ont une montre à leur poignet; ou toute autre chose, selon l'imagination de la personne).

4. Tous ceux qui portent des lunettes doivent alors changer de chaise, tandis que la personne au centre essaie d'en profiter pour s'asseoir.

5. Demandez alors à la personne qui se retrouve au centre «d'apporter la prochaine lettre».

6. Arrêtez le jeu au bout de 5-10 minutes, lorsque tous les participants ont eu l'occasion d'apporter une lettre et de changer de place.

Le clin d'œil

Durée : 10-15 minutes.

Taille du groupe : 5-15 participants (ce jeu nécessite un nombre impair de participants).

Préparation : Des chaises, en nombre égal à la moitié des participants plus une.

Déroulement :

1. Disposez les chaises en cercle.

2. Divisez les participants en deux groupes; l'un d'eux comportera une personne de plus.

3. Demandez au groupe le plus petit de s'asseoir (une chaise restera alors vide).

4. Demandez ensuite aux membres du second groupe de se tenir derrière chacune des chaises (l'un d'entre eux sera derrière la chaise vide).

5. Expliquez à présent que la personne derrière la chaise vide doit tenter «d'appeler» un des participants assis en lui faisant un clin d'œil. Celui-ci doit alors essayer de venir prendre place sur la chaise vide sans que la personne derrière lui ne le touche. S'il est touché, il doit alors revenir s'asseoir, et la personne derrière la chaise vide doit tenter d'appeler quelqu'un d'autre.

6. Si le participant parvient à venir s'asseoir sans être touché, alors la personne qui se retrouve derrière la chaise vide doit à son tour «appeler» quelqu'un.

7. Dernière règle : La personne à qui s'adresse le clin d'œil ne peut l'ignorer; elle doit tenter de rejoindre la chaise vide.

Conseils pour l'animateur : Cette activité est très amusante si l'on y joue rapidement.

Le pont (la chaise à relais)

Durée : 15 minutes environ.

Taille du groupe : 10-20 participants (ce jeu nécessite un nombre pair de participants).

Préparation : Une salle vide et des chaises en nombre égal à celui des participants plus deux.

Déroulement :

1. Divisez les participants en deux groupes égaux.

2. Disposez les chaises en deux rangées face à face, distantes de un à deux mètres. Chaque rangée doit avoir autant de chaises que de participants dans l'équipe, plus une. Les rangées doivent avoir la même longueur.

3. Décidez d'un point dans la salle matérialisant la ligne d'arrivée, à égale distance des deux rangées de chaises.

4. Demandez à chacune des équipes de choisir une rangée et dites à chaque membre de monter sur une chaise. La dernière chaise, la plus loin de la ligne d'arrivée, doit rester vide.

5. Expliquez les règles du jeu : La personne la plus proche de la chaise vide doit l'attraper et la faire passer à la personne de son équipe devant d'elle, qui doit à son tour la faire passer à la personne devant elle, et ainsi de suite jusqu'au dernier membre de l'équipe. Les chaises doivent passer de main en main. La dernière personne doit alors la poser sur le sol et s'y mettre debout, puis tous les membres de son équipe doivent avancer d'une chaise. La chaise libérée au bout de la rangée doit alors passer de main en main, et ainsi de suite : l'équipe gagnante est celle qui parvient la première à atteindre la ligne d'arrivée avec une chaise vide.

6. Donnez le signal de départ.

Conseils pour l'animateur : Les joueurs doivent être tout le temps sur les chaises. Si l'un d'entre eux chute, il est éliminé et son équipe doit alors faire passer deux chaises vides.

Qui a commencé?

Durée : 10-15 minutes.

Taille du groupe : 10-20.

Préparation : Une salle vide et une montre ou un chronomètre.

Déroulement :

1. Demandez à un volontaire de quitter la salle.

2. Demandez au reste du groupe de former un cercle.

3. Désignez un leader. Demandez-lui de commencer à faire quelque chose (se gratter le ventre, agiter une main, bouger la tête, faire semblant de jouer d'un instrument de musique, etc.) et dites aux autres de l'imiter.

4. Demandez au leader de changer souvent de geste et dites aux autres de faire de même.

5. Faites revenir le volontaire dans la salle et invitez-le à se tenir au centre du cercle pour deviner qui est le leader. Il dispose de trois minutes et peut faire trois suppositions. S'il ne parvient pas à deviner, il devra payer une amende, c'est-à-dire faire quelque chose de drôle.

6. Si le volontaire trouve la réponse, le leader quitte la salle et le groupe désigne un nouveau leader. Et ainsi de suite jusqu'à la fin du jeu.

Conseils pour l'animateur : Le temps étant l'un des facteurs de pression dans cette activité, il est important que vous l'exploitiez pour accroître la dynamique de groupe, en disant : « Une minute vient de s'écouler et notre ami a l'air désorienté », « Va-t-il parvenir à deviner? », etc.

4 Debout

Taille du groupe : 10 et plus.

Durée : 5-10 minutes.

Préparation : Des chaises, une par personne.

Déroulement :

1. Demandez aux participants de s'asseoir en cercle.

2. Expliquez la règle du jeu : il doit toujours y avoir 4 joueurs debout en même temps, mais un joueur ne doit pas rester debout plus de 10 secondes; il peut néanmoins décider de rester debout moins longtemps.

3. Il ne doit y avoir aucune tentative de communication entre les joueurs, mais chacun doit observer ce que se passe et assumer la responsabilité pour faire en sorte qu'il y ait toujours 4 personnes debout, ni plus ni moins.

Conseils pour l'animateur : Les participants auront besoin de quelques minutes pour attraper le coup de main, mais, ensuite, ils trouveront le rythme, s'assoiront, se lèveront, etc. C'est un jeu très excitant qui développe un fort sentiment de groupe.

Vous aurez peut-être envie de demander aux participants comment ils savaient lorsqu'ils devaient se lever?

Le maître du ballon

Objectif/résultat : Être la dernière personne dont le ballon n'est pas crevé.

Durée : 5-10 minutes.

Matériel requis : Ficelle et suffisamment de ballons pour en donner un à chaque personne.

Déroulement : Demandez aux participants de gonfler un ballon et d'y attacher le bout d'une ficelle (d'environ 60 cm). Puis, demandez-leur d'attacher l'autre extrémité de la ficelle autour de leur cheville. Les joueurs doivent ensuite courir et tenter de crever le ballon des autres en sautant dessus. La dernière personne dont le ballon est intact gagne!

Meurtre en un clin d'œil

Objectif/résultat : Mettre les participants à l'aise au moyen d'un jeu de mystère amusant.

Durée : 15-20 minutes, selon le nombre de parties jouées.

Matériel requis : Aucun.

Déroulement : Dites aux participants de s'asseoir en cercle, l'un en face de l'autre. Choisissez un participant pour jouer le rôle de « détective ». Demandez au détective de sortir de la pièce ou de se fermer les yeux et de détourner la tête. Demandez aux autres participants de se fermer les yeux et de baisser la tête. Choisissez un « meurtrier » parmi les participants en tapant sur l'épaule de l'un d'eux. Le rôle du meurtrier est de déjouer le détective en éliminant tous les autres participants sans être découvert. Pour ce faire, il doit établir un contact visuel avec une personne et lui faisant un clin d'œil sans que le détective ne le voie (à noter que personne ne connaît l'identité du meurtrier à part l'animateur, qui l'a choisi). La personne qui reçoit un clin d'œil doit attendre cinq secondes, puis « mourir » en faisant du bruit et en s'allongeant sur le sol. Le détective a trois chances de deviner l'identité du meurtrier.

S'il n'y parvient pas avant que tout le monde ne meure, le meurtrier gagne.

Meurtre en une poignée de main

(semblable à Meurtre en un clin d'œil)

Objectif/résultat : Mettre les participants à l'aise au moyen d'un jeu de mystère amusant.

Durée : 15-20 minutes, selon le nombre de parties jouées.

Matériel requis : Un endroit suffisamment grand pour permettre aux participants de se promener.

Déroulement : Choisissez un participant pour jouer le rôle de « détective ». Éloignez-le du reste du groupe. Demandez aux autres participants de se fermer les yeux et de baisser la tête. Choisissez un « meurtrier » en tapant sur l'épaule d'un des participants. Demandez à ce dernier de commencer à marcher et de donner une poignée de main à tout le monde, puis demandez au détective de revenir parmi les autres. Le rôle du meurtrier est de déjouer le détective en éliminant tous les autres participants sans être découvert. Pour ce faire, il doit serrer la main de la personne à qui il donne une poignée de main. La personne dont la main se fait serrer doit attendre cinq secondes (tout en continuant de marcher et de donner des poignées de main), puis « mourir » en faisant du bruit et en tombant au sol. Le détective a trois chances de deviner l'identité du meurtrier. S'il n'y parvient pas avant que tout le monde ne meure, le meurtrier gagne.

Le jeu de l'amibe

Objectif/résultat : Faire bouger et courir les participants, tout en leur demandant de travailler ensemble pour arriver à leurs fins.

Durée : Environ 10 minutes, selon le nombre de parties jouées ou le degré de fatigue des participants.

Matériel requis : Un endroit suffisamment grand pour permettre aux joueurs de courir.

Déroulement : Le jeu commence avec une seule personne jouant l'amibe. Lorsqu'elle donne la tague à une autre personne, les deux doivent se tenir par la main et travailler ensemble pour donner la tague aux autres. Lorsque quatre personnes sont ainsi liées, elles se scindent en groupes de deux et deviennent ainsi deux amibes. La personne qui réussit à éviter le plus longtemps possible de devenir une amibe remporte la partie.

L'étourdi

Objectif/résultat : S'étourdir et gagner la course!

Durée : 10 minutes.

Matériel requis : Bâton de baseball ou autre, ruban pour indiquer la ligne de départ.

Déroulement : Demandez à chaque groupe de se mettre en rang à la ligne de départ. Le premier membre de chaque groupe doit courir jusqu'au bâton, s'y appuyer le front et tourner autour dix fois, tout en maintenant l'autre bout du bâton au sol. Après avoir tourné, il doit revenir en courant et toucher le coéquipier suivant qui, à son tour, court et fait la même chose. La première équipe dont tous les membres sont revenus à la ligne de départ et ont pris place sur une chaise remporte la partie.

La salade de fruits

Objectif/résultat : Faire bouger et rigoler.

Durée : 10 minutes.

Matériel requis : Autant de chaises qu'il y a de participants moins une.

Déroulement : Demandez aux participants de s'asseoir sur des chaises en formant un cercle et dites-leur qu'ils vont préparer une salade de fruits. Le meneur de jeu fait aussi partie des participants, mais il doit se mettre debout. Il doit y avoir une chaise de moins que le nombre de participants, écrivez quatre noms de fruits au tableau par exemple : pomme, papaye, banane, goyave… Maintenant, on suppose que les participants deviennent un fruit. Demandez aux participants de lire les noms des fruits écrits au tableau un à un. Le premier participant est une pomme, son voisin une papaye, le suivant une banane et le quatrième participant une goyave et le prochain recommence avec pomme.

Les participants doivent échanger leurs places quand le nom de leur fruit est annoncé. Par exemple, si on annonce « pomme », toutes les « pommes » doivent échanger leurs places. Si le meneur de jeu crie « salade de fruits », tout le monde doit changer de place. L'animateur participe aussi et essaie de prendre une place. Celui qui a perdu sa place (puisqu'il manque une chaise) se retire du jeu.

Le nœud

Objectif/résultat : Faire bouger, s'amuser, interagir.

Durée : 10-15 minutes.

Matériel requis : Aucun.

Déroulement : Idéalement, diviser le groupe en équipe de 8 à 12 personnes. Chaque personne joint sa main droite avec une autre personne du groupe, mais pas avec celle qui se trouve à sa droite ou à sa gauche. Ensuite, chaque personne joint sa main gauche, mais pas avec celle qui se trouve à sa droite ou à sa gauche ni avec la même personne que précédemment. Puis les groupes doivent se démêler sans lâcher les mains. Ils peuvent relâcher un peu leurs prises pour pouvoir tourner. Ils peuvent enjamber ou passer eu dessous des autres. La première équipe qui arrive à démêler son nœud gagne.

Les poissons et le filet

(ou le piège à souris, si on n'aime pas les poissons)

Objectif/résultat : Faire bouger, s'amuser.

Durée : 10-15 minutes.

Matériel requis : Aucun.

Déroulement : Le groupe se divise en 2 parties. L'une est « le filet » et l'autre est le banc de « poissons ». Le groupe filet forme un cercle et lève les mains en l'air. Leur leader ne doit pas faire face au groupe. Quand le groupe lève les mains, il dit : « poisson, poisson, poisson, …, le groupe poisson se précipite dans le filet. Un certain moment, le leader hurle « poisson filet » et ceux qui tendent le piège baissent leurs bras. Quiconque est pris au piège reste dans le filet. Le dernier qui échappe au piège est le gagnant. Après, les deux groupes peuvent changer de rôle.

Les chiffres en mouvement!

Objectif/résultat : S'amuser, favoriser la concentration.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : Demander au groupe de se lever en formant un cercle. Dans ce jeu, les participants vont compter et crier un nombre de 1 à 7 avec un mouvement particulier de la main. Le participant qui compte entre 1-6 doit mettre sa main sur son épaule du côté gauche ou droit afin de montrer le prochain qui va compter.

Exemple : Une personne (animateur) va choisir parmi les participants celui qui va commencer. Cette personne va alors compter 1 en mettant sa main sur son épaule gauche ou droite. Celui qui sera indiqué par cette main va ensuite compter 2 en faisant le même geste (à droite ou à gauche) et ainsi de suite. C'est la même procédure jusqu'à 6. En arrivant à 7, celui qui sera pointé doit cette fois dire « remise à zéro » (ou autre chose) tout en pointant le prochain joueur qui va commencer à compter à partir de 1. Si quelqu'un fait une erreur, il/elle devra exécuter une danse.

Les groupes se lèvent (s'élèvent)

Objectif/résultat : S'amuser, favoriser l'écoute, interagir.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : On divise les participants en quatre groupes avec quatre noms différents. Chaque groupe s'assoit ensemble. Lorsque le nom du groupe est prononcé, toutes les personnes de ce groupe se lèvent en même temps. Si ce n'est pas le cas ou si un des participants se trompe de nom, le groupe perd un point. Le groupe qui a perdu le plus de points est le perdant et doit exécuter une danse.

L'animateur doit être dynamique en prononçant les noms, et essaie de tromper les participants en étant très rapide (ou en choisissant des noms proches ou des synonymes).

Nombre de changements

Objectif/résultat : S'amuser, bouger.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : Les participants s'assoient en cercle et sont numérotés 1, 2, 3, 4, etc. L'animateur annonce 2 nombres et les 2 participants correspondants échangent rapidement leur place. En même temps, l'animateur essaie d'atteindre une place et il continue à annoncer jusqu'à ce qu'il gagne. Celui qui perd sa place devient l'animateur.

Ateliers brise-glace pour se connaître

Bingo humain (trouve quelqu'un qui…)

Durée: 20 minutes

Taille du groupe: 8 et plus

Préparation : Un crayon et une copie du questionnaire ci-dessous par personne.

Trouvez quelqu'un dans le groupe qui répond positivement à la question : « Êtes-vous quelqu'un qui… »

- a récemment repeint ou décoré sa maison?
- aime faire la cuisine?
- a voyagé dans un pays européen?
- partage sa maison avec d'autres membres de sa famille?
- lit un journal régulièrement?
- confectionne ses propres vêtements?
- aime le football?

- possède des animaux?

- sait jouer d'un instrument de musique?

- a des parents ou des grands-parents nés dans un autre pays?

- sait un peu parler l'espagnol?

- a voyagé hors de l'Europe et des Amériques?

- habite près de chez vous?

- déteste faire du shopping?

- aime la cuisine indienne?

- a un chat?

- boit du café le matin?

- a deux frères?

- est né(e) en mars?

(Essayez de mettre un nom différent dans chaque case)

Déroulement : Expliquez que l'objectif consiste, pour chacun, à interroger les autres membres du groupe de façon à trouver une caractéristique propre à chacune et à écrire leurs noms dans les cases.

Conseils pour l'animateur : Si vous voulez avoir une brève discussion sur ce que les participants ont trouvé, commencez par leur demander s'ils ont apprécié l'exercice. Puis, abordez la diversité des compétences et des intérêts au sein du groupe et les influences culturelles qui se dégagent des réponses données. Exemple : Y-a-t-il un nombre égal d'hommes et de femmes qui aiment faire la cuisine ou coudre leurs vêtements? Mais n'insistez pas trop sur ce point - et passez à une autre activité qui permettra aux participants d'étudier les différences et les similitudes, comme par exemple « Un égale un ».

Interview

Objectifs : poser des questions, répondre à des questions.

Déroulement : En groupe, les participants préparent des questions, puis se les posent.

Les points communs

Déroulement : En groupe de deux, les participants discutent pour trouver au minimum 2 points communs avec l'autre personne. (Par exemple : ils ont tous les deux frères, ils aiment Brad Pitt, ils jouent au tennis, ils sont allés en France,…). Ils notent alors le prénom de la personne et les points qu'ils ont en commun avec cette personne. Puis ils parlent à une personne différente. Chaque élève devra parler avec tous à tour de rôle.

Mise en commun devant toute la classe.

Remarque : Proscrire les points communs trop évidents : nous apprenons tous les deux ce qu'est la coopération, nous sommes au même endroit en ce moment, etc.

Le questionnaire

Matériel : un questionnaire.

Déroulement : Distribuez un questionnaire par participant. En groupe de deux, les participants se posent mutuellement les questions leur permettant de répondre au questionnaire. Ils présenteront ensuite leur partenaire à la classe.

Exemple de questionnaire :

- Prénom :

- Age :

- Adresse :

- Famille :

- Activités :

- Couleur préférée :

- Acteurs préférés :

- Etc.

Remarques : Pour les débutants, assurez-vous de la compréhension des mots du questionnaire, et notez si besoin les moyens de poser et répondre aux questions :

- Comment t'appelles-tu? Je m'appelle …

- Quel âge as-tu? J'ai … ans

Vous pouvez aussi adapter le questionnaire à un public plus vieux en changeant les questions : leur meilleur souvenir de vacances, le dernier livre qu'ils ont lu, l'invention la plus importante de l'histoire pour eux, etc.

Parler de ses goûts

Objectifs : demander et donner une opinion.

Matériel : liste de personnes, activités, spectacles, etc.

Déroulement : Dresser une liste de personnes célèbres, de spectacles, d'activités …. En petits groupes, chacun demande à son partenaire ce qu'il pense de…, s'il aime… les personnes et choses de la liste. Chaque participant résume ensuite devant la classe les goûts de son partenaire.

Moi

Matériel : des dates et mots qui vous caractérisent, écrits au tableau ou sur une feuille.

Déroulement : Les participants devinent en remue-méninges* ce que les dates et les mots écrits leur apprennent sur vous.

Exemple :	Les participants doivent deviner que :
bleu	Le bleu est ma couleur préférée
Egypte	J'ai habité en Egypte
Danser	J'aime danser
Patrice	Mon frère s'appelle Patrice
11	J'habite au numéro 11
Épinards	Je déteste les épinards
Ferrari	Je voudrais une Ferrari
Vélo	J'ai un vélo
44	Ma mère est née en 44
Etc.	Etc.

Remarque : Vous pouvez demander ensuite aux participants d'écrire des mots et noms les caractérisant. Ils doivent alors expliquer aux autres en quoi ces mots les définissent, ou les participants peuvent le deviner.

* Le remue-méninges est une question posée par l'animateur aux participants. Les participants donnent toutes les réponses qui leur passent par la tête. Toutes les réponses sont acceptables, qu'elles soient réalistes, sérieuses ou non. L'objectif ici est de laisser les participants s'exprimer librement.

S'attacher aux autres

Objectif/résultat : Apprendre le nom des autres et certains faits les concernant.

Durée : 15-20 minutes.

Matériel requis : Balle de ficelle ou de fil.

Déroulement : Placez les participants en cercle, debout ou assis. Commencez en leur disant votre nom et un fait qui vous concerne (par exemple, « j'ai sept frères et sœurs », « je possède un iguane », ou « je peux me lécher le coude » et ainsi de suite). Tenez la balle par le bout de la ficelle et lancez-la à une autre personne du cercle. Celle-ci doit à son tour dire son nom et un fait la concernant. En tenant la ficelle, elle doit ensuite lancer la balle à quelqu'un d'autre. Refaites la même chose jusqu'à ce que tout le monde tienne un bout de la ficelle. Ensuite, reprenez le jeu, mais dans l'ordre inverse, en faisant rouler la balle à la personne qui vous l'a lancée la première fois. Mais avant de pouvoir le faire, vous devez dire son nom et le fait qui la concerne!

Tout le monde en ligne!

Objectif/résultat : Amener les participants à mieux se connaître en découvrant les caractéristiques physiques et personnelles des autres. Susciter la coopération et la collaboration.

Durée : 5 minutes.

Matériel requis : Aucun.

Déroulement : Répartissez les participants en deux groupes égaux. Le but de la compétition est de voir quel groupe parvient à se mettre en ligne le plus rapidement en fonction des critères énoncés par l'animateur. Après avoir énoncé les caractéristiques (taille, âge, ordre alphabétique, etc.), comptez jusqu'à dix pour leur permettre de s'organiser. Si un groupe termine avant que vous n'ayez fini de compter, ses membres doivent tous lever la main.

Le groupe qui se met en ligne le plus rapidement avec le moins d'erreurs gagne. Vous pouvez répéter ce jeu jusqu'à ce qu'un groupe remporte deux parties sur trois.

Les légumes n'ont pas de dents!

Objectif/résultat : Se présenter, connaître les noms des participants, s'amuser.

Durée : 5-10 minutes.

Matériel requis : Aucun.

Déroulement : Le groupe se met debout en cercle et l'animateur donne à chaque joueur le nom d'un légume. La règle de ce jeu est que l'on n'a pas le droit de montrer ses dents. Chacun se présente en disant son prénom et son nom de légume. Ensuite, un joueur débute en nommant ses deux noms (prénom et légume) et appelle ensuite un autre joueur en disant son nom ainsi que le légume associé. C'est ensuite au tour de cette personne d'en appeler une autre et ainsi de suite. Si quelqu'un fait une erreur ou montre ses dents, il est éliminé.

Ateliers brise-glace pour encourager l'interaction

La France

Déroulement : En petits groupes, les participants notent tout ce que la France représente pour eux (le fromage, Zidane, la Tour Eiffel, etc.).

Mise en commun devant la classe.

Remarque : Pour les groupes plus avancés, on peut demander après l'élaboration de la liste aux participants de discuter et de choisir dans leur liste l'élément qui représente le plus la France pour eux. Ils devront ensuite justifier leur choix devant tout le groupe lors de la mise en commun.

Le cratère

Objectif/résultat : Amener les participants à travailler ensemble et à communiquer efficacement s'ils veulent gagner.

Durée : 20 minutes (ou fixez une durée limite, comme 15 minutes de jeu et 5 minutes d'explications).

Matériel requis : Assiettes en papier (dont le nombre dépend de la taille des groupes. Chaque groupe reçoit un nombre d'assiettes représentant le tiers du nombre de joueurs : quatre assiettes pour une équipe de douze joueurs, etc.) et ruban (pour indiquer les côtés du cratère).

Déroulement : Racontez aux participants qu'ils sont pourchassés et doivent traverser un champ de lave bouillante pour s'enfuir. Répartissez les joueurs en deux groupes égaux. Remettez les assiettes en papier à chaque équipe en expliquant qu'elles permettent de ne pas couler dans la lave. Les membres de chaque groupe doivent trouver une façon de passer de l'autre côté du cratère (soit du point A au point B, indiqués sur le sol à l'aide du ruban).

Une seule personne peut se tenir sur une assiette à la fois, mais les assiettes peuvent être ramassées et déplacées. La clé du jeu est qu'une seule personne devra traverser le champ et en revenir pour aider les autres à le traverser.

La grappe

Objectif/résultat : Permettre aux participants de s'amuser dans le cadre d'un jeu interactif et mobilisant.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : Demandez aux joueurs de se promener et de socialiser. Dites un numéro au hasard. Les participants doivent essayer d'entrer dans un groupe comptant le même nombre de personnes. Les joueurs qui n'entrent pas dans un groupe sont éliminés du jeu. Le jeu continue jusqu'à ce qu'il n'y a que 2 personnes restantes.

Le jeu des indices

Objectif/résultat : Permettre aux participants de bouger et de se parler dans le cadre d'un jeu amusant et interactif.

Durée : Plus ou moins 10 minutes, selon le nombre de personnes et la rapidité avec laquelle ils posent des questions et devinent.

Matériel requis : Bouts de papier sur lesquels sont déjà inscrits des noms d'animaux (ou tout autre sujet de votre choix), ruban adhésif qui colle sur le front ou pièce de vêtement.

Déroulement : Collez un bout de papier sur lequel est écrit le nom d'un animal (ou autre chose) sur le front ou dans le dos de chaque participant, de façon que tout le monde puisse le voir sauf lui. Ensuite, chaque participant peut poser dix questions « oui ou non » à n'importe quelle personne du groupe, mais pas plus de deux questions à la même personne (par exemple : « Vit-il dans la forêt tropicale? A-t-il une queue? A-t-il quatre pattes? »).

Après huit questions, il peut choisir de deviner de quel animal il s'agit, mais il perd la partie s'il se trompe. À la fin des dix questions permises, il doit tenter de deviner l'animal. S'il échoue, il peut poser deux autres questions, puis tenter de deviner une dernière fois. S'il se trompe encore, il perd la partie. Le but est de nommer correctement l'animal inscrit sur le bout de papier. Les personnes qui réussissent à deviner leur animal peuvent jouer une ronde supplémentaire où elles ne peuvent poser que cinq questions « oui ou non » pour deviner un autre animal.

En voiture!

Objectif/résultat : Obliger le groupe à travailler en très étroite collaboration pour résoudre un problème pratique. Susciter la communication, la coopération, la patience et la résolution de problème en groupe.

Durée : 20 minutes (5 pour les explications, 15 pour faire l'exercice).

Matériel requis : Bâche ou couverture suffisamment grande pour que tout le monde puisse s'y tenir debout.

Déroulement : Commencez en demandant à tous de se placer debout sur la bâche. Mettez-les au défi de retourner la bâche de l'autre côté sans que personne touche le sol. Accordez quinze minutes au groupe pour ce faire.

Le jeu des noms

Objectif/résultat : Créer une identité collective et une unicité au sein du groupe.

Durée : 10 minutes.

Matériel requis : Papier et marqueurs.

Déroulement : Chaque groupe doit trouver un nom d'équipe et concevoir un slogan ou un cri de ralliement. Il dispose de dix minutes pour y arriver. À la fin de ce temps, ils devront présenter et expliquer leur nom d'équipe aux autres, ainsi que faire la démonstration de leur slogan ou cri de ralliement. Le groupe qui a trouvé le nom et le slogan ou cri de ralliement le plus inventif remporte la partie.

Connaissez-vous bien le Canada?

Objectif/résultat : Travailler en équipe pour répondre au plus grand nombre de questions possible sur le Canada.

Durée : 15 minutes.

Matériel requis : Jeu-questionnaire rédigé au préalable et contenant toutes sortes de questions concernant le Canada, crayon ou stylo pour chaque groupe.

Déroulement : Remettez à chaque équipe une copie du jeu-questionnaire. Les équipes doivent répondre au plus grand nombre de questions possible en dix minutes (par exemple : « nommez toutes les provinces et territoires », « quelles sont les deux couleurs du drapeau », « qui a sa

photo au dos de la pièce de dix cents », « quelle ville accueillait les Olympiques en 2010 », et ainsi de suite). L'équipe qui donne le plus de réponses exactes en dix minutes gagne.

Le jeu des lettres

Objectif/résultat : Travailler en équipe et faire preuve de collaboration pour trouver le plus de mots possible.

Durée : 10 minutes.

Matériel requis : Fiches de papier découpées (cinq à chaque joueur), crayon/stylo pour chaque joueur.

Déroulement : Répartissez les participants en équipes. Remettez cinq fiches de papier (d'environ 8 cm x 13 cm) à chaque personne. Demandez-leur ensuite de choisir cinq lettres de l'alphabet et d'en écrire une sur chaque fiche; ils ne doivent pas les montrer aux autres membres de leur équipe. Une fois cette tâche terminée, demandez à chaque équipe de faire une pile avec les fiches de ses membres. Fixez un temps limite (cinq ou six minutes) et mettez les équipes au défi d'utiliser leurs fiches pour former le plus de mots possible, en les employant une seule fois. Les mots doivent compter au moins trois lettres et les abréviations ne sont pas acceptées. L'équipe qui trouve le plus de mots dans le temps alloué remporte la partie.

Le nœud

Objectif/résultat : Faire bouger, s'amuser, interagir.

Durée : 10-15 minutes.

Matériel requis : Aucun.

Déroulement : Idéalement, diviser le groupe en équipe de 8 à 12 personnes. Chaque personne joint sa main droite avec une autre personne du groupe, mais pas avec celle qui se trouve à sa droite ou à sa gauche. Ensuite, chaque personne joint sa main gauche, mais pas avec celle qui se trouve à sa droite ou à sa gauche ni avec la même personne que précédemment. Puis les groupes doivent se démêler sans lâcher les mains. Ils peuvent relâcher un peu leurs prises pour pouvoir tourner. Ils peuvent enjamber ou passer en dessous des autres. La première équipe qui arrive à démêler son nœud gagne.

Raconter une histoire

Objectif/résultat : Collaborer, s'amuser, interagir.

Durée : 10-15 minutes.

Matériel requis : Aucun.

Déroulement : Les participants se lèvent en formant un cercle. Le but du jeu est de former une histoire avec la contribution de chaque participant. Chacun dit une phrase qui doit :

- être cohérente et qui pourrait apporter un peu de drôlerie à l'animation;
- être construite en une seule phrase continue;

- être grammaticalement correcte.

Exemple :

1. « J'allais prendre mon petit déjeuner ce matin ».

2. « Un chien m'a sauté dessus ».

3. « J'ai dit bonjour au chien ».

4. « Le chien m'a demandé ce que j'allais prendre comme petit déjeuner ».

Le jeu continue jusqu'à ce que tous aient participé, ou lorsque le meneur de jeu pense que les participants sont en forme.

Les cinq différences

Objectif/résultat : S'amuser, interagir, observer.

Durée : 10-15 minutes.

Matériel requis : Tableau (optionnel).

Déroulement : On divise les participants en plusieurs groupes de deux personnes. Les deux personnes vont être face à face, l'une du côté droit, l'autre du côté gauche. Pendant que l'une ferme les yeux, on effectue cinq changements d'apparence avec l'autre (vêtements, coiffure, lunette, etc.). Quand ces changements sont faits, la première ouvre les yeux et devine les changements et l'animateur compile le nombre de bonnes réponses. On passe au groupe suivant et ainsi de suite. Le groupe gagnant est celui qui a trouvé le plus de changements.

Ateliers brise-glace pour introduire un contenu

Le champ de mines (Leadership ou confiance)

Objectif/résultat : Instaurer un leadership et une confiance parmi les membres de l'équipe.

Durée : 20 minutes (peut varier selon la taille du parcours).

Matériel requis : Bandeaux pour les yeux (un par groupe de deux), objets pour représenter les « mines » si aucun parcours extérieur n'est disponible.

Déroulement : Les guides doivent diriger une personne dont les yeux sont bandés à travers une course à obstacles (champ de mines), à l'aide d'indications verbales seulement.

Demandez aux joueurs de se trouver un partenaire et de désigner qui sera le guide (ils peuvent le jouer à tour de rôle). Nouez un bandeau sur les yeux de l'autre participant et faites-le tourner sur lui-même quelques fois pour les désorienter. Le guide doit ensuite diriger ce participant à travers le parcours en évitant les mines (par exemple : « fais trois grands pas en avant, puis deux petits pas vers la gauche », et ainsi de suite). Le guide apprend à être responsable de ses coéquipiers et la personne guidée, à se fier à ses coéquipiers.

En voiture! (Leadership, collaboration, coopération, résolution de problème en groupe.)

Objectif/résultat : Obliger le groupe à travailler en très étroite collaboration pour résoudre un problème pratique. Susciter la communication, la coopération, la patience et la résolution de problème en groupe.

Durée : 20 minutes (5 pour les explications, 15 pour faire l'exercice).

Matériel requis : Bâche ou couverture suffisamment grande pour que tout le monde puisse s'y tenir debout.

Directives : Commencez en demandant à tous de se placer debout sur la bâche. Mettez-les au défi de retourner la bâche de l'autre côté sans que personne touche le sol. Accordez quinze minutes au groupe pour ce faire.

Fais-moi un dessin... canadien

Objectif/résultat : Amener les participants à s'amuser en essayant de deviner les clichés, phrases, objets et endroits canadiens les plus connus.

Durée : 20 minutes, ou jusqu'à ce que tous les cartons aient été tirés.

Matériel requis : Cartons rédigés au préalable et contenant les clichés, phrases, objets et endroits canadiens les plus connus, tableau noir et craie ou tableau-papier et marqueurs.

Déroulement : Répartissez les participants en équipes. Un membre de chaque équipe pige un carton à la fois. Il doit ensuite tenter de dessiner ce qui est écrit sur le carton pour le faire deviner à ses coéquipiers. Chaque équipe dispose d'au plus une minute pour deviner.

L'équipe qui réussit à deviner le plus rapidement ce que tente de dessiner son coéquipier obtient un point. Une fois que tous les membres de l'équipe ont eu la chance de dessiner, l'équipe ayant accumulé le plus de points gagne. (Exemples : « parlement », « igloo », « poutine », « eh », « castor », « toque », etc.)

Le téléphone arabe (Communication.)

Objectif/résultat : S'amuser, introduire du contenu en lien avec la communication.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : Les participants peuvent s'asseoir ou se mettre debout dans un cercle. Le meneur de jeu passe rapidement un message en le murmurant à un participant (pour pimenter le jeu, donner 2 activités différentes dans la phrase initiale, par exemple : « j'ai fait du riz pour le repas et me suis habillée en bleu pour aller danser »). Ce dernier passe le message chuchoté à la personne suivante, etc. La dernière personne crie le message. Il y a des chances pour que le message final soit différent de celui d'origine.

La balle magique (Introduire, évaluer, résumer un sujet.)

Objectif/résultat : Introduire un contenu, résumer un contenu, évaluer une activité, participation de tous.

Durée : 10 minutes.

Matériel requis : Aucun.

Déroulement : Choisissez un thème (choses associées à un thème, vacances, le contenu d'une formation…) et faites passer la balle. Quand une personne attrape la balle, elle annonce quelque chose qui a un rapport avec le thème choisi, puis passe la balle à une autre personne. Recommencez jusqu'à ce que tout le monde ait eu l'opportunité de parler.

Variations de type évaluation : Quand on reçoit la balle, chaque personne dit le thème ou sujet abordé lors de la formation qui a été le plus important pour elle.

La personne cite un sujet ou une procédure ou un concept quand elle a attrapé la balle. Le formateur l'écrit sur un tableau. Par exemple : si le thème est : « Le suivi des clients », le formateur commence à faire passer la balle et chacun donne un élément qui l'a marqué sur les procédures de suivi des clients (suivi à domicile, suivi sur le lieu de travail, suivi-conseil, fiches de suivi, évaluation du suivi…).

Sources

http://www.eycb.coe.int/edupack/fr_64.html (comportant des extraits de : Co-operative Studies Manual, Co-operative Union Education Department, Stanford Hall, Loughborough, Leicestershire, LE-125QR, UK)

http://www.institut-francais.org.uk/pages/malette_pedagogique/3_brise-glace.htm

http://deal.org/wp-content/uploads/2009/08/Icebreakers_FRE.pdf

http://www.interaide.org/pratiques/microfinance/Uplift_energizers_fr_Vahatra.pdf

Les points communs

Déroulement : En groupe de deux, les participants discutent pour trouver au minimum 2 points communs avec l'autre personne. (Par exemple : ils ont tous les deux frères, ils aiment Brad Pitt, ils jouent au tennis, ils sont allés en Iceland,...). Ils notent alors le prénom de la personne et les points qu'ils ont en commun avec cette personne. Puis ils parlent à une personne différente. Chaque élève devra parler avec tous à tour de rôle.

Mise en commun devant toute la classe.

Remarque : Proscrire les points communs trop évidents : nous apprenons tous les deux ce qu'est la coopération, nous sommes au même endroit en ce moment, etc.

Les cercles concentriques*

Objectif : Permettre aux participants de mieux se connaître.

Déroulement : Diviser le groupe en deux sous-groupes. Attribuer le chiffre 1 à chaque membre d'un sous-groupe et le chiffre 2 aux membres de l'autre sous-groupe. Former avec les deux sous- groupes deux cercles concentriques qui se font face. Poser une première question, par exemple : «Quel est ton sport préféré?» Pour les gens qui se connaissent, on peut poser des questions comme «Quel est l'attrait touristique de ta région que tu me conseillerais de visiter». Les partenaires 1 et 2 partagent leur réponse, à tour de rôle. Demander ensuite aux participants du cercle intérieur de se déplacer de trois personnes vers la droite afin de trouver un autre partenaire. Poser une deuxième question. Selon le temps dont on dispose, on peut faire bouger les participants à plusieurs reprises et poser des questions différentes à chaque fois.

*Source : activités adaptées par Johanne Lavoie du Conseil québécois de la coopération et de la mutualité de HOWDEN, Jim et Huguette Martin (1997). *La Coopération au fil des jours. Des outils pour apprendre à coopérer*, Montréal, Chenelière/McGraw-Hill, p 56-58 et 79.

Répertoire d'idées – Ateliers brise-glace

Par Jean-Sébastien Plourde et Éric Tremblay, de la Coopérative de développement régional Québec-Appalaches

Il s'agit d'activités distrayantes à employer pour stimuler le groupe. Elles sont très utiles lorsque vous commencez à travailler avec un nouveau groupe, pour développer une bonne ambiance de groupe et, préalablement à une session, pour réchauffer les participants.

Les objectifs des activités peuvent consister à :

- encourager l'interaction;
- réchauffer le groupe;
- développer les compétences en matière de communication;

- encourager les participants à travailler en coopération;
- aider les participants à faire connaissance;
- introduire certaines des idées à propos des ateliers ou exercices;
- être amusantes.

Voir les jeux à https://sites.cegep-ste-foy.qc.ca/fileadmin/documents/socio/repertoire_dactivites_brise-glaceVF.pdf

D'autres sources:

http://www.eycb.coe.int/edupack/fr_64.html (comportant des extraits de : Co-operative Studies Manual, Co-operative Union Education Department, Stanford Hall, Loughborough, Leicestershire, LE-125QR, UK)

http://www.institut-francais.org.uk/pages/malette_pedagogique/3_brise-glace.htm

http://deal.org/wp-content/uploads/2009/08/Icebreakers_FRE.pdf

http://www.interaide.org/pratiques/microfinance/Uplift_energizers_fr_Vahatra.pdf

HOWDEN, Jim et Huguette Martin (1997). *La Coopération au fil des jours. Des outils pour apprendre à coopérer*, Montréal, Chenelière/McGraw-Hill

Activités pour faire connaissance, consolider une équipe et dynamiser un groupe

À propos de ce guide

Que ce soit dans le cadre d'une modeste rencontre chez soi ou d'un grand séminaire de formation, nous aimons tous sentir qu'un lien nous unit aux autres Lions. Les Lions participent plus et apprennent mieux dans un environnement chaleureux, amical et personnalisé. Les activités brise-glace qui servent à faire connaissance, les activités de consolidation d'équipe ou celles qui permettent de dynamiser un groupe sont autant d'outils permettant de créer un tel environnement.

Qu'est-ce qu'une activité brise-glace ? Le terme « brise-glace » est directement inspiré des navires du même nom dont la mission est de casser la glace dans les régions arctiques afin d'ouvrir la voie à d'autres navires. À l'identique, une activité brise-glace ouvre la voie à l'apprentissage en mettant l'apprenant à l'aise et en facilitant les conversations. Une activité brise-glace doit d'abord permettre aux participants de faire connaissance en échangeant leurs noms et autres informations personnelles.

Une activité de consolidation d'équipe doit contribuer à créer des liens au sein d'un groupe afin d'en faire une équipe. Elle a lieu à un stade où les membres du groupe ont déjà échangé leurs noms et quelques informations personnelles ; elle porte donc plutôt un objectif d'amélioration de la cohésion du groupe.

Les activités de réveil du groupe ou *Energizers* doivent être rapides, amusantes et vivantes. Elles sont particulièrement utiles après un repas, lorsque le groupe s'endort ou en fin de journée quand l'énergie et la motivation déclinent.

Mais une même activité relève souvent des trois catégories. Par exemple, l'activité qui consiste à demander aux participants de se ranger par ordre alphabétique du prénom constitue à la fois une activité brise-glace qui permet aux participants d'apprendre leurs noms, une activité de consolidation d'équipe puisqu'il leur faudra coopérer pour se mettre en ligne dans le bon ordre, et un *Energizer* puisqu'elle leur permet de se déplacer dans la salle. Les activités présentées dans ce guide sont donc classées en fonction de l'utilisation qui peut en être faite.

Vous trouverez dans les pages suivantes des activités pour faciliter les présentations, introduire un sujet, revoir les concepts récemment appris, encourager la consolidation d'une équipe et réveiller un groupe. Nous avons aussi ajouté à la fin de ce document une variété d'activités susceptibles de vous intéresser.

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Activités brise-glace

Ces activités permettent aux participants de se détendre et de se sentir à l'aise lors d'une réunion ou formation ainsi que de les aider à retenir leurs noms respectifs et quelques caractéristiques d'ordre personnel ou professionnel.

Lorsque des participants se réunissent pour la première fois, démarrez votre réunion par une des activités brise-glace suivantes. Si vous devez faciliter plus d'une session, utilisez-en plusieurs, complémentaires de préférence : l'une pour obtenir des informations, l'autre pour la mémorisation des noms, une autre pendant une pause, etc.

Plan de salle
Demandez aux participants de s'asseoir :
* *par ordre alphabétique du prénom, ou*
* *par ordre de jour anniversaire (ex : 12 janvier, 28 janvier, 15 février, etc…)*

Le naufragé
Si vous aviez la possibilité d'apporter avec vous cinq objets sur une ile déserte, lesquels choisiriez-vous ? Chaque équipe doit aboutir à un concensus, sachant que le total de cinq objets est pour toute l'équipe, pas par personne. Demandez ensuite à chaque équipe de présenter et défendre ses choix devant les autres participants. Cette activité permet de découvrir les valeurs et stratégies de résolution des problèmes de ses partenaires tout en favorisant le travail d'équipe. Variante : si l'équipe compte beaucoup de membres, augmentez le nombre d'objets de cinq à sept.

Qui a déjà fait ça ?
Avant la réunion, établissez une liste de 25 expériences ou compétences qui pourraient être utiles à des Lions. Exemples :

o Développement du site web d'un Lions club
o Dépôt d'une demande de subvention auprès de la LCIF
o Participation à un Institut de Formation des Responsables Lions
o Visite du site Web du LCI

o A suivi un cours du Centre de formation Lions
o Est un ancien dirigeant de club
o Sait utiliser PowerPoint
o A mené une action de service communautaire

Laissez au moins 3 lignes en dessous de chaque élément listé et faites autant de photocopies qu'il y a de participants. Donnez à chaque personne une copie de la liste, demandez-lui de trouver les personnes correspondantes et d'incrire leur nom, profession et numéro de téléphone dans l'espace prévu à cet effet. Prévoir entre 20 et 30 minutes pour cette activité.

Distribuez des prix divers : le premier ou le dernier à avoir rempli un espace, celui qui a trouvé le plus de noms au total ou pour une compétence particulière, etc. Au terme de cette activité, les Lions auront à leur dispositon une liste de personnes ressources et en auront appris beaucoup sur leurs voisins.

Gentil Louis, Jolie Sylvie – Le jeu des adjectifs qualificatifs
Placez les participants en cercle pour cet excellent jeu de mémorisation des noms qui consiste à demander à un participant de se présenter en faisant un geste et en ajoutant un adjectif qualificatif à son prénom. Ex : « Alain le malin » ou « Monique la magnifique ». Le joueur suivant montre le joueur précédent, répète le geste, le nom et l'adjectif qu'il a choisi avant de choisir à son tour son

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propre geste et adjectif qualificatif. Et ainsi de suite… Le jeu se termine lorsque le dernier joueur choisit ses attributs après avoir répété ceux de tous les joueurs précédents.
Source : http://www.humanpingpongball.com/gm.html

Chaos
Matériel : 3 ou 4 petits objets mous (peluches, balles de relaxation, sacs de graines)
Durée : 10 minutes
Groupe : 8 à 20 participants
Objectifs : *Energizer*, connaissance des prénoms

1. Demandez aux participants de se placer en cercle. Demandez à chaque participant de se présenter tour à tour, en allant dans le sens des aiguilles d'une montre.
2. Demandez ensuite à une personne d'envoyer un objet à une autre en disant : « Bonjour (prénom du destinataire) ! »
3. La personne qui attrape l'objet dit ensuite : « Merci, (prénom de l'envoyeur) ! », puis renvoie l'objet à quelqu'un d'autre dans le cercle en disant : « Bonjour (prénom du destinataire) ! »…
4. …et ainsi de suite.
5. variante : 3 ou 4 objets peuvent circuler en même temps, à conditon de les introduire dans le cercle à 30 ou 60 secondes d'intervalle.

La carte
Chaque membre du groupe vient d'une région différente (si ce n'est pas le cas, assignez une région à chacun). Demandez aux membres du groupe de se positionner les uns par rapport aux autres afin de constituer une carte aussi précise que possible.

Prénom / Numéro
À l'entrée d'une assemblée, distribuez à chaque participant un badge (une carte bristol fera l'affaire) à porter indiquant au recto le prénom de la personne et au verso un numéro. Demandez aux participants de se présenter au plus de personnnes possible, puis demandez leur de retourner leur badge de manière à ce que seul leur numéro soit désormais visible. Donnez maintenant à chacun une feuille contenant les numéros de tous les participants et demandez-leur d'écrire le plus de noms possibles face aux numéros correspondants.

Le jeu des compliments
Après avoir scotché un bout de papier dans le dos de chaque participant, demandez à chacun d'écrire quelque chose de positif sur le dos des autres participants.

Phrases d'introduction
Des idées simples pour préparer les participants à une réunion et aiguiser leur intérêt pour leurs collègues !
Cette activité peut être réalisée avec un groupe de toute taille.

Durée : au choix de l'organisateur
Matériel : Néant
Plan de salle : Les participants doivent pouvoir former un cercle.

Instructions :
Demandez à chaque membre du cercle de compléter une phrase telle que :
Je suis devenu un Lion parce que…
L'action la plus intéressante à laquelle j'ai participé était…
Etre un Lion m'a appris…
Lorsqu'on me demande des renseignements sur le Lions Clubs International, je répond…
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Cette année, je veux…

Lorsque toutes les personnes ont répondu à une quetion, posez-en une autre ou arrêtez le jeu.

« Je n'ai jamais… »
Demandez aux participants de se placer en cercle et donnez à chacun une mise de départ (bonbons, etc.). Chaque participant finit la phrase suivante : « Je n'ai jamais… ». Tous les participants qui ont fait ce que cette personne n'a jamais fait sont autorisés à lui donner un bonbon. Une manière amusante d'apprendre des choses intéressantes sur autrui.

Vrai ou faux ?
Objectifs : permettre aux participants d'apprendre à mieux se connaître et s'apprécier en découvrant ce qu'ils ont en commun ou les expériences uniques des uns et des autres ; permettre le développement de relations humaines dépassant le cadre organisationnel ou hiérarchique ; faciliter l'écoute et l'échange entre les participants.

Groupe : À partir de 2 participants. Pas de maximum.
Durée : 3-5 minutes par personne
Matériel : Néant
Plan de salle / Lieu : En extérieur ou en intérieur, assis ou debout.

Instructions :
1. Expliquez aux participants qu'ils vont devoir se présenter et révéler trois expériences vécues ou faits sur eux-mêmes, dont deux vérités et un mensonge.
2. Demander à un participant d'annoncer ses trois expériences au groupe.
3. La personne qui trouve le mensonge présente à son tour ses trois « vérités », et ainsi de suite.
4. Certains participants peuvent vouloir en dire plus sur leurs expériences vécues.

Moi aussi
Formez des groupes de 4 à 6 participants de préférence.

1. Distribuez 10 jetons (ou pièces, bouts de papier, etc.) à chaque participant.
2. Un participant affirme avoir fait quelque chose de particulier. *Ex : j'ai fait du ski nautique*.
3. Les personnes qui ont déjà fait du ski nautique disent « *Moi aussi* » et mettent un jeton au milieu de la table.
4. La persone suivante affirme avoir fait autre chose. *Ex : J'ai mangé de l'alligator.*
5. Les personnes qui ont déjà mangé de l'alligator disent « *Moi aussi* » et posent un jeton au centre de la table.
6. Le premier qui n'a plus de jetons a gagné.

Ce que nous avons en commun
Formez des équipes de 4 à 6 participants de préférence et donnez 5 minutes à chacune pour établir une liste de choses que tous les membres du groupe ont en commun. Demandez-leur d'éviter les réponses trop évidentes comme « Nous participons tous à ce cours ». Au bout de 5 minutes, demandez aux membres de chaque groupe de dire combien de points communs ils se sont trouvés et d'annoncer les points les plus intéressants.

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Activités pour introduire un sujet

Un groupe qui se réunit pour un atelier sur un sujet précis peut être composé de personnes qui se connaissent déjà très bien. Dans ces situations, il est recommandé d'utiliser une activité brise-glace qui porte sur le sujet à traiter. Ceci peut en particulier permettre de :

- Générer de l'intérêt pour le sujet de la réunion ou de la formation
- Rappeler ce que les participants savent déjà sur le sujet
- Aider le facilitateur et les participants à identifier les besoins individuels et objectifs de la formation
- Encourager l'échange d'informations et de ressources
- Identifier les résistances à l'apprentissage ou à la discussion

Les réponses aux questions permettant d'introduire un sujet peuvent être faites de manière collective ou individuelle. Utilisez ces questions à votre guise, et pour chaque session si vous le souhaitez.

Questions d'introduction individuelles

Ces questions servent à identifier des objectifs et besoins d'apprentissage individuels, à encourager l'échange d'informations et de ressources, et/ou à identifier les résistances à l'apprentissage. Les participants peuvent répondre aux questions dans un ordre prédéterminé (de g. à d.) ou bien en se proposant. Dans ce cas, vous devez tout de même vous assurer de la contribution de tous les participants.

Voici quelques questions d'introduction d'un sujet :
- Indiquez un ou deux « sujets brûlants » à propos duquel/desquels vous espérez obtenir une réponse aujourd'hui.
- Décrivez une stratégie/ressource que vous avez récemment utilisée avec succès (en rapport avec le sujet de la réunion/formation).
- Quelle est votre définition personnelle du sujet (ex : « les relations publiques signifient… »).

Les introductions suivantes sont particulièrement utiles quand le sujet abordé doit remettre en question des idées reçues ou des manières de faire :
- Quelle est votre opinion sur ce sujet ? (« Je pense…»)
- Phrase à compléter (par exemple, dans une session sur les relations publiques, compléter la phrase : « On peut encourager une personne qui a peur de parler en public en ... ».

Pour facilité la participation, demandez aux participants d'écouter toutes les contributions mais de réserver leurs commentaires pour la discussion qui aura lieu plus tard dans la session.

L'arbre à mots

Démarrer par une séance de brainstorming afin de générer une liste de mots sur le sujet. Dans le cadre d'une session sur l'établissement d'objectifs, les mots suivants seront probablement cités : Objectifs, plan d'action, cibles, planification, résultats, etc. Écrivez tous ces mots sur un tableau en les regroupant par thème. Vous pouvez saisir cette opportunité pour introduire des termes essentiels.

QCM ou Questionnaire Vrai/Faux

Plutôt que de demander aux participants de répondre à un QCM ou Questionnaire Vrai/Faux en fin

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de session, pourquoi ne pas commencer par cela. Déplacez-vous dans la salle et jetez un œil sur les réponses des participants afin d'identifier des points sur lesquels il vous faudra insister pendant la formation. En fin de session, discutez des réponses données avec le groupe.

Activités pour revenir sur les concepts appris et les mettre en pratique

Ces activités servent à renforcer, réviser ou mettre en pratique les concepts déjà appris. Elles permettent de mettre en lumières des concepts clés tous en permettant aux participants de se dégourdir un peu les jambes.

Lancer de balle 1
Cet exercice sert à la fois de révision à mi-parcours et d'activité de réveil. Elle est recommandée pour les sessions demandant une grande concentration. Demandez à tous les participants de se lever et de former un cercle. Envoyez une balle en mousse ou tout autre objet mou à un participant et demandez-lui de dire quel est le concept qui lui a paru le plus important. Le participant envoie ensuite la balle à un autre participant qui se prête au même exercice, et ainsi de suite jusqu'à ce que chaque participant soit intervenu.

Lancer de balle 2
Cet exercice diffère uniquement du précédent en ce sens qu'il s'agit pour chaque participant de présenter une étape d'une procédure ou d'un concept, l'instructeur étant chargé d'écrire chaque étape ainsi citée sur un tableau-papier. Cet exercice peut par exemple être utilisé dans le cadre d'une formation sur la « Hiérarchie des besoins de Maslow ». Dans ce cas, demandez à chaque participant de donner une étape de sa pyramide : sécurité, physiologie, estime, etc.

Feu vert, feu orange, feu rouge
Cette activité adaptée à des groupes de toute taille sert à introduire l'idée de développer un plan d'action à la fin d'une session ou d'un séminaire de formation.

Matériel : tableau-papier ; crayons et/ou marqueurs
Durée : 20 minutes

1. Divisez le groupe en équipes.
2. Dessinez sur un tableau-papier un feu de circulation et expliquez aux participants que ce feu est un plan d'action dans lequel le rouge représente ce que les participants doivent arrêter de faire, l'orange ce qu'ils doivent faire moins et le vert ce qu'ils doivent faire.
3. Demandez à chaque participant de réaliser son propre « feu de circulation » (5 minutes).
4. Demandez ensuite à chaque participant d'expliquer au reste du groupe ce qu'il a décidé de ne plus faire, de faire moins, ou de faire à l'issue de la formation.

Source :
Barca, Michele and Cobb, Kate. (1993). *Beginnings and Endings: Creative Warmups and Closure Activities*. Amherst, MA: HRD Press P.139

Activités de consolidation d'équipes

Sculptures
Cette activité fait appel à la créativité des participants. En début de séance (ou pendant une pause), posez trois nettoie-pipe à la place de chaque personne. Sauf si on vous le demande, ne précisez

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pas encore pourquoi. Le moment venu, expliquez que ces nettoie-pipe doivent servir à construire une sculpture libre.

En fin de mâtinée (ou de journée), demandez à chaque groupe de 5 personnes de choisir un vainqueur, puis à l'ensemble du groupe de choisir un vainqueur général.

Si votre culture encourage le travail en équipe, vous pouvez aussi reconnaître les groupes qui auront choisi de mettre en commun leurs nettoie-pipe pour construire une sculpture plus ambitieuse.

Colin maillard mathématique (20 minutes)

Illustre : Communication et sens de l'écoute.

a) Interdiction de parler
b) Obligation de garder le foulard devant ses yeux
c) Nous allons vous donner à chacun un numéro (murmuré à l'oreille)
d) L'objectif est de permettre au groupe de s'organiser par ordre numérique sans voir ni parler.

Bandez les yeux de tous les participants et attribuez à chacun un numéro différent (en veillant à ne pas être entendu des autres). Donnez les numéros en ordre dispersé et au hasard (pas de 1 à 12 par exemple). Dirigez ensuite les participants vers un autre endroit. Ils peuvent maintenant commencer l'exercice. Votre rôle consiste aussi à assurer la sécurité des participants pendant la durée de l'exercice.

Questions à poser après l'exercice :
Quel était l'aspect le plus difficile de l'exercice ?
Aviez-vous l'impression de travailler ensemble ? Pourquoi/pourquoi pas ?
Était-ce frustrant de ne pas pouvoir parler ?
Qu'est-ce qui a/aurait permis votre réussite ?
Pensiez-vous que les numéros se suivaient obligatoirement (ex : 1 à 12) ?
En quoi une bonne communication est-elle importante au sein d'un groupe ?
Que cette activité vous a-t-elle appris sur notre groupe ?

Poings liés

Matériel : Bandanas ou foulards, etc.
Durée : 15-30 minutes, selon l'objectif et le nombre de participants
Groupe : 2 à 15 participants

1. But : Travailler en équipe pour atteindre un objectif commun
2. Demandez aux participants de former un cercle et de se tenir par les bras
3. Attachez tous les participants à leurs voisins au niveau des poignets.
4. Maintenant que le groupe est attaché, confiez-lui une tâche à accomplir.

Quelques idées de missions à accomplir :
- Servir à boire pour tout le monde
- Emballer un colis avec du papier cadeau et écrire une carte
- Préparer et manger un repas
- Réaliser une activité manuelle
- Verser un verre d'eau à chaque membre du groupe
- Toute autre activité amusante

Note :
Pour compliquer l'opération, donnez au groupe une limite dans le temps.

Questions à poser après l'exercice :
1. Pourquoi avez vous réussi/échoué ?
2. En quoi le fait d'être limité dans le temps a-t-il aidé ou gêné votre groupe ?
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3. Est-ce que tous les membres du groupe ont contribué à la réalisation de votre mission ?
4. Que se passait-il si quelqu'un ne contribuait pas à la réalisation de votre mission ?
5. Est-ce que vous vous sentez parfois les poings liés à quelqu'un avec qui vous devez travailler pour atteindre un résultat ? Si oui, pourquoi et comment gérez-vous ce sentiment ?

Source :
Jones, A. (1999). *Team -Building Activities for Every Group*. Richland, WA: Rec Room Publishing. P. 56-57.

La voiture
Matériel : tableau-papier
Durée : 25 minutes
Groupe : 5-30 participants

Dessinez les contours d'un chassis de voiture et demandez aux participants d'ajouter des éléments manquants en indiquant leur utilité pour l'équipe. Exemples : une antenne pour assurer une bonne communication, des roues pour rester en mouvement, des rétroviseurs pour ne pas oublier d'où l'on vient, des phares pour voir où l'on va, un coffre pour conserver ses connaissances et ses outils, un réservoir comme source d'énergie quand cela devient nécessaire, etc. Ne donnez qu'un seul exemple pour lancer l'activité.

Divisez le groupe en équipes de quatre ou cinq membres. Allouez 20 minutes pour dessiner la voiture et 5 minutes par équipe pour la présentation du véhicule au groupe, la durée totale de l'activité dépendant donc du nombre d'équipes.

Les robots humains
Demandez à des équipes de 6 à 8 personnes de représenter diverses machines en essayant de reproduire ensemble leurs apparences et actions. Exemples : Mixer, grille-pain, tondeuse à gazon, photocopieur, lampe ou encore machine à laver le linge ou la vaisselle.

La pluie
Demandez à tout le monde de s'asseoir en cerle, épaule contre épaule, et de faire le silence le plus absolu. Le leader débute l'exercice en frottant ses mains l'une contre l'autre, imité en cela par la personne à sa droite, et ainsi de suite. À chaque fois qu'un tour complet a été effectué, le leader change de son : claque des doigts, tape des mains, tape sur ses cuisses, tape des pieds, puis dans l'autre sens. Les sons ainsi créés font penser à la pluie.

Le jeu du consensus
Matériel : Néant
Durée : 10-15 minutes
Groupe : 10 à 12 participants
But : Consolidation d'équipe, consensus & travail d'équipe, recherche de compromis

1. Divisez les participants en 3 ou 4 équipes, selon la taille du groupe.
2. Demandez à chaque équipe de se regrouper pour décider d'un son et d'une action que les autres équipes devront réaliser.
3. Après que chaque groupe ait montré à deux reprises le son et l'action choisis aux autres groupes, laissez 10 secondes à chaque groupe pour choisir le geste et le son qu'ils vont effectuer.
4. L'objectif est que tous les groupes arrivent à faire en même temps le même son et la même action, et ce sans se consulter.

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5. Après les 10 secondes, le facilitateur compte jusqu'à trois. À trois, les équipes effectuent en même temps la combinaison son/action de leur choix.
6. Le jeu se termine lorque toutes les équipes font la même combinaison en même temps.

Variante :
Si le groupe réussit à faire cela au premier ou au second coup, recommencez le jeu en formant des groupes plus petits.

Questions à poser après l'exercice :
1. Qu'avez-vous ressenti après avoir réussi/échoué à cet exercice ?
2. Pourquoi était-il difficile de trouver un consensus ?
3. Quelle était la partie la plus frustrante de cette activité ?
4. Qu'avez-vous ressenti quand votre combinaison son/action était choisie par le groupe ?
5. Avez-vous fait des compromis pendant cette activité ? Qu'avez-vous ressenti dans ces moments-là ?
6. Qu'avez-vous ressenti du fait de ne pas pouvoir communiquer avec les autres groupes ?

La balle au bond
Matériel : une balle élastique ou en mousse
Durée : 15-20 minutes
Groupe : 5 à 40 participants
Buts : Prise de parole en public, capacité à changer, résolution de problèmes

1. Demandez aux participants de se placer en cercle et annoncez-leur que cet exercice vise à leur faire découvrir leur capacité à improviser et à parler de manière impromptue.
2. Les participants s'envoient la balle, chaque receveur devant dire une phrase simple et descriptive comme « le lac bleu, la petite fille, le joli front de lac, l'abominable homme des neiges, etc.) Dîtes-leur qu'il n'y a pas de règles et qu'il n'y a donc pas de mauvaise phrase. Poursuivez l'exercice jusqu'à ce que tous les membres soient à l'aise avec cet exercice (cela prend généralement moins de 5 minutes). À ce stade, gardez la balle dans votre main lorsqu'elle vous est envoyée.
3. Félicitez les membres du groupe pour leur virtuosité verbale et annoncez-leur qu'ils sont déjà prêts pour l'étape suivante. Ajoutez alors la règle suivante : le segment de phrase prononcé doit compléter le segment de phrase prononcé par la personne précédente.
4. Faites un essai. Envoyez la balle en disant : « Le nouveau membre… », le receveur poursuivra peut être par « … en charge de l'organisation du carnaval… » Félicitez-le pour encourager les autres à poursuivre : « … veut vendre du popcorn... » Lancer « …Et de la barbe-à-papa… » Lancer « …à la petite fille… » Lancer « …qui porte des lunettes », etc.
5. Poursuivez jusqu'à ce que tous les participants soient à l'aise. Félicitez-les et demandez-leur de reprendre leurs places respectives.

Questions à se poser après l'exercice (à l'usage du facilitateur) :
▪ Qu'avez-vous pensé et ressenti lorsque la balle vous était envoyée ? Avez-vous remarqué un changement au fur et à mesure que le jeu avançait ?
▪ Étiez-vous à l'aise pour trouver quelque chose à dire immédiatement ? Avez-vous censuré ou pris le temps d'évaluer vos contributions ?
▪ Quelle partie de l'exercice était la plus facile pour vous, la première ou la deuxième ? Pourriez-vous améliorer vos présentations en cherchant davantage à répondre aux questions de l'audience et moins à faire bonne impression ?
▪ Quel impact cela a-t-il sur vos présentations ? Le besoin d'être spontané signifie-t-il qu'il ne faut pas préparer vos interventions ? [Réponse : Non!]

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- **POINT CLÉ :** Une fois votre présentation écrite et répétée, que reste-t-il à faire ? [Réponse : se préparer à l'inattendu, car l'inattendu arrive toujours].

Note : Si les participants ont du mal avec ce jeu, c'est parce qu'ils veulent se montrer à leur avantage et trouver des phrases poétiques, amusantes ou originales. Rappelez-leur que le but du jeu est d'être spontané. Leur originalité apparaîtra naturellement mais ils doivent dire la première phrase qui leur passe par la tête. En tant que facilitateur, vous devrez montrer l'exemple chaque fois que la balle vous parviendra en ne cherchant pas à impressionner votre audience.

Source:
Tamblyn, D., Weiss, S. (2000). *The Big Book of Humorous Training Games.* New York. McGraw-Hill. P 141-143

Les mots pour dire Merci
Matériel : Papier, enveloppes, crayons/stylos
Durée : 20 à 30 minutes, selon la taille du groupe
Groupe : 2 à 40 participants
Buts : Consolidation d'équipe, reconnaissance – À faire pendant une réunion ou un séminaire.
1. Expliquez au groupe que de nombreuses positions ou fonctions essentielles mais peu visibles ne sont jamais ou rarement reconnues. Pourtant, un simple mot venu de la bonne personne pourrrait changer cela, et ce mot est « Merci ! ».
2. Distribuez des feuilles de papier blanc et une enveloppe à chaque participant.
3. Demandez à chaque participant d'écrire son nom sur l'envelope qui lui a été remise, puis ramassez les enveloppes et placez-les à un endroit facilement accessible à tous.
4. Invitez les membres du groupe à écrire sur une feuille de papier à chaque fois qu'un geste, une circonstance ou une attitude d'un autre membre du groupe leur revient qui mérite un remerciement.
5. Dites aux participants qu'ils peuvent déposer leurs notes dans les enveloppes des autres membres du groupe pendant toute la durée de la réunion ou du séminaire.
6. Encouragez les participants à écrire chacun au moins une note pour chaque membre du groupe.

Variantes :
- Cette activité peut être modifiée en proposant d'inclure des compliments ou des mots d'encouragement, ou en demandant d'écrire les trois mots positifs qui décrivent le mieux chaque autre membre de l'équipe.
- Une autre option pour un séminaire ou une retraite est d'imprimer des posters avec une photo et le nom de chaque participant et de demander aux autres participants d'écrire directement sur ce poster. Dans ce cas, joindre aussi une enveloppe pour ceux qui ne veulent pas que leur note soit lue par tous les autres participants.

Note :
Ces notes sont d'ordre personnel et ne doivent donc pas être étudiées par le groupe. L'intérêt de cette activité consiste en ses résultats, pas en sa méthode.

Source:
West, E. (1997). *201 Icebreakers.* New York: McGraw Hill. P 409.

Trois moyens de communication
Matériel : Tableau papier, marqueurs, quelques bandanas, portes-papiers, crayons et papier
Durée : 15-20 minutes
Groupe : 6 à 40 participants
But : Discuter les avantages et inconvénients de diverses méthodes et styles de communication.

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1. Commencez par une brève introduction sur les différentes manières dont les personnes communiquent avec leurs amis, professeurs, collègues, etc. Dites-leur que cette activité leur permettra de **discuter et** d'**identifier les éléments clés, avantages, inconvénients et lignes de conduite** des trois moyens de communication suivants : en personne, par téléphone et par e-mail.
2. Divisez maintenant le groupe en trois équipes, la première devant étudier la communication « **en personne** ». Cette équipe ne connaît aucune entrave à sa communication. Ses membres se placent dans une partie de la salle et écrivent leurs remarques et conclusions au fur et à mesure de cet exercice.
3. La 2e équipe étudie la communication **par téléphone**. Les membres du groupe ont les yeux bandés afin de reproduire l'environnement de la communication par téléphone dans lequel les participants ne peuvent pas voir la personne à laquelle ils parlent. Ils occupent pour cela une autre partie de la salle. *Un membre de l'équipe est dispensé d'avoir les yeux bandés afin de pouvoir prendre des notes.*
4. La 3e équipe étudie la communication **par e-mail**. Les membres se tiennent dos-à-dos et n'ont pas le droit de se parler. Ils sont munis de portes-papiers, de crayons et de papier. Ils communiquent en se passant des notes écrites.
5. Laissez environ 7 minutes avant de demander à un membre de chaque équipe de présenter son rapport. (Les participants sont maintenant libres de toute contrainte.)
6. Inscrivez les conclusions et lignes de conduite tirées de cet exercice sur un tableau papier.

Source :
Deming, V.(2004). *The Big Book of Leadership Games*. New York, NY: McGraw-Hill. P.115-116

Activités de réveil d'un groupe

Vous arrive-t-il parfois d'avoir l'impression que votre groupe s'endort ? En fin de journée ou juste après un repas, un manque d'énergie peut se faire sentir. Pour vous aider ainsi que votre groupe à surpasser ces moments, nous avons préparé pour vous une liste d'exercices courts aussi appelés *Energizers*. À utiliser sans modération quand le besoin s'en fait sentir.

Votre animal préféré
Materiel : Néant
Durée **:** 10 minutes
Groupe : 5 à 50 participants
But : *Energizer*

1. Demandez aux membres du groupe de penser en silence à leur animal préféré.
2. Demandez-leur ensuite de s'aligner du plus grand au plus petit, et ce sans se parler.
3. Les membres du groupe ne sont autorisés qu'à faire des gestes ou à imiter le bruit de l'animal.
4. Une fois le groupe rangé, demandez à chaque membre de dire quel animal il représentait.

Le Lions Clubs International a besoin de moi parce que…

Matériel : Néant
Durée **:** 7 minutes
Groupe : Entre 5 et 50 participants
But : *Energizer*
Un exercice qui met en valeur l'humour et l'esprit d'équipe des participants, et permet de renforcer leur engagement.

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1. Demandez aux participants de penser à trois raisons pour lesquelles le Lions Clubs International a besoin d'eux ou en quoi ils contribuent à notre association ou à leur club.
2. Demandez ensuite aux participants de se lever tous en même temps et de crier ces trois raisons avec force et détermination. Vous pouvez éventuellement demander aux participants de marcher pendant cet exercice.

Bruits d'animaux
Matériel : Cartes portant des noms d'animaux
Durée : 5 minutes
Groupe : 10 à 50 participants
But : *Energizer*, activité brise-glace, utile pour former des sous-groupes.
1. Écrire des noms d'animaux sur des cartes bristol. Préparez au moins deux cartes de chaque animal, ou plus si vous voulez faire davantage de sous-groupes. Par exemple, pour créer 5 sous-groupes, préparez 5 cartes de chaque animal.
2. Distribuez une carte par participant en leur expliquant qu'une autre personne au moins a tiré cette même carte.
3. Demandez-leur d'identifier cette/ces personne(s) en faisant le bruit qu'ils associent à leur animal. Aucune parole n'est autorisée.

Activité diverses

Réorganiser la salle de cours (à propos du changement)
Avant le début de la séance, arrangez votre salle dans la configuration d'une salle de classe classique… à une exception près toutefois puisque vous installerez vos affaires (estrade, tableau papier, etc.) à l'arrière de la salle. Commencez votre présentation de cet endroit (tourné vers le dos des participants) et expliquez-leur que ce positionnement illustre assez bien comment la plupart des changements sont mis en place au niveau des organisations : les dirigeants se placent derrière leurs employés et essayent de les pousser à changer. Or, les résultats ainsi obtenus sont aussi peu satisfaisants que lorsque l'on essaye de faire un cours de cette manière.

Profitez-en pour noter que l'agencement de la salle en rangées identiques n'est pas sans rappeler le mode de fonctionnement des organisations traditionnelles (départements) qui rend difficile de communiquer et d'apprendre d'autrui. À l'inverse, de vraies équipes se forment lorsque nous sortons de nos carcans et créons des équipes multifonctionnelles qui travaillent ensemble au sein d'une même organisation. Demandez maintenant aux participants de réorganiser la salle de cours afin de permettre un véritable apprentissage, la communication et le travail en équipe. Selon les cas, vous aurez peut-être besoin d'aider les participants à démarrer mais il faudra ensuite laisser le champ libre aux apprenants.

Lors de la pause suivante ou après déjeuner, demandez aux participants de réorganiser de nouveau la salle en utilisant quelques-unes des techniques apprises pendant la séance. Ceci peut être répété à plusieurs reprises, selon la durée de la présentation. Mais chaque changement doit servir à mettre en pratique un concept appris dans le cadre de la formation.
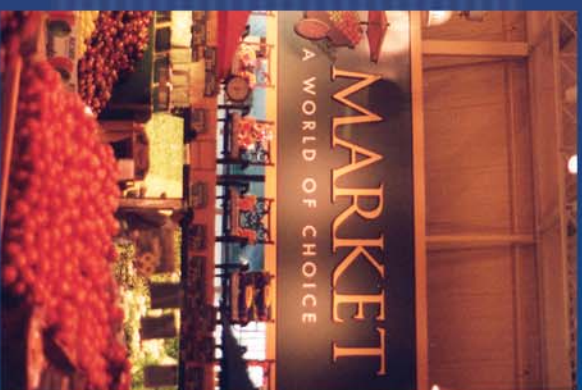
Les cartes de compliments
Une activité idéale pour clore un séminaire ou pour une réunion de fin d'année. Distribuez une carte bristol à chaque participant et demandez-lui d'y écrire son nom. Chaque carte passe ensuite entre les mains de tous les membres du groupe qui doivent écrire tour à tour un commentaire positif sur la personne concernée. Les cartes sont ensuite rendues à leur titulaire.

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An Educator's Guide for Changing the World:

Methods, Models and Materials for Anti-Oppression and Social Justice Workshops

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& EDUCATION

Recognition

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Section 1: *Methods and Models*

Introduction

This guide is the result of reflection on 15 years of transformative education – education that aims to upset the status quo. The context for this educational practice was in community settings, working with both marginalized and mainstream audiences. It occurred in the midst of the neoliberal onslaught when activists were forced into the defensive, trying to preserve the social safety net from being dismantling in the spirit of fiscal responsibility and rugged individualism, the triumph of economic over social priorities and the growing erosion of social solidarity as the elites abandoned the majority of the population. It was also a time for a new focus on corporate power and a willingness to name capitalism as the founding cause of social and economic deterioration.

During this time, there were many educational endeavors which helped thousands of people gain critical consciousness about the pitfalls of globalization and the erosion of the welfare state. However, the dominant discourse was that of capital and the economic elite which curbed the capacity of politicians to act in the interests of the majority, and instead directed them towards serving the elite.

These past 15 years have been difficult times for educators and for social movements in general. Serious reflection has been required in order to assess effectiveness and to consider a broad range of strategic and tactical options. However, there is still hope that participants will create their own vision for change. We are simply catalysts along their journey.

This educational guide offers a menu of possible activities. Select from the menu those activities that fit with your objectives and goals, rather than following the outline as a prescriptive solution for educational practice.

Setting the Scene

Changing the world calls for grand plans and even grander organizing abilities. Our legacy, as people concerned with social justice and ending oppression, is similarly grand. Canadians have a significant history of dealing with such issues, and our vision and organizing ability rendered significant gains, in fact, generating a collective identity as compassionate people concerned with the common good. We ended child labour, shortened the workday, sanitized our drinking water, protected our workplaces, created a minimum wage and built the welfare state – a system of safeguards and protections from unemployment, ill health, poverty, and old age. We know that collective action can create change. Despite the array of forces undoing the hard-earned gains of an earlier generation, we still work for change, in coalitions and partnerships within communities and across this broad country.

Collective action is the most significant arena of change, as individuals and groups commit themselves to various strategies and tactics to build support for issues and solutions. Within this educator's guide, there are several resources to assist in these efforts. Look at the activity, "Preparing for Collective Action" to help educators work with groups that are able to make such commitments. The handout, "Criteria for Choosing Strategies and Tactics" can help even seasoned activists to assess their action options. The earlier section, "Mechanics of Oppression" helps learners unravel the ways in which systems of privilege and oppression are created and recreated in society. The "Models of Social Transformation" provides learners with a way of understanding various options in working for change, as it covers the following models: revolution, safety net, liberal empowerment, community development and social justice. Once understood, learners can select the model that most closely reflects their energies and enthusiasms, and join groups that correspond with the various models.

This text recognizes the fullness of opportunity within collective action yet seeks to extend educator's practice with a focus on how systems and structures of domination have been replicated at the individual level. When individuals appear in educational settings, educators have a ripe arena for practice – reflecting upon how individuals embody the unjust systems, through their unconscious embrace of the status quo, and bringing their worldview into the light for scrutiny and reassessment. In the ideal transformation process, privileged learners come to understand their privilege as unearned and unjustified, and building their commit-

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ment to more just and equitable systems. Learners with oppressed identities also learn of the unearned and unjust features of their own identity, and are encouraged to rally for change.

Educators thus give priority to reconstructing the individual's worldview (also referred to as the "unlearning process") and assisting their individual transformation into activists and allies working for social justice. This is the educator's arena for changing the world. Regardless of whether the educator seeks to encourage their participation in collective action or individual action, the transformational tasks are the same: building empathy for self and others, building an awareness of the dynamics of oppression and privilege, becoming aware of how the impacts of these dynamics, and preparing for and planning for action.

The two sections on action planning, "The Bridge: Prelude to Action" and "Taking It Home," serve to complement the existing educator's guides on action planning, which focus primarily on collective action. These resources are identified in the activity, "Preparing for Collective Action," specifically recommending activities and resources that are published elsewhere. The collection or activities contained in this guide are focused on individual action. Please note that we do not favor individual over collective action, but are simply recognizing and responding to the fact that individual action is not well developed in the literature. There are three activities listed in "The Bridge: Prelude to Action" section that prepares individuals to engage directly with injustice, to react to it when it arises (see "Sticky Social Situations"), to have dialogue with those who uphold the status quo (see "What to do when people disagree with you"), and how to understand and respond to organizational issues of injustice (see "Role Playing and Scenarios").

The section "Taking It Home" includes activities focused on individual action. The first, "40 Ways to Get Political," provides a good starting point for those who are new to social justice. It covers an array of ways to learn and take action that can be done quite simply. They are relatively low risk areas of action, perfect for those who are new to this work. The activity, "Globalization and My Everyday Life" takes the issue of economic injustice to the realm in which learners would engage with globalization in their daily life. It provides information on both how they might be supporting globalization and suggestions for how to resist. It has proved useful for many groups working on economic justice, and has been reproduced in more than 10 resource packages throughout the USA.

In summary, the guide is firmly grounded in an analysis of power, privilege and oppression as they operate to create injustice. It recognizes that individuals embody this status quo in their attitudes, beliefs and actions. It is this arena of struggle, the individual's internalized beliefs about the world that becomes the focus of anti-oppression and social justice education. The educational process is not complete without action planning. This guide offers new activities in collective action, yet emphasizes resources for educators in assisting learners consider the range of individual actions they can undertake, enhancing their individual agency for change.

Principles-Based Education

This guide is based upon numerous principles of transformative education that combines our objectives with the developmental aims of the activity. This interplay of educator goals and learner development coincides in interesting and sometimes contradictory ways. We have placed the primary focus on the learner development, with secondary emphasis on how the educator attempts to move the group forward in a timely manner.

This guide assumes that learners move through various stages of awareness, group building, empathy development, cognitive re-structuring and emotional expression. It is also clearly premised on popular education that encourages reflection, analysis and action, leading the learner to commitments to social justice and an end to oppression.

This guide has been prepared with flexibility in mind. It is adaptable to various axes of oppression and privilege. Many curriculum activities are suggested, but they can easily be replaced with other activities, as long as the principles of the replacement activities resemble those contained within this guide.

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The Basic Model

There is a logical order to the following sequence of activities:

1. **Warm Ups** – designed to de-center the facilitator and help participant find their voices.

2. **Vision Setting** – To inspire and encourage participation.

3. **Reflection on the Interplay of Oppression and Privilege** – Allows participants to recognize the dysfunctionality of both oppression and privilege and to struggle against both.

4. **Building Empathy for Self and Others** – The sharing of our oppression helps the group to bond and support each other's pain and loss.

5. **Awareness Building of Difference** – Working with data and stories generated outside of the group, participants gain a shared understanding of inequities, social injustice and oppression. A wide array of sensitivity-enhancing tools are provided.

6. **Mechanics of Oppression and Privilege** – For many learners, an exploration of the how and why of oppression is significant. It helps identify the critical points for disrupting oppressive systems and structures and satisfies our search for understanding and our hope for change.

7. **The Bridge: Prelude to Action** – It is very useful to practice new skills and anticipate real life situations, before making commitments to change and plan for action. Three options are identified – practicing responses to sticky social situations, practicing talking to people who don't agree with you, and role playing in the organizational context where such issues often emerge.

8. **Planning for Action** – Most social justice and anti-oppression workshops focus on collective action. This guide expands the arena of action by offering individually focused resources and tools they can use when they leave the workshop.

9. **Evaluation** – Simple evaluation activities are recommended, with a reminder to do evaluation mid-way as well as at the end of the program.

New Learning... but what to do with the old

Learning about oppression and privilege is best understood as a particular lens on the world that provides insight into the "how" and "why" of our social and economic structures. When we ask learners to use this lens to understand the world, we must first provide them with a way to deal with their previous learning, and then encourage them to be open to this new information.

Assumptions can be made about our learners' view of the world. They will have internalized much of society's teaching about social and economic structures, as we all have. They will, to varying degrees of intensity, believe in individual power and autonomy and the ability of an individual to overcome disadvantage. They will, in this sense, believe in both the merit of the wealthy and the powerful and, similarly, believe that the poor and unsuccessful will have been instrumental in creating their living environment. We need, as educators, to remind ourselves of the naturalness of our learners to adopt this status quo interpretation of the world. We might be angry and frustrated at this dynamic, but it is not the fault of the learners to have internalized those messages.

It is critical to acknowledge this dynamic. Rather than ask learners to abandon their perspectives, ask them to suspend judgment on new perspectives and work with us beyond their comfort zones for the next stretch of time. You are best to ask this directly of them, otherwise their discomfort will spill into the training if you are asking them to accept too much too fast.

Our Lens... that identity creates power and privilege

Let the learners know that you are asking them to consider a new way of understanding the world. We want to emphasize that our identity is socially constructed, and de-emphasize the role of personal choice and agency. This is key – we are asking them to consider that their lives are largely a function of their identity, their gender, race, class, etcetera. This identity is not something that they can control; it is typically something we are born into and unlikely to change. Just as their own accomplishments are tied to their identity, so too everyone else's accomplishments (or lack thereof) are tied to their identity.

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It is important to remind learners that they have agreed to suspend judgment and spend some time hearing you out. This is to avoid their knee-jerk reactions of denial and minimization as their customary perspectives creep back in.

Identity of the Learners... Privileged or Oppressed?

The learners have considerable tasks before them – to reconfigure how they understand the world, to let go of their previous understanding, and to deal with their feelings in this regard. Differences amongst the learners will have a significant impact on the nature and scope of this task.

For oppressed learners, the task is considerable. They need to allow their prior understanding to be weakened, and perhaps to understand that their own agency (or ability to affect their world) is less than they had previously thought. On the down side, this means that they will understand that there are significant forces keeping their access to power very limited. This may instill feelings of hopelessness, something that must be anticipated and responded to by the educator. On the plus side, such understanding means that oppressed learners are not to blame for their own poor situation and status, usually a liberating experience.

For privileged learners, the task is much more considerable. Coming into an educational setting like this requires courage, typically more than that of the oppressed. Once in, the demands are much greater. To fully understand an anti-oppression perspective means being willing to understand oneself as the oppressor, typically a reviled perspective that is very hard to embrace. Much more will be said of this later, sufficient now is to recognize the significance of the transformation task for the privileged learner and the special demands that puts on the educator.

Fortunately, the process can also be liberating for the privileged learner. Although it won't feel like liberation most of the time, we can offer them a sense of hope and possibilities from this process. It is likely that they will become less fearful of others, more spiritually grounded, less in denial of the harm that comes from oppression and more open to full relationships with the oppressed. Gaining a more realistic view of the world and of themselves can improve their mental health.

The most difficult learning environment is a mixed group, which is also the most common situation. As you can imagine, and have probably experienced, the two different groups have competing needs – at times the privileged group may express sexist or racist opinions which reinforce oppression. The oppressed group need to stop such opinions being raised. Most educators respond accordingly and, usually gently, let the learner know they are inappropriate. Such messages shut down the privileged learner.

From an educator's perspective, it is important for opinions to be surfaced and examined if change is to occur. This poses a dilemma as the oppressed learner needs to be in an environment that is free from put-downs and judgments, that allows their voices to take priority, and reverses traditional power relationships. In most workshops, it is important for the needs of the oppressed to come first and avoid having white males dominate the time and space. Such efforts at "counter-hegemony[1]" have inspired social movements, popular education and coalition organizing for more than a decade.

But reversing privilege is not without its costs, namely the relative de-emphasis on the needs of privileged learners. If the white male's needs are overlooked in the educational process, or more marginally attended to, the chance for understanding and change is limited.

Examining the premise of safety

How do we navigate this terrain? It is not easy, but we suggest that when you begin a group, you not only call for safety and attention to the feelings and needs of others. We advocate for more full exploration of this issue. Of course, safety is important since we learn best when we are free from danger. But the concern for safety has often been the justification for shutting down expressions of anything said or done that is remotely sexist, ageist, racist, etcetera. Typically, educators work hard to do this gracefully, sensitively and gently, but nevertheless shut down the offending learner, usually at the expense of their learning.

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[1] This term comes from the work of Antonio Gramsci. Gramsci noted the hegemony of the prevailing culture (and all related systems). This hegemony forms the basis of what is understood as normal, and all of us buy into it, regardless of our social identity. The task for social movements is thus one of counter-hegemony, whereby the traditional patterns of power and privilege are disrupted.

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Our premise is that we cannot nor should not promise safety in learning environments. The world is racist, sexist and classist, and it is fully realistic that such dynamics will not be left at the door, they will be brought into the training room. Such is the nature of our lives and such is the nature of education. To attempt otherwise is artificial. And, as educators, we need this material within the room to work with, since it is part of our reality. Some learners experience oppression as part of their daily life while others experience privilege on a daily basis.

Quick Tool: What Comes Into the Room?

Here is a very quick way to have the group understand the concept of safety. The educator draws an oval on a flip chart and poses the question, "what are the various forms of power that exist in society?" The answers are recorded in the oval. After the first round of answers is generated, the educator stands back and looks at the page. Reflecting, she says, "Since this is what exists in society, this is what will exist in our training room." There are options for emphasizing the concept, such as asking the participants to silently reflect on what they might bring into the room, or having the facilitator tear a strip from the diagram, illustrating that the group is a part of wider society. It is important to reflect for the group that the training room is a microcosm of broader society and that, despite our best intentions, there will be incidents of racism, homophobia and elitism that will show up in our sessions. We want our training room to reflect reality rather than pretend we can check our life experience at the door. Given that our training room is a microcosm of the broader society, we can draw on our various experiences both of oppression and privilege.

Sexism
Who they know
Homophobia
How they dress
Racism
Elitism
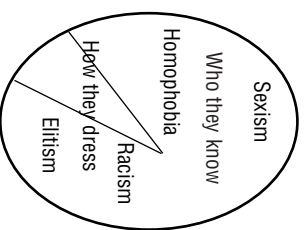
Source:
Foundation for Community Encouragement,
Leadership Education Program, 1994

All educators emphasize the principle of "acceptance of everyone and support for all" in our educational settings. No matter how damaged or how unexamined their belief systems are, all learners need to be accepted. Understanding the humanity in all of us allows us to be compassionate with others. As Martin Luther King, Jr. said, "Love is the only force capable of transforming an enemy into a friend" (as quoted in Goodman, 2001:187).

Although we question whether safety can be or should be guaranteed, we recognize there are "degrees of safety." Our concern, as noted above, is that safety not be used as a justification of shutting down real life, and that real experiences in the world cannot be checked at the door. We do, however, advocate for active facilitation whereby the educator provides a safety net for learners, and that intense violations of safety must not be accepted. The learners need to feel the active support from their educators, and know that they will intervene when the risk levels become too high. The educators can chose how that intervention is made – whether to shut down the conversation or to use it as a stimulus to encourage a more respectful dialogue.

Comfort or Creative Tension?

Safety can be equated with comfort, but we do not advocate for either comfort or safety. The opposite of comfort is tension, a critical component of anti-oppression training. Tension helps learners appreciate the significance of the issue and to understand how others experience oppression or privilege. Tension provides the impetus for resolution, to move through the process and away from confusion, murky thinking and intense emotional turmoil.

There is an interesting paradox in understanding comfort, especially as it applies to anti-oppression training. This paradox is that the more that is known, the more one experiences the unknown. As learners move into the material, and unpack their history as well as their emotions and perceptions, they seem very far away from resolution. The issues seem to burgeon and multiply, and it seems that greater confusion emerges. As educators witnessing this process, we can feel very responsible for bringing such tension to their lives, even though we may believe that the work is essential to forwarding agendas of social justice and equity.

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Section 1: *Methods and Models*

One explanation of this paradox is that in building greater awareness (where what we know expands), we rub up against what is not known more frequently and usually more intensely. Essentially we become more aware of the dynamics, the complexities and many impacts on society and on ourselves. Consider this scenario: As a white learner becomes aware of racism, she subsequently begins to understand her own privilege and that of her group. She will start to understand colonialism and the role her ancestors played in exploiting and violating others. This requires of her to question her ancestors, to see them in a new light and to reassess her own role in upholding the systems of oppression and privilege. She will consider her reaction to people of colour, her friends, her family, and how she responds to racist comments even among strangers. Her world will be disrupted, and in her growing knowledge of racism, she will encounter many more questions and concerns about how to be in the world.

What are we offering learners?

We must remember that we are offering knowledge and a particular way to understand the world. But it comes with its own burden, the burden of responsibility when learners come to understand systems and structures of oppression, their role in it and how it plays out in their daily lives. We are offering an enlightened way of seeing the world but it comes with considerable consequences that can feel burdensome instead of enlightening.

If, however, the educator truly believes that the privileged bear costs as well as benefits from oppression, then we can reframe this loss as emancipation from privilege. There are certainly benefits for the privileged – in ending oppression.

Such is also true for the oppressed learner. When we help a woman of colour understand that her marginalization is not of her own making, but that it is a continuation of our legacy of slavery and colonialism, she may feel hopeless and despairing, particularly if she has children or plans to have children. For while we are saying to this learner that she is not the creator of her own distress, we are also saying, by logical extension, that she is not likely to overcome her distress because she does not have the power or the influence to do so. This is an implicit dilemma for the educator.

There is hope imbedded action, as learners express their commitments and changed understanding of the world. This is the premise of popular education and in transformative learning. Yet the action arena is full of strife and uncertainty regarding individual agency and social change. We encourage both the privileged and the oppressed to join social movements that are working for social change, on the assumption that social movements have the capacity to affect change, change that will improve conditions within our lifetimes. Unfortunately, we are working within an environment where social justice achievements have been rolling backwards instead of forwards. The social movements themselves have been sites of oppression and privilege. Many have spent time struggling internally against oppression and privilege, with varying degrees of success.

There has been criticism that this inwards focus occurs at the expense of real social change. As interpreted by Gitlin (1995), the Left marched on the English Department while the Right took the White House. There is merit to this analogy, but it is likely that the Right would have gained considerable ground anyways, given their massive power and resources to forward their agenda.

In short, we must recognize that it is a serious responsibility to assist all learners through a transformation process. It will disrupt their lives in ways that we can anticipate and ways we cannot. Secondly, we must not suggest that there are "quick fixes" that will generate real or immediate solutions to the harsh conditions many people experience. Instead, we must assist learners in the quest for solutions that fit their circumstances, and that all areas of action should be considered, be they individual, small group or collective in nature.

Resistance is Natural

We are asking a lot of our learners, and it is natural and logical that they should at some point resist, as they grasp the significance of what is being taught, and what is will require of them. Resistance takes many forms – from fidgeting to crying, from questions about the nature of the forms – from being late to leaving the room (actively or psychologically), from fidgeting to crying, from questions about the nature of the "evidence" to subtle discrediting of the educator, and from disagreement to outright accusations of lying.

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The best way to deal with resistance is to recognize it as natural. It helps to anticipate that there will be attacks (overt or covert) on the legitimacy of the knowledge and the educator. This is a strong justification for the use of co-facilitators, so as to be able to support each other, and to allow for a mixed race team to provide different perspectives on the dynamics of oppression and privilege for the learners. If a learner is not able to hear about racism from a person of colour, then hearing about it from a white person may be more effective for their learning – and vice-versa.

It is critical to be able to discuss racism in such a way that works best for the learner. There are many that advocate for using only educators of colour to deliver anti-racism training, arising from a belief that the learner needs to appreciate the authority with which they speak, and the failure of a white person to be able to discuss racism from a lived experience. Although a white person may not be able to discuss the experience of racism, they can powerfully discuss the experience of white privilege within a racist society. For these reasons, a mixed race team of educators is preferable when dealing with any form of privilege and oppression.

We have come to understand the issue of racial identity of educators as a choice to be made within a comprehensive understanding of the educators themselves as well as the issues facing the participants. The following can assist in these reflections:

1. Can you understand the participants? Are their realities something you can empathize with? Is your empathy natural and spontaneous? How hard do you have to work at accepting them?

2. Can you provide them with encouragement during tough times? Are you hopeful that transformation is possible for both the oppressed and the privileged? Do you believe that this process makes the world a better place? Can you instill your hope in them?

3. Can you allow participants to make mistakes? Can you see the goodness in them?

4. Can you help them understand oppression, its harm and its damage?

5. Can you help them unravel their own lives from a perspective of oppression and marginalization? From the perspective of privilege and internalized superiority?

6. Can you handle their anger? Their experiences of violation? At you? At other participants? At the world? At themselves?

7. Can you handle their accusations of bias? Can you stand behind your decisions?

8. Can you understand your reactions to different types of learners? Can you bracket these reactions in the interests of the group and the individual learners?

9. Can you get angry at them? Can you love them?

Identities... A mixed bag

While we have discussed learners in distinct categories of oppressed and privileged, the truth is that we are all a mixed bag of identities, on some issues we are privileged and on others, oppressed. Even if educators encounter a predominantly oppressed learner, there will be some element of privilege, likely class privilege, when they compare themselves to the less fortunate living elsewhere in the world, or living in a region of the world that is war torn or drought stricken. Such is the nature of class privilege since it depends on with whom we compare ourselves. Ideally, the educator needs for learners to see themselves as both privileged and oppressed, for in that space we can build empathy for each other.

Setting the Scene

The start of the education process is critical for it sets the tenor of the experience. The educator works for the first half-day to achieve the following: a sense of vision that can be referred to through the process (that keeps us going when things get tough), an emerging sense of empathy for oneself and for the other learners, and an understanding of our shared experiences of oppression (albeit to different degrees and on different issues). Laying such a sound foundation that builds a good relationship among the participants ensures that the group will be strong enough to deal with their differences, which are the real nuts and bolts of the educational experience.

Drawing from what we know about the stages of group development, group members need to be afforded the time to connect, to bring themselves into the group, to build some trust through the limited taking of risks, and to develop confidence in the facilitator's competence to

respond to the group as a whole and to each participant as individuals (more important). From what we know about participants' motivations, we also need to tap into their empathy, their experience, their spirituality and ethics and their self-interest. Each factor is potentially significant in keeping them motivated for staying in a social justice program.

Since this beginning is so important, the educator needs to be well prepared. Select activities that will engage them, that will allow them time for dialogue and that will illuminate your knowledge and compassion. The selected material for the start of the workshop attempts to meet these goals.

Intervention: The Evolving Style of the Educator

At the onset of the training, most participants defer to the authority of the educator and tend to diminish the role of the other learners in the program. Educators recognize this pattern – all eyes are upon them and all questions are directed their way. They have to invite other participants to comment, and defer to their authority on certain issues. They can redirect eye contact away from themselves by focusing their attention on one of the participants.

This initial investment in the authority of the educator can be heady to the novice educator. Participants are really asking for your opinion and knowledge. But this tends to evoke a "banking" model of education (as articulated by Freire, 1968) whereby the educator fills the learner with her/his knowledge instead of bringing forth the expertise of the participants and emphasizing their knowledge and capacity to create meaning.

It is important to recognize the "deferring to the educator" patterns as a stage in the development of individuals within a group. Drawing from Perry's scheme of intellectual development, there are specific patterns of discourse within learners that can be attributed to different intellectual (or cognitive) abilities. The excessive orientation to the educator can perhaps be a sign of the "dualistic" learning phase. This phase emphasizes a simplistic understanding of truth, difficulty with ambiguity and divergent opinions, and dissatisfaction with group-oriented discussions, especially those that do not include the educator. Depending on the age

and experience in educational settings, there will be more or less dualistic thinkers in any given course. Complicating this pattern is the tendency of all learners to slip back into dualistic modes of relating especially when they are in new learning environments.

It is important for the educator to understand this dynamic and to consider what options are open to her/him. Ideally, all learners are at least at the "multiplicity" phase, where diversity is the norm, and participants are keen to learn from each other, not turning to the educator for the "right" answer. Accordingly, it is ideal for the "deferral to the educator" pattern to only be temporary, and if so, the interventions recommended above are appropriate. Frequently in groups, there will be at least one participant who continues to defer to the educator and is firmly suspicious of the expertise of other learners. Try to meet the needs of the dualistic thinker by providing him/her with enough structure and centralized authority as you can. Respond to direct questions with direct answers – nothing frustrates the dualistic thinker more than an educator who seems to duck providing information. But you can communicate an alternate approach to the other learners, e.g. "Here is what I think, but there are diverse opinions on the subject. What do others think?" or "That is an interesting question. I have some ideas, and I am sure that you do too. Let's break into groups and discuss the issue further. I am happy to join the last speaker's group where we can further discuss the earlier point raised." It remains important to get all learners to engage with each other.

Typically as groups advance through their learning, they become better able to cope with difficult dynamics and to speak directly to each other. But until they are ready to do so, the educator must retain this responsibility. One example is where a learner makes a racist statement (for example), declaring that employment equity is a form of reverse racism. There is a pause in the room, and a couple of participants look at the educator. The pause is interrupted by someone deflecting and re-focusing on another activity. There are likely to be several streams of thought in the educator's mind, including:

- How can I shut him up and make space for others?
- I hope someone else picks this up. I don't want to have to deal with this (our own resistance is natural and to be anticipated).
- Finally, something juicy to work with!

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When considering how to intervene, know that the decision to intervene is significant especially given that the group will be at an early stage of development. They will need to know of your willingness to address difficult issues. While there are many ways to intervene, we suggest the following, with the rationale in the brackets:

"John just made a comment about employment equity that reflects the way a lot of people think about it. [ie. John is normal and to think this is normal.] This is a tough issue to deal with. [The group has a challenge to rise to.] I'd prefer not to let it slip without talking about it. [We have a choice in how to deal with this. Models courage.] Would anyone like to ask John questions about how he came to believe this? [Invitation to the group to explore the issue with John instead of condemning him for his belief. Directs the group to engage with each other.]"

Both sides of Toronto

An Educator's Guide to Changing the World

Section 2: Materials

1. Overview of the Sessions

Principles: The goal of the overview section is to allow learners to see where they will be going during the educational experience. It is important that this be posted so the learners can reference it at any time. It will also identify the breaks and the time slots, so learners can anticipate when they will start and end the various sections of the day. While educators often need to adapt their agendas, they are encouraged to be as accurate as possible and to uncover ways and means to keep an agenda on track. Our learners are adults with adult needs, such as knowing when sessions will end and what they will learn. It is respectful to be transparent about learning plans and time commitments.

2. Warm-ups

Principles:
Warm ups do more than warm people up to each other, although that is a significant goal. They also de-center the significance of the educator and emphasize the voices of the learners. Once started, the voices will continue and participants will bring themselves more fully into the training room.

Warm ups should be done in such a way so as to gradually build the participant's comfort level with the group. Most of us are more comfortable talking with one or two other people, as opposed to large groups. This is why we start warm-ups with neighbours and then do exercises that bridge us into smaller groups.

Warm-up selection is best based on materials related to the content of the training. While there are a lot of fun activities that will not be connected to your content, participants are inclined to make quick judgments about the skill of the facilitators. If they appear irrelevant or inclined not to value the participants' time or sacrifices they make to come to training, educators will be judged harshly. This dynamic is not uncommon, especially in today's environment where there is suspicion about the usefulness of process-heavy training – educators need to stay focused on relevant materials.

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Activity #1: *Warm-Ups*
Hopes for the day
It is best for participants to air their hopes and expectations so that the educator can respond on which areas will and will not be covered. Such an airing allows for the educator to see if they are meeting the group's needs, to make curriculum changes if necessary, and to find ways to respond to the stated goals of the day. Please be cautious about discarding significant portions of the agenda at this point. You have selected the curriculum with a purpose; try to hold onto it if possible.

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Activity #2: *Warm-Ups*
Who is your Favourite Activist?

Option of selecting from Rosa Parks, Ralph Nader, Maude Barlow, and Jaggi Singh

Divide the room into quarters and specify where individuals can go to discuss their favorite activist. Ask them to highlight the appeal of the particular activist. Reporting back from each of the groups will help share information about significant activists and about themselves.

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Activity #3: *Warm-Ups*
Political Euphemisms

As a way of meeting each other and of setting the political tone for the day, participants are given half of a saying and asked to find their match within the pool of participants by conversation and trial and error. The facilitator prepares the following list by enlarging the list and cutting them into slips of paper. Putting them into a hat, the facilitator asks each participant to pick one and find their match within the group. Feel free to choose your favorites, and add others.

"Collateral Damage" — Killing non-military bystanders

"Multi Tasking" — Doing the jobs of laid off workers

"Axis of Evil" — Symptom of the US empire's aggression

"Political Correctness" — Backlash from privileged groups

"Diversity of Tactics" — Imbedding violence in mass movements

"Class Mobility" — False hope for moving up the economic ladder

"Colour Blind" — Liberal attempt to deal with racial differences

"Reverse Racism" — White attempt to blame employment equity for job constraints

"Front-Office Appeal" — White, pretty, slim women who are the first contact with clients

"Femi-Nazi" — Men expressing their anger at strong women

"Unpatriotic" — Pro-war allies trying to dismiss the peace movement

"Economic Stimulus" — Tax cuts to the rich despite evidence that their assets are sticky and don't trickle down

"Structural Adjustment" — Legislated flow of wealth from the south to the north

"Special Interest Groups" — The label for anyone the government wants to ignore

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3. *Building Vision for the Future*

Principles: The work involved in anti-oppression and social justice education is tough and often very difficult. Without a vision for change, there is little hopefulness involved in the process. From the privileged learner's perspective, it is difficult being portrayed as an oppressor, of having one's heritage and self-definition disrupted and being challenged in both one's thinking and behavior.

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Activity #4: *Building Vision*
Drawing your Vision

Using a supply of markers, coloured pencils, and craft supplies (if desired), ask participants to draw their hopes for the future and what they aspire to create in the world. If they so desire, they can connect themselves to the picture. By asking them to draw this vision, they are being invited to work non-verbally, thereby de-centering the traditional power among participants. We typically defer to the most vocal and most eloquent speakers; allowing participants to draw encourages other leadership to emerge. Ask participants to share their drawings with the group and post them on the wall for the duration of the program. Having this reference point is significant as it can be a source of inspiration when the going gets tough. The educator can use it effectively to help motivate particular learners or the group as a whole.

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4. *The Interplay of Oppression and Privilege*

Principles: Social movement activists have long been focused on the harm that results from oppression. We may have addressed the privileged as the agents of this oppression, but will not likely have addressed the structural implications of this privilege. The key message is that whenever there is oppression, there is a parallel dynamic at work: the generation of unearned privileges and a distorted sense of the self, superior in nature and therefore irrational.

THE CYCLE OF OPPRESSION

Target Group

- Oppression
- Results in
- Put downs from society
  Confusion
  Distorted ideas ("I am less than")
  Negative achievement
- Rationalizes more

Non-Target Group

- Privilege
- Results in
- Reinforcement from society
  Confusion
  Distorted ideas ("I am better than")
  Positive achievement
- Rationalizes more
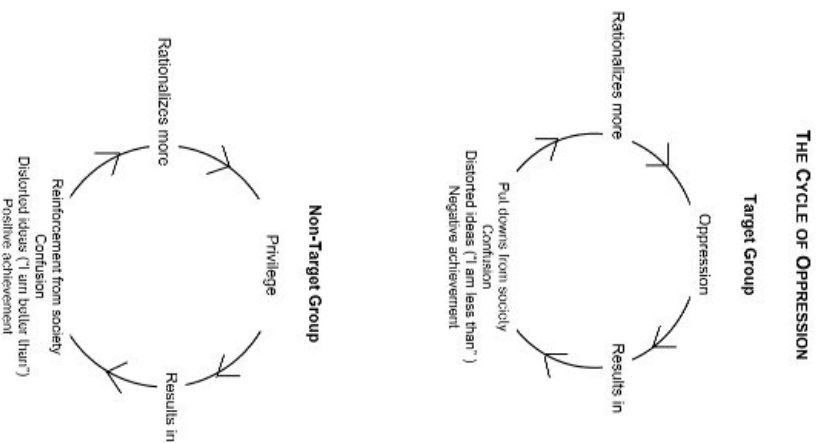
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Activity #5: Cycles of Oppression and Privelege

Introduce this activity revealing only the top half of the diagram. Ask people to consider the cycle of oppression, drawing forth the exploitation, marginalization, powerlessness, cultural imperialism and violence (drawing from Young, 1990) that is required to keep the cycle going. Such is the nature of oppression. From this material, we can collectively assert that racism, homophobia, classism, sexism and other forms of oppression are reprehensible. But this is only half of the dynamic.

Uncover the second half of the cycle, the cycle of privilege. Explain that this dynamic is just as irrational as the first. While there are resultant benefits instead of harms that come from being privileged, the dynamic still creates distorted ideas about the self. Asking the participants to name the agent groups (or non-target groups), the educator will list them for all to see. It is important to take this part of the exercise a little further and ask participants to list some of the power that arises from this privilege. Here is a listing of the kinds of power that you might elicit:

Whiteness – more security, higher incomes, strength in numbers, military power, white bias in education, history that reflects your own, access to the corridors of power (including police, judiciary, immigration and politicians), power to scapegoat, presumption of innocence, white-centered curriculum, children's toys reflecting whiteness, power to appropriate land, power to create reality out of myth, whiteness equated with purity, and the ability to be ignorant of racism.

Activity #5: *Continued*

Male – assumption of superiority, higher incomes, availability of established networks and mentors, freedom from fear, power to abuse, personal security, power to set the social agenda, command more physical and psychological space, more recognition by teachers, possessing names worthy of continuity, spiritual leadership, primary identity as self (instead of wife), freedom from housework and childcare responsibilities, and access to power.

Middle Class and Rich – Control and access to just about everything, choices that result from power, access and wealth, knowledge of and access to rights, mobility, leisure time and money, social status, absence of damaging stereotypes (like lazy, dirty, stupid), health services, knowing the government works in your best interest, being able to define history through the expenditure of public money, presumption of innocence, cultural recognition, enhanced privacy and security, health and longevity, social stability, legal and tax benefits, ability to avoid toxic locations and access to credit.

Heterosexuality – Automatically considered legitimate, positive images of sexuality, social recognition and validation, freedom from gay-bashing, freedom from police harassment, presumption of sexual innocence, never having to deal with sexual identity, don't have pedophilia linked to your sexuality, sex education that pro-files you as normal, can keep your kids, able to adopt, no fear of being "outed," encouraged to marry and have children, and able to marry.

Conclude this activity with a reflection on the cycle of privilege and that "privilege is the problem" rather than "oppression is the problem." More accurately stated, the interplay of privilege and oppression creates a forceful dynamic of injustice on both sides. Solutions must be targeted at both. The significance of this shift from the focus on oppression to the focus on privilege is immensely significant. As one learner told me years ago, she had always recognized racism as a problem but never before recognized that white privilege was a problem.

5. Building Empathy for Self and Others

Principles: The process of building empathy for others is foundational for transformation. Empathy is the ability to put yourself into the shoes of another and imagine walking through his or her daily life. It is the culmination of both our thinking and our feeling about the experience of the other, as the successful empathetic process draws from both our cognition and our emotions. If we can truly understand and appreciate their experiences and allow ourselves to anticipate their feelings, we can empathize with their experiences.

An empathy-building activity is significant for several reasons. The first is that it facilitates the transformation process, as it is an essential element of understanding oppression. We need to be able to understand and appreciate the pain of oppression in order to be motivated to affect change. The second is that it serves the developmental needs of a group. Groups must develop their ability to work through their differences and to be able to deal with difficult material about which there may be passionate disagreements. In order to strengthen the foundation of the group, members need to be able to hear each other and value contributions from everyone. Such is the process of building respect.

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Our experience is that the capacity to empathize with each other's pain is a significant contributor to this respect. The final reason is connected; groups will be stronger if they build their commonalities so they are more adept at sensitively reconciling their differences. While our differences may be obvious, our commonalities may need discovering. It is particularly useful to discuss this in the context of oppression and violation. After all, for this training, it is much more significant to make the group-building activities enjoined with the anti-oppression content activities.

Before moving to empathy for others, it is important to ensure that there is self-empathy. Our experience is that empathy for others is often blocked by having unmet needs resulting from being marginalized or victimized. The pain experienced as a victim appears to preclude any ability to empathize with another more recent victim. While we might be able to be guided towards understanding others from a cognitive perspective, understanding the emotions involved cannot be experienced unless the individuals are able to sympathize with their own significant losses and, ideally, to feel this support from others in the group.

For those who have seen the movie "The Colour of Fear," this scenario is dramatically portrayed. The goal of the video is to discuss racism among men of different races. One white man, David, remains unmoved and continues to blame the victims of racism. Eventually, he discloses his own oppression as a child of abuse and is supported by the other men. He thus develops empathy for his own losses and experiences support from the group as a victim. Only then is he able to develop empathy for others and understand the injustice of racism.

Empathy for the other typically develops one-by-one, and we hear stories of the experience of other people and, as Shulman (1987) says, prepare for their world by imagining what their lives will be like. For anti-oppression training, we can draw from the experiences within the training room, hearing the stories of the lives of the oppressed and the privileged. The key here is to allow ourselves to be moved by these stories.

Some educators are concerned with the heavy reliance on the stories of others as tools for learning. Typically, stories of the lives of the oppressed are provided for the learning of the privileged. When the telling of these stories is difficult and burdensome (and we can rarely predict if the story-telling feels liberating or oppressive), the net impact is that the lives of the oppressed have again been exploited for the benefit of the privileged.

This is why some educators elect not to use the lived experiences of the learners in the room but rather use videos and stories from other sources for such development.

The benefit of this empathy development process is that when empathy has been generated for a member of a group, it is usually generalized to the entire group. This means that a feeling of empathy for an individual or subset of a group is then aroused for the group as a whole. Consider the well-recognized story of the movie "Free Willy" that poignantly tells the story of one Orca whale and the plight of captivity. At the end of the movie, a trailer asks viewers to help free other whales held in captivity by making a telephone call and being asked to donate money to the cause. In the first weekend of viewing, the movie generated 40,000 calls. This is evidence of the generalizable nature of empathy that causes feelings for one whale to be felt for the entire population of whales in captivity.

Another example is the research of white anti-racist activists regarding why they became concerned with the issue of racism. The primary factor in their commitment has been a cross-class friendship that allowed them insight into the lives of their friends that were significantly different from their own. This insight turned to compassion and the compassion was then generalized to the oppression of racialized communities, hence motivating their commitment to end racism.

Activity #6: *Empathy for Self and Others*

Introduction: We know that all people have complex lives and that all have suffered injustice. This activity will allow us to hear from each other about their lives and to support each other in understanding the unfairness of this violation. Other cues can be used to describe this activity, such as ways their integrity was compromised, or the essence of who they were was overlooked or discounted in some way. While there are many differences amongst us, there are some similarities. We have all experienced the oppression of childhood, age and class (when comparing ourselves to the top 1% elite ranks).

Activity: In small groups of 3 or 4, participants are asked to share one experience of mistreatment, to share how they felt and to then discuss how the experience has affected their lives, particularly if it has led them to some form of social action. Individuals are asked to share only what they are comfortable sharing. While we might hope that our group is able to support all forms of disclosure, we leave the responsibility to assess the safety of this disclosure with the individual.

The small groups are not asked to report back as this might be experienced as exploitive of the stories shared within the confidence of a smaller group. Rather, they are asked to anticipate reporting back about what they discover about each other.

Debriefing: The large group is asked to share their insights about what they learned about each other and the ways they now see each other differently than before. The facilitator should emphasize that in learning about each other's pain, we tend to become more open to the other and able to listen to them better. Sharing vulnerability allows us to connect. We do a better job of working across differences when we have already worked across similarities.

Notes to facilitator: The fact that the degrees of injustice will vary widely does not matter for this exercise. The goal is to let each person feel understood and to join with each other from a place of oppression and violation. It is important for the group to hear each other and not slip into a hierarchy of oppressions, whereby the group sees some people as more oppressed than others. We do not know the full life history of participants and some may have histories like David that are full of unanticipated violence. We simply need to generate an experience of empathy, whereby everyone feels heard and supported, thus allowing themselves to develop self-empathy. If others have empathy for you, it encourages you to have it for yourself.

Caution: Some educators might be inclined to skip this activity. We encourage you not to – this serves as a validation of the experiences of all in the group and, if skipped, there may be a backlash that will disrupt future activities. More privileged learners may feel unrecognized and even angry if they too are not seen as having significant experiences of violation. This stage is especially significant since the bulk of the remaining activities in this training program centers on racial and economic oppression, and there is significant likelihood that several learners will be privileged on both those axes.

Section 2: *Materials*

6. Awareness-Building Activities: Difference and Data.

Principles: Tensions typically arise when moving out of the dialogue about experiences of oppression and into experiences of privilege. Attempting to do this too early in the transformation process creates a disruption that can seriously destabilize the group. It is thus located after establishing common ground in the previous section. In addition to the sequencing of this activity, the method through which such difference is explored is critical. Dialogue that centers on personal disclosure tends to create hierarchies of oppression and tends to dissolve the group's emerging sense of community.

While it is critical to acknowledge the differences among us, the de-centering process that is typical of much anti-oppression training is overly risky for privileged learners. To describe it, de-centering shifts the balance of traditional power from the privileged to the oppressed. This principle is supported by Gramsci's concept of counter-hegemony. The concern is that the privileged participants are de-centered to a place of exclusion from the group. Not infrequently have we witnessed a withdrawal of empathy for privileged participants since they are, by definition, agents of oppression. While this shift can serve as a stimulus for both agents and targets, it is difficult to facilitate, with an uncertain prognosis for success.

Typically, such education looks similar to the building empathy activities listed above, whereby participants disclose their oppression that occurs at the hands of the agent group (or oppressors or privileged). Such naming tends to become very personal, since as the stories are told, agent group participants see themselves in the stories. While this activity can be gracefully facilitated, it is risky. It can unnecessarily polarize the participants and create hierarchy of oppressions and participants. The tendency is for the group to break down into an us-them dynamic that the group development emphasis has fought hard to resist. While this data serves to punctuate the impact of the location of our identity, these tools need to be considered as one approach; there are others, including those listed below.

Another vehicle has been discovered to achieve an in-depth understanding of injustice. The use of startling statistics serves the same function, yet in a somewhat de-personalized way. The statistics are a compilation of the harmful consequences of oppression and of privilege, sometimes effectively juxtaposed to highlight the unfairness of these dual systems. The material can be presented via overhead projections, central posting of fact sheets, developing questionnaires about each one or handouts to be viewed individually.

This method serves to position all the participants as learners, at this juncture giving favor to neither the privileged nor the oppressed. As all are learners, all can be poised to uncover discomfort of these statistics. This prevents the creation of hierarchy and maintains discovery for everyone. Participants are typically surprised at the depth and scope of the injustice. The learning creates a sense of immediacy in ending the unfairness. Individual discomfort becomes insignificant in the face of the data. Subsequently, everyone becomes painfully aware of the duality of the injustice, namely that the systems of oppression and privilege are intertwined and that one group becomes more advantaged as the expense of the other staying on the margins.

Another reason for selecting this method to detail oppression and privilege is that these statistics serve to bypass all defenses, minimizations and denials and go straight to the heart of the learner. Reducing the material to binary categories of opposites calls forth a fairly simple way of understanding injustice, for example, that poor people die ten years earlier than the non-poor.

a c t i v i t y |

Activity #7: *Alarming Statistics and Damaging Issues*

Introduction: Included with this manual are the best of the sensitivity-enhancing tools discovered over the last 15 years. They are to be used to disrupt participants' understanding of the status quo and provide an alternative way of looking at the world. They are framed to elicit both an emotional reaction ("This can't be true" or "Wow, I never thought of it like that before,") and new information and data that serves to replace the status quo and thus causing participants to think differently about the world, including their own position in it. Over time, educators typically collect samples of such work. [If you would consider it, please forward a copy to the author and she will ensure it gets posted on our website. You can reach her at curry-stevens@socialjustice.org.]

Use the tools in any combination to cover your issues. Enclosed are two sets of fact sheets, one prepared in 2000 (Curry-Stevens and Anderson) and the other in 2003 (Curry-Stevens) that cover issues of racialized injustice and economic inequality. Also enclosed are a total of ten sensitivity-enhancing questionnaires and stimulus tools, drawn from a variety of sources as indicated. Three particularly good videos are also suggested that can be screened for the group and then debriefed according to the facilitator's objectives.

Instructions: Break the group into sets of at least 3 people, preferably 5-6, to discuss one or more questionnaires, fact sheets or sensitivity tools. This follows with the principles of small group to larger group activities presented in the opening chapter. If using the questionnaires, simply ask the group to decide on the best answer and then take the answers up in the large group.

You could turn this into a game and tally the results, allocating some benefit to the winners and also some benefit to the losers, such as first seating at a video, since they need to listen deeply. If using another stimulus tool that is not posed as questions, it is suggested that you ask them to consider the following questions:

What surprised you in the material presented?

What spoke most closely to your experience (as either privileged or marginalized group members)?

What do you think are the most significant issues that should be more clearly addressed within your own life and within society more broadly?

If using fact sheets, prepare a couple of questions that will serve to provide a base for the small group discussions and to frame how the feedback to the large group should happen. Here are some suggestions:

1. Select the three that you were most surprised by. Why did they surprise you?

2. Select three for which you can explain the mechanics. Report back with an explanation of how and why these outcomes occur. [This one provides a good link to the next activity.]

3. Select three that you think would be useful for public education campaigns. Which ones would appeal to both their moral outrage and their intellectual wisdom? Why?

Alternately, the fact sheets can be blown up and posted on the wall for everyone to review as they come up to the wall. Comments can be posted with stickers on issues that they like and/or think need to be publicly addressed. This allows the group to stand up and discuss the fact sheets with whoever is near to them at the time. It can energize a low energy group quite effectively.

Section 2: Materials

7. Sensitivity Enhancing Tools

Included with this guide are a set of 10 sensitivity-enhancing tools that can be effectively used to increase the ability of participants to understand various forms of oppression and privilege. Participants could also be asked to generalize their learnings to include other forms, if desired.

Fact Sheet Series - **The Racial Divide**

Fact Sheet Series - **When Markets Fail People**

Race and the Economic Divide: An excellent broad-based questionnaire that surfaces significant issues facing Toronto.

Peggy McIntosh's **Unpacking a Lifetime of White Privilege** - can be used as a questionnaire or a discussion document)

Characteristics of Heterosexuals - questionnaire that presumes homosexuality as the norm and evokes a de-centering of heterosexuality; helps expose the irrationality of the traditional perceptions of the etiology of homosexuality. It has been impossible to credit the source of this material for the text.

Classism within Groups: A good stimulus tool for appreciating the dynamics of class within groups and coalitions. It was first received it in a package of materials from the International Women's Day Coalition in Toronto. It too has been impossible to credit the source of this material for the text.

Sexism and Male Dominance: Fashioned after Peggy McIntosh's work, this questionnaire is based on male privilege.

Life in the Occupied Territories: Reproduced are the words of Rachel Corrie, U.S. peace activist killed in the occupied territories. Her words induce reflection on the privilege of living without war and occupation.

Notes from the Pink Collar Ghetto: This story of role reversal of a secretary and a boss profiles a range of exploitive and unjust power issues. Read this story to get a glimpse into harshness of the daily life of the secretary and the unfair and inappropriate advantages that are bestowed on the boss.

Money and Raising Children: This checklist was created by the author following a series in the Toronto Star on child poverty. It was developed with the goal of assisting middle to upper income groups to understand how their money helps raise safe and thriving children, and how this money helps ease the parenting task. A good companion activity for projects on child poverty.

Here are four excellent videos that can be screened and discussed. Use of video is particularly good to increase the variety of educational experiences and for appealing more fully to the heart and mind of participants.

Video – A Class Divided: Then and Now. Video profiling the work of Jane Elliot as she introduces superiority and inferiority to grade 3 students. She arbitrarily divides students according to eye colour and then introduces differential treatment depending on their eye colour. The rapidity with which the privileged students develop oppressive and exploitive behaviors is alarming. It is available through PBS Video, 1320 Braddock Place, Alexandria, Virginia 22314-1698; 800-344-3337

Video – The Colour of Fear: Video of a weekend retreat of men of diverse racial backgrounds coming together to discuss racism. It is powerful in the difficulty of holding a cross-race dialogue on the issue of race. Portrayed is one white man's denial of racism, until he finally describes his own victimization at the hands of his parent. It is available through Stir Fry Productions, 1904 Virginia Street, Berkeley, California 94709, 510-548-9695

Video – The Bottom Line: Privatizing the World: A Canadian video with portrayals of privatization themes in Canada, India, USA, Brazil, France and Mexico. Issues including water, agriculture and healthcare are explored sequentially offering insight into the profit motive and the dangers to human health and well being. Available through the National Film Board of Canada.

Video – Turbulences: A Canadian video with clips from Mexico, Thailand, Senegal and Paris, portraying the chaos induced by financial markets and the threat they pose to democracy. Available through the National Film Board of Canada.

Handout 1:

Fact Series - *When Markets Fail People*

INEQUALITY GETS WORSE EVERY YEAR.
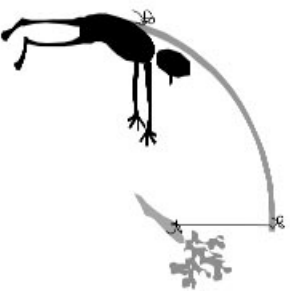
For every extra dollar the poor make, the wealthy make $30 more.

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

In Ontario, minimum wage workers lost more than 20% of their buying power in the last 10 years...

In 2000, the top Canadian CEOs were given a 43% raise.

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

21

The economy
can't give us equality
and it can't
reduce the growing gap.

Economists don't
understand it...

Politicians don't
understand it...

Don't know why.

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

The economy is
failing more than half of us
as we lose ground
to the rich.

Some are hurt
harder than others.

Racism and
discrimination
must end.

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

Middle Class CRUNCH

Slipping further behind those with more…

Now, due to tax cuts for the rich, we can expect higher electric bills? Worse health care? And larger classrooms for our kids?

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

Minimum wage jobs don't pay the rent

or

feed the kids.

POVERTY
The Minimum Wage Job
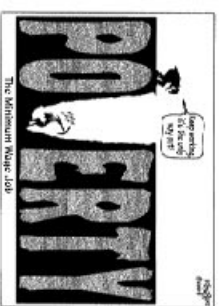
People of Colour have too many of them.

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

23

Who loses in a
Recession?

	Richest 10%	Poorest 10%
Recession 1984 to 1986	Gained 2%	Lost 60%
Recession 1989 to 1993	Lost 9%	Lost 86%

Poor Canadian families carry the burden of a recession. The question must be—how can we help them?

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

SOLUTIONS:
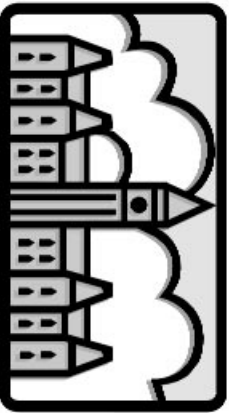
1. Better Wages
2. More Union Jobs
3. Fair Taxes
4. End Racism

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

So, if markets fail people,
What do we do?
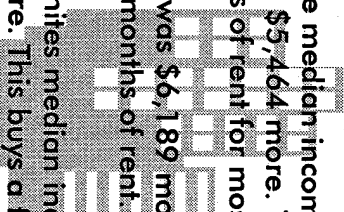
We make the economy
work for us!

Fact Sheet Series #5: When Markets Fail People
Produced by the Centre for Social Justice, March 2003
Data Source: Statistics Canada

Handout 2:
### *Fact Series – The Racial Divide*

The Racial Divide

Unless you are white, you earn

30% less

In 1996, the median income for white people was $57,464 more. That's equal to 6 months of rent for most people.

In 1997, it was $6,189 more - and equal to 7 months of rent.

In 1998, whites median income was $5,650 more. This buys a full winter season of heat, hydro and phone.

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Source: Statistics Canada, unpublished data

The Racial Divide

Anti-Asian Racism
History Lesson in Racism

1885 - Chinese labourers brought in to build the Canadian Pacific Railroad - at least 600 die. No families of labourers are allowed into Canada. Chinese workers are paid 1/4 the wages of white workers.

1902 - Royal Commission on Chinese and Japanese immigration describes all Asians "unfit for full citizenship... obnoxious to a free community and dangerous to the state"

1907 - Asians denied the right to vote.

1914 - Sikh immigrants in ship Komagta Maru turned away from BC, and many later shot by British in India.
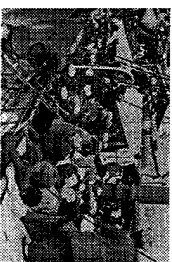
1919 - B.C. legislature passes "Women and Girl Protection Act" - forbids white women from working in Chinese restaurants

1941 - Japanese Canadians are imprisoned in concentration camps during Wold War II.

1948 - Asian Canadians finally gain vote and full legal rights.

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The Racial Divide

Colonialism
History Lesson in Racism

1497 & on - Europeans land in North America and begin theft of First Nations land

1600's - Native people are enslaved

1867 - Canada is born. Government only gives land to whites.

1800's - Native uprisings (eg. Riel Rebellion) squashed by Canadian government

1876 - Indian Act introduced - all aspects of Native life under control of Canadian government

1879 to mid 1980's - Over 100 years of residential school system. Children seized and forced to assimilate. Abuse rampant.

1884-1951 - Federal government bans the practice of potlatches and other Native cultural practices

1885 - Second Riel Rebellion suppressed. Riel executed.

1960 - Native people gain the right to vote
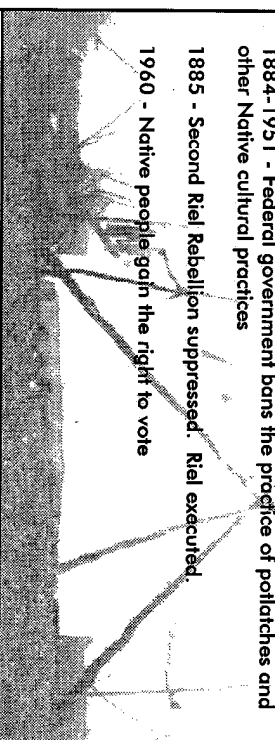
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The Racial Divide

Colonialism

not only a part of history

Colonization's legacy:

- Lower life expectancy
- Illness more common
- Alcoholism more common
- Fewer highschool graduates, even less in colleges and universities
- Poor housing conditions
- Inadequate water and sanitation systems on reserves
- High poverty rates
- Over-represented in jails and prisons
- Suicide rate - over 3x higher than non-Aboriginal population

Injustice Continues:

- First Nations do not experience self-determination in Canada, even though this right has been recognized as a right for all in the United Nations (UN) Charter
- Over 2.4 million square miles of Indigenous territory was never ceded to Europe in North America
- Right wing parties in Canada are actively working in the name of equality to eliminate all inherent and constitutional First Nations rights

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Source: Royal Commission on Aboriginal People, 1995

The Racial Divide

Who gets the high-paying jobs?

People of colour are 11% of the population
but make up:
19% of Light Duty Cleaners
24% of Kitchen & Food Service Helpers
40% of Harvesting Labourers

Not here ↑

Lots here ↓

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Source: Employment Equity Data Report, HRDC, 1999

The Racial Divide

Immigration Policy
History Lesson in Racism

1867-1948 - People of Colour kept out.

1908 - Federal law states that immigration status be denied to people considered to be of "any race deemed unsuitable to the requirements of Canada".

1908 - "Continuous Passage" Immigration policy passed that only allowed entry to Canada for those traveling directly from their country of origin. Policy effectively denied immigration to people from non-European countries.

1920 - Head Tax imposed on Asian male immigrants, who are not allowed to bring in their wives. Head tax reinstated in 1995.

1922-1947 - Exclusion Act - prohibited Chinese from immigrating.

1967 - Immigration Policy changes to allow more non-European immigrants.

1960's to Present - Domestic workers and harvesters brought in during labour shortages. Deportations and family separations.

1995 - Bill C-44 strips away fundamental rights of people without Canadian citizenship convicted of a crime in Canada. Many immigrants detained indefinitely, many deported.

1995 - 'Head Tax' (Right of Landing fee) introduced for all immigrants.

2000 - Chinese migrants, landing in B.C. are deported. Racist attitudes reminiscent of earlier attitudes towards Chinese immigrants.

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The Racial Divide

Myth #1

"People are poor because they are immigrants."
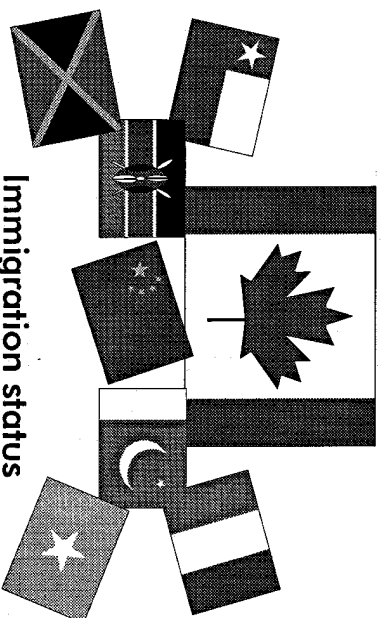
Immigration status is not to blame for income shortfalls. **Racism is.**

White immigrants earn an average of 22% more than immigrants of colour.

Source: Statscan 1998

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The Racial Divide

Police Shootings
racism in policing

Hugh Dawson,
a Black man, was shot and killed by police in 1997

Edmond Yu,
a Chinese man, was shot and killed by police in 1997

Faraz Suleman,
a South Asian youth, was shot and killed by police in 1996

Dudley George,
a Native man, was shot and killed by police in 1995

People of Colour are more likely to be shot and killed by police.

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The Racial Divide

Racism
not only a part of history

Reports show Canadian systems are racist:

- ✓ Criminal Justice (1995)
- ✓ Education (1999)
- ✓ Immigration (2000)
- ✓ Public Service (2000)
- ✓ Housing (2001)
- ✓ Employment (1984, 1997)

Reports shelved or ignored. Initiatives cancelled.

- ✗ employment equity cancelled in Ontario in 1995
- ✗ Ontario Anti-Racism Secretariate shut down

The fight for equity has to be systemic!

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The Racial Divide

Who is poor

Poverty Rate (%)

60 — 50 — 40 — 30 — 20 — 10 — 0

Legend:
White People
People of Colour

Ontario   Nova Scotia   Quebec   British Columbia   Toronto

Location

People of colour are 2.3 times more likely to live in poverty than whites.

Source: D. Ross, K. Scott, and P. Smith. *Fact Book on Poverty*, CCSD 2000

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The Racial Divide

Slavery
History Lesson in Racism

1600's – First African slaves are brought to Canada and begins 200 years of slavery in Canada

1833 – Slavery finally abolished

Anti-Black Racism

1850 to 1964 - Ontario schools allow segregation of Black students in public schools

Until 1939 - Racism is legal, according to Canada's highest court.

1964 - City of Halifax passes motion to seize Africville (a community of 400 Black people in northern Halifax). Hundreds of people forcefully relocated, homes bulldozed. Residents are not properly compensated.

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Handout 3: Race, Class, Gender and Disability and the Economic Divide

1. What percentage of white people live below the poverty line in Toronto?

2. What percentage of people with **African roots live below the poverty line?** What percentage of Ghanians? Ethopian? Somalies? Pakistanis, Bangladeshis, Sri Lankans and Tamils?

3. On average across Canada, the poverty rates are how much higher for racialized communities?

4. What percentage of employment agencies were willing to accept a discriminatory job order (eg. Someone with "front office appeal" or "fitting of the clients in this office," typically a euphemism for white)?

5. Is this a problem unique to Toronto or widespread across Canada?

6. Does racial segregation in communities happens in Toronto? Is it legal?

7. What is the official motto for the City of Toronto?

8. How far has women's liberation taken us?

9. OK – so the averages are bad. What about gains that some women have made? How many women make high incomes – or how much more likely are men to reach the top 20% of income earnings?

10. What is the best predictor of heart disease? Smoking? Obesity? Family history of heart disease?

11. Are girls with disabilities more or less likely to be sexually assaulted?

12. What is the national unemployment rate?

13. What is the unemployment rate for women with disabilities?

14. If the average workweek is 40 hours, how many hours would a disabled woman need to work to earn that of non-disabled workers? How many hours would disabled men need to work?

15. What racial group is most likely to be stopped by police in Toronto?

16. TRUE   FALSE Low income people do not pay property tax.

17. TRUE   FALSE Income tax cuts are important for low income earners.

18. TRUE   FALSE Like any functioning democracy, the size of Canada's middle class is increasing.

19. TRUE   FALSE Canadian society is class based.

20. TRUE   FALSE People on welfare pay no tax.

21. We've just been through a record economic boom. We'd expect that this would translate into better incomes. What percentage of Canadian families are only marginally better off?

22. During recessions, we expect Canadians to have to make do with less money. How much less (as a percentage) does the top 40% of Canadian families make? How much less does the poorest 10% make? Next poorest 10%? Next poorest 10%? Middle income groups?

23. What is minimum wage in Ontario?

24. When was the last time minimum wage was increased?

25. What does this equal in terms of loss of income (since inflation has occurred)?

26. In Bracebridge, Maria is a single mother with two children who works 10 hours/day at minimum wage. Where does she live?

27. In Scarborough, Theresa is a breast cancer survivor who is tested 3 times less frequently than her doctor wants. Why?

Answer Sheet:
Race, Class, Gender and Disability and the Economic Divide

1. 11%

2. More than 50%; Ghanaians - 87%, Ethiopian - 70%, Somalis - 63% and Pakistanis, Bangladeshis, Sri Lankans and Tamils – over half

3. 100%, regardless of their family status (individuals or families)

4. 85%

5. Racialized groups make 28% less than white income earners – regardless of education or whether they were born in Canada or elsewhere

6. Yes. Is it legal? Yes – the minimum income criteria allows landlords to deny accommodation to those who would pay more than 25% of their income in rent. Do you pay more than 25% of your income in rent?

7. "Diversity, Our Strength"

8. Not very far – women still earn less than 2/3 of men's incomes (61%) and many live in poverty – about 20% of women live in poverty. Specific groups of women are much harder hit. These include women of colour (37%) and aboriginal women (43%). Women aged 45-64 made only 51% of their male counterparts.

9. 150% - women are under-represented by almost a 3-fold factor in the op 20% of Canadian earners. Only 11% of women get into the top 20% (after-tax income of $32,367), whereas 29% of men access upper incomes.

10. No. Poverty and low income is the best predictor of heart disease. Why? Material deprivation creates heart burden, psychological stress damages the heart, and stress leads to tobacco use.

11. Twice as likely (16% of all disabled women are sexually assaulted.)

12. 7.5%

13. 74%

14. 134 hours. How many hours would disabled men need to work? 58 hours/week. The median employment income for a disabled woman is $8,360 (Canadian). The median employment income for a disabled man is $19,250. The national median is approximately $28,000/year

15. Black youth are twice as likely to be stopped by police – fully 28% of them were stopped in a two-year period. Why? Many police think that black youths hang around in groups "because they are hiding something or up to mischief."

16. They pay their property tax through their rent – tenants across Ontario pay, on average, 2-3 times more tax than homeowners

17. 83% of tax filers earning up to $10,000 pay no taxes. For those who pay, cuts of 20% equal a night at the movies. Tax cuts for wealthy Ontarians can result in huge benefits – the top 1/2 % gained over $15,000

18. Over the last generation, the size of Canada's middle class fell from 60% to 44% of the population

19. The richest 1% of Canadians own 25% of our wealth, the top 10% owns 53%, the top 60% owns 98% - leaving the bottom 40% owning 2% of the wealth, It is getting worse – the wealthiest 20% gained 38% more wealth over the last 15 years. The poorest 20% lost ground

20. While they don't pay income tax, they still pay the same sales and property taxes as everyone else

21. 60%

22. Less than 10%. How much less does the poorest 10% make? (86%) Next poorest 10%? (45%) Next poorest 10%? (21%) Middle income groups? (11% to 16%)

23. $6.85/hour, which is less than $14,000/year before tax

24. 1995

25. More than 20%

26. In a motel room where they do the dishes in the bathtub and provide no privacy for children doing their homework

27. She is disabled and can't afford the test fee of $15 for someone to come to her home

Handout 4:
White Privilege Checklist

Peggy McIntosh, Associate Director of the Wellesley College Centre for Research on Women, describes white privilege as "an invisible package of unearned assets, which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools, and blank checks." (McIntosh, 1989)

The following are examples of ways white individuals have privilege because they are white. Please read the list and place a check next to the privileges that apply to you or that you have encountered. At the end, try to list at least two more ways you have privilege based on your race.

1. I can arrange to be in the company of people of my race most of the time.

2. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

3. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

4. When I am told about our national heritage or about "civilization," I am shown that people of my colour made it what it is.

5. I can be sure that my children will be given curricular materials that testify to the existence of their race.

6. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the food that I grew up with, into a hairdresser's shop and find someone who can deal with my hair.

7. Whether I use checks, credit cards or cash, I can count on my skin colour not to work against the appearance of financial responsibility.

8. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.

9. I can worry about racism without being seen as self-interested or self-seeking.

10. I can take a job or enroll in a college with an affirmative action policy without having my co-workers or peers assume I got it because of my race.

11. I can be late to a meeting without having the lateness reflect on my race.

12. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated.

13. I am never asked to speak for all of the people of my racial group.

14. I can be pretty sure that if I ask to speak to the person in charge, I will be facing a person of my race.

15. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

16. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

17. I can choose blemish cover or bandages in "flesh" colour and have them more or less match my skin

18. I can do well in a challenging situation without being called a credit to my race.

19. I can walk into a classroom and know I will not be the only member of my race.

20. I can enroll in a class at college and be sure that the majority of my professors will be of my race.

Handout 5:
Heterosexual Questionnaire

Source: Unknown author, handout made available through George Brown College's
Community Organizing course in 1994

1. What do you think caused your heterosexuality?

2. When and how did you first decide you were a heterosexual?

3. Is it possible that your heterosexuality is just a phase you may grow out of?

4. Is it possible that your heterosexuality stems from a neurotic fear of others of the same sex?

5. If you've never slept with a person of the same sex, is it possible that all you need is a good Gay lover?

6. To whom have you disclosed your heterosexual tendencies? How did they react?

7. Why do you heterosexuals feel compelled to seduce others into your lifestyle?

8. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?

9. Would you want your children to be heterosexual, knowing the problems they'd face?

10. A disproportionate majority of child molesters are heterosexuals. Do you consider it safe to expose your children to heterosexual teachers?

11. With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?

12. Why do heterosexuals place so much emphasis on sex?

13. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual like you?

14. Could you trust a heterosexual therapist to be objective? Don't

you fear s/he might be inclined to influence you in the direction of her/his own leanings?

15. How can you become a whole person if you limit yourself to compulsive, exclusive heterosexuality and fail to develop your natural homosexual potential?

16. There seem to be very few happy heterosexuals. Techniques have been developed that might enable you to change if you really want to. Have you considered trying aversion therapy?

Where do you shop?

Handout 6:
Overcoming Classism Withing Groups

Working class and poor people are a varied group. They include home-less families and de-institutionalized mentally ill adults, elderly people, single mothers, many children, urban families and farm families, illegal immigrants and descendants of the First Nations, unemployed people, and the working poor: factory workers, waitresses, dish washers, miners, domestic servants, truckers and many others. Disabled people, people of colour, women, youth and elderly people are seriously over-represented among the poor.

Using Classist Group Process

* Identifying the group as middle class because you are; having working class members invisible
* Having upper and middle class leaders, spokespeople, facilitators – with the accompanying power and influence – while working class people do the group's maintenance work and leg-work: clean-up, mailings, and errands
* Expecting everyone to be comfortable with personal sharing and touching
* Using lingo and theoretical concepts developed within your middle or upper class communities without defining your language
* Scheduling non-work related meetings or events during business hours
* Expecting much volunteer work and time, without regard for people's different economic pressures
* Expecting people to front money for their own projects until the group reimburses them

De-legitimizing

* Dominant conversations
* Using a process that makes it difficult for working class people to express themselves
* Not listening
* Disregarding a working class person's experience when it differs from yours

Applying Classist Standards

* Valuing formal education over informal
* Valuing intellectual skills over practical life skills
* Valuing head-work over manual labour
* Defining people by their work instead of how they define them selves. Asking "what do you do?" when you mean "who are you?"
* Assuming a working class person would prefer your job or your social position
* Negatively judging working class choices of speech, dress and fun. For instance, assuming that "proper" English, 100% cotton, the Toronto Star, and select television shows are standard and the best

Using Classist Language

* Using "poor" to mean bad or pitiful and "rich" to signify good, as in "poor workmanship," "you poor thing!" or "richly deserved"

Stereotyping

* Assuming that working class people are unintelligent, ignorant, prejudiced or child-like
* Assuming that someone is poor because she is unmotivated or lazy
* Distrusting and/or fearing working class people; assuming they are more likely than upper or middle class people to commit crimes or be violent
* Insisting that poor people constantly prove their need for assistance. Assuming they are trying to cheat or get something for nothing
* Not seeing the diversity among working class people

Rationalizing

* Considering poor people to be undeserving
* Considering that some people – women, poor people, disabled people, children, elderly people, youth, people of colour – deserve and/or need less to live on than you do
* Saying "anyone who works hard enough can make it," while ignoring the very real advantages enjoyed (not earned) by people born into wealth, white skin, maleness and physical health
* Seeing wealth as evidence of virtue – hard work, faith, brains, perseverance, God-reward – rather than as evidence of luck, rich family or friends, and/or starting capital

Section 2: *Materials*

Self-Protection

- Not confronting classist remarks or policies in your group
- Not finding out how your organization treats its working class employees
- Not supporting a working class person when she confronts classism
- Crossing picket lines
- Being defensive about your class background or current financial resources
- Considering your luxuries more important than someone else's basic needs

Engaging in Upper Class Guilt

- Pretending to have less money than you have
- Feeling bad or embarrassed about your wealth and/or class privilege, rather than acknowledging it to make honest choices about how to use your money
- Proudly claiming poverty even when your class background provides you with back-up resources – family, invested savings and assets. Not acknowledging the difference between this and a working class person's situation
- Equating voluntary downward mobility with working class person's lack of options

Disempowering

- Assuming that upper or middle class people should determining working class people's needs and run social services "for" them
- Trying to solve things for a working class person rather than giving him the means – information, resources, and support – to solve things himself
- Generally keeping working class people out of decision-making roles
- Not offering a working class person the same opportunities for learning or advancement than his middle and upper class peers have
- Tracking people from working class backgrounds into job areas you think would be appropriate for them, regardless of their preferences
- Trivializing a working class person's concerns
- Negatively judging a working class person whose communication styles differs from yours, who may be more direct and less "polite," more concrete and less theoretical, or who may express her feelings through tone and body language rather than articulating them

Ignoring Class

- Never talking about money
- Not sharing information about salaries and, in particular, salary differences
- Not discussing cost when deciding on a group activity
- Not asking who can and cannot afford something; making the working class people bring up the issue
- Pretending we all have the same choices
- Assuming it is the working class person's problem if he can't afford something.
- Not trying to solve the problem as a group through cost-sharing, choosing a less expensive activity, etc.
- Saying "I can't afford it" when you mean you don't choose to
- Not believing a working class person who claims he can't afford something

Excluding

- Talking, eating, and associating only with other middle or upper class people
- Regularly meeting or socializing in costly places
- Making it impossible for someone without money to spend to truly be part of the group
- Expecting people to chip in significant amounts of money for office parties or gifts. Making it impossible or embarrassing for them not to participate
- Meeting in an environment which may be unfamiliar or intimidating to some working class people – at a university instead of a community center, a luxurious house instead of a local church, "uptown" instead of "downtown"
- Choosing a location not accessible by public transportation
- Charging admission without offering fee waivers
- Offering aid or a sliding scale which is difficult or humiliating to obtain
- Expecting those on a subsidy to volunteer when others are not expected to
- Offering a sliding scale which goes neither low enough nor high enough
- Not providing free childcare
- Not including speakers and workshops on class issues largely designed by men, I am virtually assured that the fashions available to me will both stay in style longer and cost less money.

Section 2: *Materials*

- Not featuring working class speakers on a variety of topics
- Not including working class people in the planning stages of any event
- Not paying speakers a living wage; assuming they can afford an inadequate honorarium or should donate their time

Devaluing

- Undervaluing and underpaying working class labour – service and maintenance work, manual labour, any jobs traditionally done by immigrants, people of colour or women
- Not acknowledging that your own work could not happen without the labour of working class people – typists, office cleaners, electricians, trash collectors, construction workers, research assistants, train conductors, airport security, food preparation staff, dishwashers and store clerks and shelf stockers
- Acting as though working class people exist just to serve you

Dehumanizing

- Not seeing or speaking to the service personnel around you
- Assuming that somebody else should do your mundane work so you have time to do creative work
- Treating working class people as if you were entitled to their labour; not thanking them
- Assuming that poor people do not deserve the same choices you deserve, that they should be grateful for anything, should live on as little as humanly possible and maybe less
- Denigrating welfare or financial assistance recipients. Suspecting them of fraud
- Believing you have a right to judge how poor people spend their money or time
- Generally believing yourself superior to working class people

Gateways to our lives

Handout 7:
Sexism and Male Dominance

Source: Steven Schacht, excepted from article published at www.nostatusquo.com/Schacht/teaching.html

1. I can be reasonably sure that most jobs I might apply for I will not only have a better chance of getting them than a comparably qualified woman, but I will be paid more than a woman doing the same job. In addition to having more and better paying employment opportunities available to me than women, should I decide to venture into a traditional female vocation (e.g., nursing or schoolteacher) I can still count on being paid better and promoted more often than my female counterparts.

2. When I go to lease/buy a car or home (or to have work done on them), I can expect to not only be treated in a far more professional manner than a woman (who are often patronized in these business transactions), but in most cases, to ultimately pay less for the product or service.

3. When I read the newspaper or watch the nightly news, I can largely assume that the vast majority of the stories will be about the accomplishments of men. Moreover, throughout the media I can rest assured that most positive portrayals are about men and their importance. Conversely, when women are made visible, it typically will be in a trivializing manner; as models (sex objects) to sell some good or service, or in the form of some self-help/defective-being product all "real" women need (e.g. cosmetics and weight loss products).

4. Should I enjoy watching sports, I am virtually guaranteed that all the important, most skilled participants will also be men who are paid unbelievable sums of money to reinforce my masculine and seemingly superior sense of being. Alternatively, I am almost equally guaranteed that when women are presented at these events it most often will be in the form of them being sidelined cheerleaders for the far more important men on the field. And in the few events that women are exclusively found, they will most typically be presented in a manner that largely denigrates their skills in comparison to men's. Moreover, I am virtually guaranteed that all the sporting teams I might cheer for will have virile names to further reinforce my masculine sense of importance. Sometimes when these same names are applied to their female counterparts, one's left with quite strange results: the women's basketball team at my alma mater is called the Lady Rams.

5. If I am sexually active, even promiscuous, I can largely count on not being seen as a slut, a whore, or a prostitute. To the contrary, most typically I will be held in high regard, perhaps seen as a "stud," with such behavior attesting to my superior sense of being.

6. I can largely count on clothes fashions that ensure my mobility and reinforce my status as an important person whereas women often are expected to wear restrictive clothing designed to objectify their status as a subordinate in our society. Moreover, since women's fashions are largely designed by men, I am virtually assured that the fashions available to me will both stay in style longer and cost less money.

7. I am not expected to spend my discretionary income on makeup, skin lotion, and age defying potions to cover my flaws, nor am I expected to spend money on dieting products (unless severely obese), all so I can be seen as attractive and socially acceptable.

8. If I am married or even cohabiting, I can count on my "wife" doing most of the housework and being responsible for most of the childcare should we have children, regardless of whether she works or not.

9. Should my "wife" unexpectedly become pregnant--or for that matter, any women I might have sex with--I can rest assured that it will be almost entirely be seen as her fault and responsibility to take care of, especially if the pregnancy is not desired on my part.

10. Should I decide to rape a woman in my quest to feel superior, I can rest assured that it is highly unlikely that she will report my misogynist criminal activity to the police. If, however, I should incur the unfortunate charge of rape, unlike any other crime, I can count on my accuser's life and status to simultaneously be on trial to determine if she is worthy of being named my "victim."

11. To demonstrate my superiority, should I feel the need to physically assault my "wife" (or other women that I might purport to love), even to the point I might kill her, I can be reasonably assured that I will largely not be held accountable for my actions. Conversely, should a woman partake in these same actions against me, especially murder, I can count on her being held far more accountable for her actions.

12. Moreover, should abusing my "wife" not be sufficient, I can additionally turn my perversely exercised authority on my children. Should I get caught, unless it is someone else's child, I know that the most typical punishment will be for my children to be removed from my home, and that my "wife" will also largely be held accountable and blamed for my actions; thus, diffusing some, if not most of my responsibility for what I have done.

13. Should I decide to divorce my spouse, or have this decision forced upon me, if children are involved, I can count on her being the primary caretaker of them (unless I should desire otherwise), and to correspondingly experience an increase in my standard of living often with the full knowledge that hers will significantly drop.

14. Should I not have a woman immediately at my disposal to denigrate and further support my false notions of superiority, I can easily and cheaply go out and purchase or rent pornographic depictions to serve as a surrogate for this purpose. If this does not sufficiently reinforce my feelings of superiority, I can go to a strip club, a peep show, or a mud wrestling/wet t-shirt contest to have live depictions of female subordination (in the flesh), or even better yet, go out and purchase a prostitute for these same purposes.

15. When venturing out in public I can reasonably rest assured that I will not be sexually harassed or sexually assaulted. Conversely, should I come across a woman in these same contexts, I can largely count on a simple terrorist/manly man stare on my part to make her feel uncomfortable in my presence. The same also holds true for most public drinking places. If I am especially brave, I can expose myself to a woman or masturbate in front of her to even further reinforce my masculinity, and forever implant this image into her head, yet largely count on not getting caught or punished.

16. Should I have specialized medical problems, I can rest assured that the majority of research dollars being spent are to find cures for male health problems using largely male research subjects (an extreme example of this would be Viagra, which was developed for male impotence that has promising yet unproven usage possibilities for female sexual dysfunction).

17. Should I feel the desire to search for positive role models in positions of authority, nearly everywhere I look I can easily find a male to fill this need. If my identification with these specific male role models is not sufficient to bolster my perceived self-importance, I can easily further reinforce this perception by largely seeing most women in subordinate positions throughout our society.

18. When I listen to my radio or watch music videos, I can be assured that most of the performers I will listen to will be male who often explicitly denigrate women in the verses of their songs. Moreover, most of the few female artists who make it on the airways will be conversely singing songs that reinforce male dominance and female subordination.

19. When attending school I can often count on the teacher (he or she) to perceive my inquiries and presence as more important than the females that are in attendance.

20. At the schools I attend I can count on more monies being spent on the activities men traditionally partake in, especially sports (even with the passage of Title IX over 25 years ago), and in general have wider array of activities available for me to participate in.

21. I can also be pretty confident that my parents will be supportive of a wider array of activities for me to partake in, spend more money on them, and give me more freedom to explore my surroundings.

22. When undertaking conversations with women, I can largely count on my voice being heard more often by both of us, my comments to be more validated, and should I feel the need to interrupt a woman while she is talking (further reinforcing the importance of my voice) I will in all likelihood be generously forgiven for my transgression.

23. Should I ever feel the need to verbally denigrate someone to boost my masculinity and false sense of being, I will have available an endless cache of derogatory terms that refer explicitly to women to accomplish this task. Conversely, the few derogatory terms that refer explicitly to my male gender I can often use in a positive, affirming manner: "Scott, you're such a 'dick head' or 'prick,' buddy."

24. If I so choose, I can count on numerous all male contexts to be available to me for my pleasure and affirmation. And although there are a few exclusive female settings (some auxiliaries to men's groups), I can still count on the ones I might attend to almost always be perceived as more important replete with activities to support this assertion.

25. Finally, should I choose not to partake in any of the above conditions, the mere fact that I can make this choice is in itself indicative and quite telling of the privilege upon which it is predicated. Moreover, I can still count on other men partaking in them, which ultimately still maintains my superior status in society. All that is expected of me is to remain silent and I, too, will cash in on my patriarchal dividend.

Handout 8:
Life in the Occupied Territories-Perspectives of a Western Peace Activist

Source: NOW Magazine, March 20-26, 2003

Rachel Corrie, a member of the International Solidarity Movement from Olympia, Washington, was killed on Sunday March 16th, 2003, by an Israeli bulldozer in Gaza as she tried to prevent the demolition of a family home. Here is an extract of the letter she wrote home to her parents in February.

"I don't know if many of the children here have ever existed without tank-shell holes in their walls and the towers of an occupying army surveying them constantly from the near horizons. I think, although I'm not entirely sure, that even the smallest of these children understand that life is not like this everywhere.

"I think that the fact that no amount of reading, attendance at conferences, documentary viewing and word of mouth could have prepared me for the reality of the situation here. You just can't imagine it unless you see it, and even then you are always well aware that your experience is not at all the reality, what with the difficulties the Israeli Army would face if they shot an unarmed U.S. citizen, the fact that I have money to buy water when the army destroys wells, and, of course, the fact that I have the option of leaving.

"Nobody in my family has been shot driving in their car, by a rocket launcher from a tower at the end of a major street in my hometown. I have a home. I am allowed to see the ocean. When I leave for school or work, I can be relatively certain that there will not be a heavily armed soldier waiting halfway between Mud Bay and downtown Olympia at a checkpoint – a soldier with the power to decide whether I can go home again when I'm done.

"So if I feel outrage at arriving and entering briefly and incompletely into the world in which these children exist, I wonder conversely about how it would be for them to arrive in my world. Once you have seen the ocean and lived in a silent place, where water is taken for granted and not stolen in the night by bulldozers, and once you have spent an evening when you haven't wondered if the walls of your home might suddenly fall inward, waking you from your sleep, and once you've met people who have never lost anyone, once you have experienced the reality of a world that isn't surrounded by murderous towers, tanks, armed 'settlements' and now a giant metal wall, I wonder if you can forgive the world."

A New
Millennium
Excellence

BAY ADELAIDE
CENTRE

What's your newest address?

Handout 9:
Notes from the Pink Collar Ghetto

Picture this.

A secretary arrives late to work. She apologizes to no one. She hangs up her coat, turns on her computer, ignores her telephone messages. She walks, slowly, to the coffee machine, pours herself a cup of coffee, then wanders back to her desk. Without knocking, she opens the door to her boss's office and watches in silence as he pounds away at his keyboard. She walks behind him, leans forward over his monitor and sighs, almost in his face. He stops working, eager to hear her woes.

"My husband's car wouldn't start," she says. The boss nods in sympathy. "And I had to take my daughter to school."

The boss is understanding, empathetic. "Can I get you anything?" he asks.

"No…" The secretary smiles. "Did I ever tell you the story about when I was going to school and working full-time and my car broke down halfway between here and Mississauga?"

The boss is obviously flattered that someone he holds in such high esteem would share a personal anecdote with him. "Let me just put aside all this work I have to do and listen to you tell that story," he says eagerly. "I'm sure that not only will it make my day and that I'll want to tell the story over and over to my family and friends, but I also know that afterwards I'll be so enlightened that I won't ever be able to understand how I was ever able to live before."

"Mmmmmm," nods the secretary as she seats herself comfortably in a chair facing the boss. "That reminds ms," she whispers under her breath, as she fumbles in her purse for a piece of paper. "I brought this to show you. It's Lisa's report card. All As and A+s. A chip off the old block, I must say."

The boss reads the report card. "Remarkable, unbelievable," he says. "But not unpredictable. Look who she's got for a mother, after all."

The secretary blushes at such honesty and forthrightness in her colleague. "Do you know the name of a restaurant that's good for kids? I'd like to take her to dinner to celebrate."

"I could turn on the Net later on, if you'd like," offers the boss. "I'd appreciate that," replies the secretary. In the meantime, she has forgotten about the story she set out to tell. "Well. I should be getting to work," she sighs and leaves the room.

A few hours later, the boss leaves his office for lunch. "Are you going anywhere near the cleaners?" calls the secretary. "Be honest, though. If you are, I wouldn't mind if you'd pick up my jacket. But don't bother if you're not going near there."

"Oh, no," answers the boss. "Even if I wasn't going in that direction, it would be good for me to go there. So of course I'll pick up your jacket."

"By the way," says the secretary. "Didn't you once mention that you studied poetry in university?"

"Yes, I did," says the boss, choosing not to remind her of the lengthy conversation they had on that subject a couple of weeks ago. "That was my first love. But I had to give it up for bossdom. Maybe someday I'll be able to get back to it."

"I thought so," mumbles the secretary. "I gave your phone number to my neice. She's having some problems writing a sonnet or something and I told her that you'd know how to help her."

"Of course," offers the boss.

"See you later," says the secretary, as she ponders the simplicity of his life.

Toward the end of the day, the secretary walks into the boss's office. He is on the telephone. Nevertheless, she speaks. "I'm going out for a short walk to get some fresh air. My husband is going to meet me here and we're going to pick up his car. If he comes before I get back, just put him in your office with you. Okay?"

Half-listening, the boss nods his approval.

"By the way," says the secretary, "I sent off the manuscript to that prestigious journal and it turns out it was full of errors. I know they were mine, but I told them that was the way you wrote it. I didn't want to look bad. Someday, they may have a position available and I'd like to keep my options open. I just thought I'd tell you so you'd know what to say if they phoned you."

"Mmmmm-hmmmm," says the boss, still on the phone and feeling frazzled.

The secretary walks out. Almost immediately, she walks back in.

"Do you have any Windex?" she asks.

"I think there's some in the storage room," he offers.

At the end of the day, the secretary and her husband prepare to leave.

"What are you still doing here? Go home," she says to the boss. "The work will wait. Unless it's something important. Then you should stay. Oh. I have my cholesterol test tomorrow. So I won't be in right away and I'll be pretty crabby when I get here 'cause I have to fast from eight o'clock tonight and NO COFFEE in the morning. Wish me luck," she says, knowing that he'll worry all night.

"Good luck," the boss calls in a genuine tone.

Picture that.

Section 2: Materials

Handout 10:
Money and Raising Children

Instructions: Please go through this form thinking about the way you have raised your child/children. If you have made available the item mentioned, check it off.

Child safety

- Childcare in quality environments
- Live in safe neighborhood
- Able to move if housing proves hazardous
- Landlord replaces unsafe housing elements when requested
- Home heating available in the winter at all times
- You are able to assure your child s/he will be safe from harm
- You have enough resources to leave unsafe home or family
- Able to "safety-proof" your home
- Living space is dry and free from dangerous moulds
- Furniture and appliances in safe and working order
- Smoke and carbon monoxide detectors in good working order
- Prescription glasses are available
- Older children don't have to routinely take care of younger ones
- Access to babysitters if you need a break
- Bicycle with training wheels
- Safety gates
- Certified car seats
- Sunscreens
- Safety helmets
- Decent winter clothing – boots and outerwear
- Ability to fill prescriptions
- Visit a dentist when needed and annually
- Consistent access to nutritious food
- Supervision at mealtimes to ensure adequate nutrition is eaten
- Responsible adult at all times to keep the child safe
- Adequate sleep to function alertly (parent and child)
- Access to a lawyer when needed
- Organic foods available
- Footwear that is sized right
- Access to outerwear to meet weather needs
- Replace mittens, hats, sun hats when needed (kids lose them a lot)

Ease of parenting

- Ability to impulse shop for good deals
- Baby monitor
- Car or money for taxis
- Separate sleeping area for baby
- Diaper wipes
- Bathtub
- Separate play area for child
- Laundry facilities
- Dishwasher
- Babysitters
- Housecleaning help
- Ability to buy what child wants on impulse (doesn't mean you always do it)
- Baby stroller with underneath basket for your belongings
- Buy meals or snacks out for convenience
- Order out for pizza if the day is too exhausting to prepare dinner
- Ability to keep a love life going via childcare and babysitters
- Access to stress-reducing activities and holidays
- Unexpected costs don't overstress parents
- Hours of paid work coincide with child's hours at school

All parents want to raise their children to be safe, loved, comfortable and accomplished. And yet the outcomes are tremendously varied. One factor, money, can be attributed with much of the variance.

Child comfort and fitting in

- Baby soap, cream, lotions
- Clothes and outerwear that fits (not 2 sizes too big nor small)
- Diapers changed as soon as soiled
- Breathable diapers
- Clothing that is laundered frequently with soap
- Clothing worn is in good shape
- Torn or damaged clothing is replaced when necessary
- You control the home thermostat and can regulate temperatures
- Child receives some birthday and holiday presents s/he asked for
- You can buy presents for teachers and friends
- Host a birthday party and invite friends
- Child is not ashamed of parent's occupation (or lack of)
- Child invites friends home without embarrassment
- Joins in with neighborhood activities like biking, skating, rollerblading, skateboarding
- Has access to transportation when child wants it
- Has money for classroom activities - field trips, pizza day, special events

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Orthodontic work if suggested by a dentist
Child's financial needs are not a burden
You can buy brand name goods to help child fit in (doesn't mean you always do)
Child confides in your about fears and you can respond

Child's learning
Lessons in various sports, art and/or music
Taken to movies and cultural events
Parent has time and energy to talk, sing and play with child
Parent has evening time available to help child with homework
Child does not have to work to support the family
Child can stay in school as long as s/he likes
Child has parent involved routines for morning & bedtime activities
Travel to expose child to different parts of the world
Tutors if needed
Parents see teachers as peers - can advocate effectively
Choice of schools - use private school if public not meeting needs
Have a computer
Have an up-to-date computer
Computer learning games
New books to suit development and age
Child has learned to swim
Can buy replacement books and supplies when need them
Participation in summer activities that meets child's needs and interests
Have time and energy to monitor and supervise child's TV exposure

When you are done, scan the list. How do you think you and your child/children would have fared if you had not been able to supply these items?

We know that children raised in poverty have these differences from children who are not poor:
• More head injuries
• Lower school performance
• Higher incarceration rates
• Lower birth weights
• More learning disabilities
• Lower functioning vision, hearing, speech, mobility, dexterity, cognition and emotional health
• Greater pain and discomfort

a c t i v i t y

Activity #8:
Images and Imagination

Introduction:
Throughout this text, pictures have been included that evoke an emotional reaction in the observer. Images are a useful tool for bypassing our intellectual defenses, allowing us to feel something about the situation that is portrayed. The photos were taken in the Toronto area by photographers on an assignment to document inequality. While they are powerful on their own, they are most evocative used in pairs of images that juxtapose the growing gap between rich and poor.

Instructions:
Photocopy any of the images used and decide on an approach to introduce them to the participants. Here are two ways to use the pictures:

1. Lay them out on tables with an accompanying sheet for comments. Ask participants to look at them and write down their reactions to them. Ask participants to read out the responses once everyone has had a chance to make comments.

2. Present pairs of images either by posting them at the front of the room or on an overhead projector. Ask the participants to develop an explanation of how this dual reality is possible in a country and city that is so affluent. If they cannot explain it, ask them to develop their questions about this situation. Then either try to answer the questions together (with your involvement) or develop a plan for uncovering how these questions could be answered. If possible, give them a homework assignment of uncovering the answers.

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7. Mechanics of Oppression and Privilege

Principles: Explaining the mechanics creates a handle on intervention or disruption of the status quo. While participants may want to end racism, rarely is this enough to help a group develop a strategy on what to do. There are several good books on how to design effective strategies (listed in the "Taking It Home" section. Get familiar with the materials in several of them; they can be part of your toolbox of good ideas). This section highlights previously unpublished activities, whereby understanding the mechanics can help indicate how to interrupt injustice.

Activity #9: *Step Tool*

Introduction:

The Step Tool assists educators profile the development of oppression, building on the first stage of inadequate information about a different group from one's own. As that information is generalized to the whole group, biases develop. And so on up the steps, to the creation of ideology that is reflective of a manufactured reality.
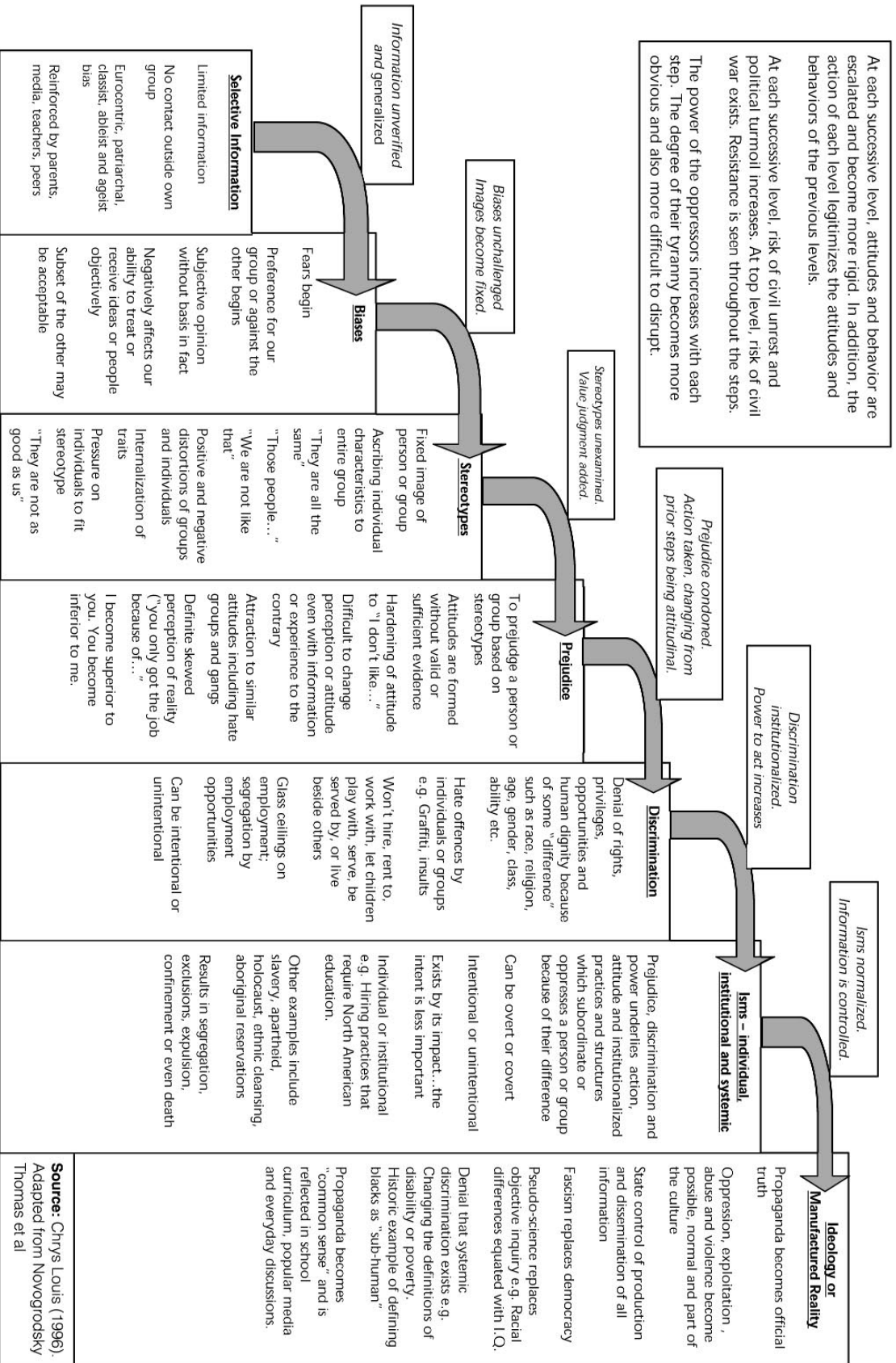
Instructions:

In an expanded version of this activity, the group can fill in the chart of steps as the facilitator asks participants to describe the reality of each stage and considerations of what contributes to the emergence of the next, more entrenched and damaging stage. Alternately, the participants can be given the completed document and asked to reflect on the dynamics involved and, especially, how they might interrupt their development. Here is a list of questions developed by Nora Angeles for the Centre for Social Justice that can be applied to the tool:

1. Selected Information: When you receive information about a group, do you ask where it comes from? When have you generalized information about another group?

2. Biases: Do you check your reactions to groups of people? Do you assess how and why you have biases?

3. Stereotypes: Do you react to strangers according to what you have heard from others or do you respond differently?

4. Prejudice: What ways do you condone prejudice? How do you choose what to confront and what to let pass?

5. Discrimination: What decisions are made in your group that perpetuate forms of discrimination? What happens when you see other groups do the same thing?

6. Isms: How much do you question the norms of the group? Whom do the norms benefit? Who gets disadvantaged? Who gets oppressed?

7. Ideology: In what ways do you express the established rules and guidelines in your organization? Is there space for dissent? For expression of alternatives? By whom? Is evaluation built into your work?

Section 2: *Materials*

STEP TOOL

Explaining the evolution of oppression and its entrenchment, formalization, systemic evolution and perpetuation.

At each successive level, attitudes and behavior are escalated and become more rigid. In addition, the action of each level legitimizes the attitudes and behaviors of the previous levels.

At each successive level, risk of civil unrest and political turmoil increases. At top level, risk of civil war exists. Resistance is seen throughout the steps.

The power of the oppressors increases with each step. The degree of their tyranny becomes more obvious and also more difficult to disrupt.

Information unverified and generalized

Biases unchallenged Images become fixed.

Stereotypes unexamined. Value judgment added.

Prejudice condoned. Action taken, changing from prior steps being attitudinal.

Discrimination institutionalized. Power to act increases

Isms normalized. Information is controlled.

Isms normalized. Information is controlled.

Selective Information
- Limited information
- No contact outside own group
- Eurocentric, patriarchal, classist, ableist and ageist bias
- Reinforced by parents, media, teachers, peers
- Subjective opinion without basis in fact
- Negatively affects our ability to treat or receive ideas or people objectively
- Subset of the other may be acceptable

Biases
- Preference for our group or against the other begins
- Fears begin
- "Those people…"
- "We are not like that"
- "They are all the same"

Stereotypes
- Fixed image of person or group
- Ascribing individual characteristics to entire group
- Difficult to change perception or attitude even with information or experience to the contrary
- Positive and negative distortions of groups and individuals
- Internalization of traits
- Pressure on individuals to fit stereotype
- I become superior to you. You become inferior to me.
- "They are not as good as us"

Prejudice
- To prejudge a person or group based on stereotypes
- Attitudes are formed without valid or sufficient evidence
- Hardening of attitude to "I don't like…"
- Attraction to similar attitudes including hate groups and gangs
- Definite skewed perception of reality ("you only got the job because of…"
- Can be intentional or unintentional

Discrimination
- Denial of rights, privileges, opportunities and human dignity because of some "difference" such as race, religion, age, gender, class, ability etc.
- Can be overt or covert
- Intentional or unintentional
- Hate offences by individuals or groups e.g. Graffiti, insults
- Won't hire, rent to, work with, let children play with, serve, be served by, or live beside others
- Glass ceilings on employment; segregation by employment opportunities
- Other examples include slavery, apartheid, holocaust, ethnic cleansing, aboriginal reservations
- Results in segregation, exclusions, expulsion, confinement or even death

Isms – individual, institutional and systemic
- Prejudice, discrimination and power underlies action, attitude and institutionalized practices and structures which subordinate or oppresses a person or group because of their difference
- Exists by its impact…the intent is less important
- Individual or institutional e.g. Hiring practices that require North American education.
- Pseudo-science replaces objective inquiry e.g. Racial differences equated with I.Q.
- Fascism replaces democracy
- Denial that systemic discrimination exists e.g. Changing the definitions of disability or poverty.
- Historic example of defining blacks as "sub-human"
- Propaganda becomes "common sense" and is reflected in school curriculum, popular media and everyday discussions.

Ideology or Manufactured Reality
- Propaganda becomes official truth
- State control of production and dissemination of all information
- Oppression, exploitation, abuse and violence become possible, normal and part of the culture

Source: Chrys Louis (1996). Adapted from Novogrodsky Thomas et al

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Activity #10:
Five Faces of Oppression

Introduction:

Another tool, Iris Young's "Five Faces of Oppression" is a good alternative. Her research and her practice has yielded a consistent group of factors that serve to uphold oppression. These are exploitation, marginalization, powerlessness, cultural imperialism and violence. On any issue of oppression, each of these dynamics are in place to actively uphold the superiority of one group and the oppression of another. This tool is useful to offset the claim that the "isms" are really only an attribute of history, when in fact they are alive in the present.

Instructions:

Using the 5 Faces, review the concepts quickly with the large group. Then ask small groups to reflect on the forms of oppression as they apply to a specific axis of oppression, such as sexism or homophobia. Choose ones that reflect both the interests of the group and also stretch them to work on a less familiar issue. Ask each group to work through an assessment of two axes and report back to the larger group.

The view from here

Handout 11:
Five Faces of Oppression

From: Iris Marion Young (1990), summarized by Nora Angeles (2001), adapted by Curry-Stevens (2003)

1. **Exploitation** – the transfer of the results of one's labour to the benefit of another. The exploited are under the control of the dominant group, and work according to their purposes and benefits. The exchange relationship is markedly unequal resulting in the dominant group being able to set the terms and conditions of the exchange. The results of the exchange itself further deepens the inequalities between the two groups.

2. **Marginalization** – A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination. The choice to marginalize is that of the dominant group, subject to its biases, assumptions, stereotypes and prejudices.
While in practice many such marginalized groups are dependant on the dominant group for support, dependency should not be a reason to be deprived of choice and respect, and much of the oppression would be lessened if a less individualistic model of rights prevailed. Examples include certain racial groups, old people, young people who cannot find work and end up incarcerated, single mothers, many mentally and physically disabled people and Native Canadians, especially those on reserve.

3. **Powerlessness** – The powerless are those who lack authority or power. The powerless are situated so that they must take orders and rarely have the right to give them. Agents work on behalf of the dominant groups mediating their decisions and preferences. Lack of access to power further deepens the powerlessness as they have no options for developing and exercising skills. The powerless have little or no work autonomy, exercise little creativity or judgment in their work, and do not command respect. Their sense of self obviously suffers.

4. **Cultural Imperialism** – The perspectives and values of the dominant groups define the norm and the perspectives of all others becomes invisible. Additionally, the others become devalued, isolated and not supported. The dominant group's experience and culture becomes the norm. The stereotypes so permeate the society that they are not noticed as contestable. Just as everyone know that the earth goes around the sun, so too everyone knows that gays are promiscuous, Natives are alcoholic and women are good with children. White males, on the other hand, insofar as they escape this group marking, can be individuals.

5. **Violence** – Members of some groups live with the knowledge that they must fear random, unprovoked attack on their persons or property, which have no motive but to damage, humiliate, or destroy the person. The social context around them makes the violence possible and even acceptable. The oppressed live in daily knowledge that they are liable to violation based solely on their group identity. The threat of violence and the power to do so can be as harmful as the violence itself.

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Activity #11: Models of Social Transformation

Introduction:

During the course of a total of 70+ days of training activists, it became apparent that there were significant differences in our values and our interpretations of social change. The Marxists amongst us usually talked about revolution and the individually-focused liberals discussed an empowerment model. Those with lengthy history in movements usually supported a social safety net model. As a result, we developed a conceptual framework by which to understand these differences, identifying 5 models of change that take us beyond the status quo.

Instructions:

This material can simply be presented to the group for its reflection and feedback. Provide a quick overview of the concepts and then facilitate a broader discussion of the relative appeal of the different models. These different models provide a framework for understanding why people lean towards particular solutions. Accordingly, discussions of how to intervene to end oppression can be stimulated through this tool.

Models of Social Transformation – Educator's Resource

The Existing Situation

This model reflects the current pattern of privilege and oppression in society. The core is the central place of power, occupied by the elite. The margins are occupied by all others.
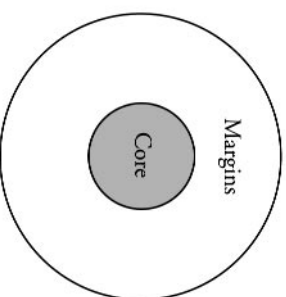
Please note that this framework is conceptual, and does not reflect our multiple identities. Society attributes a set of benefits and harms to us based on each of our identities, regardless of how we might define ourselves. As a result, it is worthy to discuss the power dynamics of each axis of oppression. Later, individuals can make sense of their multiple identities as forms of moderating or exacerbating influences.

The following diagrams represent models of social transformation that tend to have different supporters. Each has its strengths and weaknesses.

The material presented can be used to stimulate dialogue on alternatives, and thus serve as a prelude to the action section. The group will tend to have preferences for action; it is best that the participant become conscious of these preferences. It is also important for the facilitator to understand his/her own preferences. The uniqueness of this activity is that it provides us with a lens through which to understand various models that underlie different types of social action. Through these models, participants can assess social action strategies and think about new ones.

Revolution Model
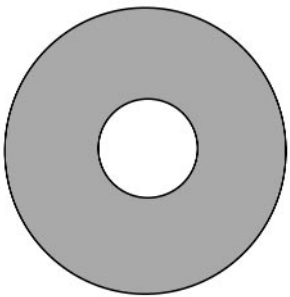
The margins oust the core and displace the former power holders to the margins. The formerly oppressed take over the core position. There are good examples of revolutionary movements in France, China, the former Soviet Union, Chile and Cuba. Historically the pre-existing economic systems are based in capitalism and monarchies and the new systems are socialist and communist.

The strength of the revolutionary movement is its historic success. People can be mobilized to overthrow a despotic regime with the promise of viable alternatives. In today's context, the existence of a large middle class serves to preclude the possibility of revolution, since the class interests of the middle are mixed. Their economic success (relative to the working class) is tied to the success of the elite. When, however, this middle class becomes threatened and made vulnerable by the elite (as exists in today's neo-liberal regime), there may be emerging conditions for revolution.

The weakness of a revolutionary movement is in its ruling system. Is the power held centrally? Are people held down by the threat of violence? Does the system attribute benefits depending on how close one is to the central power? A reading of Orwell's Animal Farm quickly exposes the risks of ruling after the revolution.

Safety Net Model
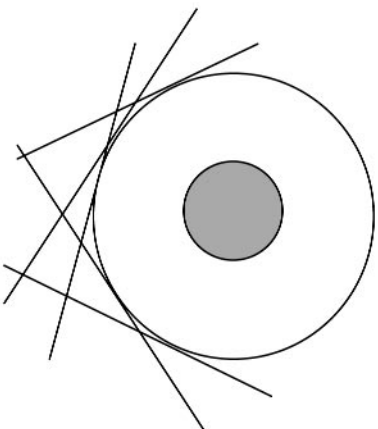
While not challenging the dynamics of the core and the margins, a comprehensive safety net ensures the quality of life in the margins is tolerable. Such is the practice of our governments' support for social programs, income supports and charitable activities. It is also the arena of significant social movement success over the last several generations, such as unemployment insurance, medicare, pensions, public education and welfare. Despite the roll backs of the last decade, social movements successes have significantly expanded the scope of government intervention.

The dilemma of this model is best exhibited in the experience of the last decade. The encroachment of the elite on areas of social programs has been unprecedented. It proved not enough for the elite to take considerable advantage of our labour and that of other countries as witnessed by their colonization of countries overseas. The rolling back of the welfare state was possible because we had not done enough to challenge the fundamental power dynamics of the core and margins. As a result, the welfare state has been severely threatened and quality of life in the margins is declining rapidly.

Liberal Empowerment Model
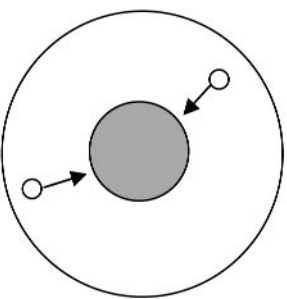
This model illuminates the many forms of intervention with marginalized groups that serve to improve their situation and facilitates their movement into the core. In the ideal scenario, the number of groups would serve to enlarge the core until the margins no longer exist. Unfortunately, this is an empty hope, since it ignores the fact that much of the core's identity depends on exploitation of the margins, relegating the vast majority to a place of permanence in the margins.

This model can achieve positive accomplishments for small groups of people living in the margins, especially if their hope is for localized benefits to their family or local community. It will not have benefits more widely, and it does little to challenge the systems of dominance. Enfranchisement of certain populations follows this model, such as the women's movement that resulted in improved access to professions and to political power, and improved incomes and access to training and maternity benefits. While it is possible to say that women's liberation has served to change the power dynamics since women are more likely to bring with them collective concerns and a focus on peace, it has not resulted in a lessening of war, corporate imperialism or the rolling back of social programs. It is, however, compelling to want to end the exclusion of certain groups from access to power and entrench their rights as fully as other groups. Other activities that fit this model include life skills programs, literacy programs, and human rights movements.

Community Development Model
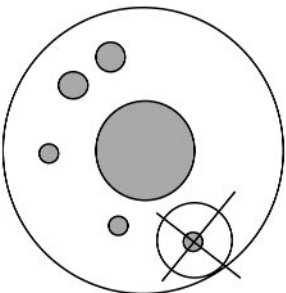
In this model, local initiatives create improved life for a certain geographic community. The premise is for these local alternatives to exist outside of the power dynamics of the core and the margins and to create pockets of activity that are founded on justice, equity and sustainability. Ideally, these communities would grow and replicate themselves so that the core is overshadowed and perhaps even dismantled. Unfortunately, we do not have living examples of such a scope.

The appeal of this model is obvious. As people grow tired of waiting for change, they can support and participate in alternatives that are local and encouraging. They can often significantly improve the quality of their lives in the immediate present-day context. Examples include the cooperative movement, the union movement, co-housing, alternative currencies, credit unions, bartering and shared buying clubs. Further appeal to this arena includes the ability to operate outside of state sanctioning. It is usually possible to embark and participate in the alternatives without needing state funding or authorization. It is thus not necessary to participate in party politics and lobbying – arenas of activity that create great tension and often futility for activists. A final benefit from this form of transformation is that it allows us to practice alternatives, gaining experience and wisdom in the pragmatics of change. Such experience could then offer authority to recommending alternatives to the existing power structures. Particularly necessary is for the Left to gain the capacity to develop alternative democratic structures and modes of governance that are emancipatory and liberating.

There is one grave caution: it is critical that the alternatives not replicate the systems of dominance and oppression that occur in the status quo model. This scenario is pictured above.

Social Justice Model
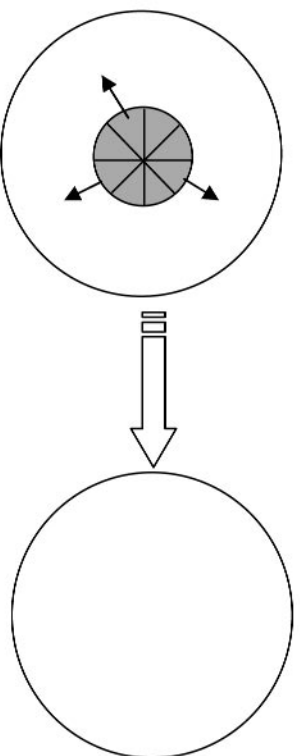
We know that the conditions of superiority and privilege in the core are dependant on maintaining the exploitation and oppression of the margins. In this model, we proceed one-by-one on the systems that are oppressive and change them to equitable and just systems. This necessitates addressing the roots of oppression and deconstructing them and reconstructing alternatives.

There are two major drawbacks of this model. The first is that the time and resources required to change these systems are huge and the issues complex. It is hard to sustain movements of such time spans, especially if the opposition launches a counter-attack. The second is that alternatives are relatively scant. Most of the Left's arena has been in the area of the safety net. We just don't know that much about how to establish sustainable economies (noting of course that neither does the Right). There is, however, emerging consensus that our political system needs to change so as to de-link corporate money from politics and to eradicate the first-past-the-post system and replace it with proportional representation. Such democracy issues are coming to the fore as critical elements of the social justice model.

Section 2: *Materials*

8. The Bridge: Prelude to Action

Principles: This stage is often an overlooked element in anti-oppression training. Facilitators work very hard to support the shifts in awareness and implement an action stage. We have found that the plans made in the action stage are not very likely to be brought to fruition unless this intermediate stage is added. This bridging activity allows participants to anticipate and give voice to the resistance that is likely to show up in friends and colleagues when they try to implement alternatives. As such, the activity centers on the interface between desired and anticipate tensions, and actually gives the participants practice in preparing for the change.

Three activities are included in this section. Select the one that is best suited to your goals.

a c t i v i t y

Activity #12: *Sticky Situations*

Introduction:

This exercise provides participants with a supportive environment to practice responding to difficult situations. Participants are not given preparation time, as this most closely mimics our real encounters with others. The intention of this activity is to gain practice responding to the kernels of truth in the arguments of others and to prepare those one-liners that help us regain our composure when we hear the startling perspectives of another person. This activity is designed to allow others to assist you when you want, and to add your own scenarios.

Instructions:

The facilitator holds the list of sticky social situations and, moving around the circle, asks each participant to answer one of the questions. It is designed to be one-liner types of interactions, but if the participants chose to override this by asking questions of the facilitator, please work with the scenario as a role-play. Try to make this as real as possible, moving beyond the playing of roles and into actual empathetic reflections of what would likely happen in the real world.

Sticky Social Situations – Educator's Resource

Source: Ann Curry-Stevens, Echo Bay Centre

Overhearing Discriminatory Comments:

• Your colleague in the next cubicle slams down the phone after talking to a customer and says, "What a dumb twit!"

• Your supervisor is talking to one of your co-workers and you hear him say, "I know it would just be easier to send them back where they came from."

• As you walk past an intake room, you hear the worker utter an "Uugh" as she hears the customer confirm he is in a homo-sexual relationship.

• You overhear a staff person at a community centre say to someone asking for a discount, "Did you come here with your disability or did you get it here?"

Being in the Line of Fire:

• You have newly arrived in the office. One of the staff has just complained that she is tired of being left out of things because she raises issues of race. Another staff says to you, "Never mind her. She's always crying racism. She only got her job because of employment equity."

• You are in a hiring committee that is considering two candidates. One is a person of colour (whom you have a policy to include). One member of the hiring committee says, "I think the white woman would fit in better."

• Your colleague speaks with a strong accent. She has told you that she is tired of people not listening to her, talking more loudly at her, assuming she is dumb and saying, "Huh?" You are with her at lunch and a colleague says to her, "What?"

• A friend at an anti-globalization rally is asked for money by a panhandler. She looks uncomfortable and ignores him.

• You are an immigrant. After you complain about the head tax, a colleague says, "If you don't like it here, why don't you go back to where you came from?"

Putting Your Foot in Your Mouth:

• You say to a neighbour, "George Bush is an idiot," and she says, "My family comes from a proud line of Republicans."

• You ask a black staff person to tell you how to deal with a customer

who is also black. He says to you, "I can't tell you how to treat all black customers. Do you really think we are all the same?"

• You are talking to a female colleague from a racialized group. She is also a single mother. You are at a farewell party for a staff who is returning to school to do a master's degree. You say, "That's what I'd like to do. What about you?" She says, "I've already got my master's. Why do you look so shocked?"

Myths of Social Assistance and the Economy:

• Your brother says, "She's getting pregnant just so she can get welfare."

• Your mother says, "I'm so glad you have a good job. Your friends are too lazy to work."

• A neighbour at a school council meeting says, "With all these cuts, I'm thinking of sending Tracy to private school."

• Your contractor says to you, "Do you want to pay cash or do you want to pay taxes?"

• A friend says, "We can't afford good social programs anymore. We've got to put our money back into the economy."

Process Issues:

• "You're too idealistic. When you grow up, you'll change your ways."

• "You're too pretty to argue with."

• "Can't you take a joke? Ever since you took that course, you're no fun to be around."

• "If you were in the business world, you'd understand what the economy really needs."

a c t i v i t y

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Activity #13: What to do when people disagree with you

Introduction:

We all have encountered difficult conversations with people who disagree with us. Social movements often steer away from these tensions, building support for change within groups that already are allied with us. This is often referred to as "preaching to the converted." In essence, our skill at working with those who disagree with us has gotten rusty, and our political movements need to work in the trenches, trying to build consensus for change with individuals and groups who are not already allies. We need to build our movements with new and more powerful allies. This work proceeds one-by-one, holding conversations that open doors and build allies.

Everyone can recall times of difficult conversations that move us away from agreement- building, as we get entrenched in our positions and do battle with the other. Unfortunately, this deterioration of dialogue is frequent and, to date, little has been written on this topic. The best we usually do is wear thicker skin, metaphorically trying to stay in the fray longer so perhaps there might be a chance for a different outcome.

We are working towards a comprehensive guide on this topic, and some of the gleanings have been transformed into an educational activity for this text.

Instructions:

Using the handout, work through the recommendations listed with the large group. Then divide the group into groups of 3, allowing for the dialogue to occur with two and having one observer. Let the groups chose their own topic, ideally selecting an issue that has previously led to deteriorating dialogue. The dialogue should take about 5 minutes and the debrief within the small group another 5 minutes. Suggest to groups that the participants debrief first, and then the observer should add information that deepens the dialogue. The observer's role is to note the dialogue and the points of convergence and divergence from agreement-building. It is also suggested that the observer reflect on body language and tone of voice.

If time is short, one conversation is enough. While it offers different perspectives, there can be much learning from all three positions.

The debrief in the large group can emphasize different objectives:

1. What was the process like? What did you like about the experience? What would you like to change next time you have this sort of discussion?

2. What were specific approaches that worked? What brought on more tension?

3. What are highlights that you can draw from this activity that you will take with you to other discussions?

Section 2: *Materials*

Handout 12:
The Practice of Dialogue with those who don't agree with you.

Source: Ann Curry-Stevens, OISE/UT

Suggestions:

a. Find the things that connect people before we find the things that divide people... building on what we have in common is essential for two reasons: it overcomes separation that is a barrier to the relationship and it affords you the shared empathy that will allow you to better discuss differences.

b. When we are right, implicitly this makes others wrong. No one likes being wrong, so avoid sounding like you are right. This will keep doors of communication open longer.

c. Our passions and our values can distance us from others. Our opinions can sometimes get stated so strongly that they polarize us from the other. Try not to sound so opinionated. Enter the arena of uncertainty.

d. When talking about far away issues, use specific, local and personal examples. Every issue has a local face. Globalization has a local face of job loss, plant closures, and changes in who makes your clothes and your child's toys. American imperialism has a local context in 9-11, resentment that shows up in international travel.

e. From the local, move slowly to the global. It is much easier to discuss and develop compassion for the treatment of someone near to you than someone far away.

f. Empathize with their perspective – if we take long enough, we can find the inner logic and ways that their point of view makes sense to us. For example, it is useful to think that our politicians and even our corporate elite think that they are doing the right thing. They believe that trickle-down economics works. After all, the alternatives failed. We say this with some trepidation because we believe that neo-liberalism is being driven by the pure self-interests of the economic elite.

g. Remember the dominant hegemony; your target will likely have embraced the neo-liberal ideas because they are part of the society. It is unreasonable to expect them to do otherwise.

h. Cede ground where it is appropriate. While in dialogue, find some way to let your target be seen as "right." This allows you to be seen

as relational and prepared to be moved by them. After all, you are asking them to be moved by you.

i. Stay humble; remember your own path to the issue was likely long.

j. Understand their resistance as natural and appropriate of the task you are asking of them. If they are to truly understand your issue, it will likely disrupt their lives in many ways. It will likely cause them to examine their partner's beliefs, their friends and neighbors and perhaps even their way of life. Even thought this is not apparent at the start, it will likely be true down the line. Our bodies have a way of anticipating this and resistance may even be unconscious.

k. Understand indifference in a complex manner – their apparent indifference may in fact be confusion, contemplation, resistance, or uncertainty about how to act. Try not to interpret their prior lack of attention to the subject.

l. Keep the issue from rolling into much larger and larger issues. When issues get big, they get overwhelming. Yet our tendency is to do this when in dialogue. Resist and stay focused on the topic at hand.

m. Know your triggers. We have lots of them. Often we tend to assess and make judgments of the target quite quickly, rolling the comments on one issue into an anticipated understanding of another. While there is cleverness is this predictive ability, it poses huge problems in dealing with issues. For example, we assess someone who is for tax cuts as also likely to be against decent social assistance. So a dialogue on tax cuts is like to induce you to defend social assistance when, for this issue, it may not be necessary to do so. Many, many people are confused about tax cuts and likely to think they are good for the economy and the provision of jobs.

n. Keep your eye on the forest and the trees. As you are in this dialogue, assess how it is going as well as staying effectively engaged in a particular element of the dialogue. Be prepared to change lines of discussion if you aren't getting anywhere and be prepared to bring closure if it is proving fruitless. Perhaps it is time to discuss the kids' hockey game instead.

o. Be prepared to support their learning. Entering into this relationship may take you places you didn't anticipate. You may need to copy material for them, or buy them a copy of Catholic New Times or THIS magazine. It may also lead you to invite them along to a presentation by a speaker.

p. Try to leave conversations with some closure that reflects on the conversation, and the value that you give it. Without closure, difficult situations are sometimes thought to be divisive and something to

Section 2: *Materials*

avoid in the future. Good closure would be, "I've really liked talking about taxes with you, even though there are some things that we differ on. Thank you." Too many conversations end fairly abruptly, leaving us to ponder for days afterwards how the other person interpreted it.

2. *Avoid the following:*

a. Don't make personal attacks or belittle or mock them. Sarcastic humor should be avoided as most take offense to it, usually without letting you know.

b. Avoid polarizing language. Debates can always be framed in continuums instead of binary terms. While binary terms can be useful in seeing the choices involved, this is not helpful to the transformative dialogue. Think of Bush's phrase, "if you are not with us, you are against us." It served to polarize the debate as opposed to opening discussion. This proved a tactical error in connecting with Canadians.

c. Similarly, avoid an approach that allows you to "score points" in the debate. In fact, try not to turn this dialogue into a debate. Debating styles work best with people who broadly agree with you and you are debating points within the terrain, not the terrain itself. One example here is discussing the merits of direct action with people on the left versus those who do not support the agenda of the left.

d. Avoid provoking conflict – there are ways to discuss issues that polarize and create binary opposite understanding of the issues and an abundance of ways to stay in the mix.

e. Avoid jargon and the language of "rants" or bumper stickers. Beyond simply being confusing (who even knows what "social justice" means?), many phrases have baggage that you need to find a way to avoid. If a part of your issue has public baggage, find a way to avoid that part of the issue and see how far you can get.

f. Don't make assumptions – many supporters of the Reform Party think that they are progressive. And to a minor degree, they are. They have made some good ground on accountability of politicians and a recall process. It is important to note that there is considerable confusion about political parties and the overall identity of the left and right nature of them.

a c t i v i t y

Activity #14:
Role Playing and Senarios

Introduction:

Role playing and scenario exploration allows participants to practice what they would do in the face of complex situations. The details are greater than the first two activities, allowing for the context to be more fully reflective of a real experience. This training technique allows for the scene to unfold, and the participants understand the dynamics and possible consequences of their interventions to be understood.

Included is a group of three scenarios that were used in the "Race and the Growing Gap" workshops in 1999-2000 that were intended to be discussed instead of played out. Another exercise is provided that is to be done fully as a role play. Both have proven successful in considering the application of equity issues (gender, race and class) as applied to organizational life.

Other scenarios can be designed. Or these could be adapted to better reflect the group with which you are working. Another option is for the participants to raise real experiences, although this takes some preparation with the facilitator. Remember to respect privacy concerns for everyone involved.

Version #1: Scenarios for Discussion
Instructions:

Small groups of 3-5 people are to discuss each of the scenario situations and answer the related questions. One member needs to be prepared to report back a summary of the discussion in the group.

Handout 13:
Organizational Scenarios

Source: Nora Angeles, Centre for Social Justice

Scenario A

An umbrella organization was criticized for not being diverse and inclusive. After being in existence for 5 years, its predominantly white Board of Directors decided to develop an outreach plan to make it more diverse and to attract people from other communities. The executive committee chose a black man who has been with the group for a year to coordinate the outreach plan.

What do you think of this approach? What are the advantages and disadvantages?
What are the implications and consequences for the people involved?
What is the historical context of this approach?
What would you suggest to this organization and its members?

Scenario B

An organization's regular meeting was about to end. The designated chair was under a lot of pressure from the majority of the committee members. She wanted to move the meeting along and declined to hear the point of a woman member. At this point the woman got very upset and loudly said, "I can see you are not really chairing this meeting, why don't you just let one of the boys do it for you!"

What would you say if you were the chair?
What would you say if you were "one of the boys"?
What can the organization do to create changes and prevent this from happening again?

Scenario C

A brochure was collectively developed by the board/staff members of the agency. The staff coordinator, a woman of colour, got a call on the night of printing about a change that needed to be made because the original sequencing of pages did not work. M decided to give them her decision rather than risk having the materials late. When the members of the group saw the printed brochures they were very upset and offended. One member called her incompetent, another told her she was wasting his time and threatened to call her supervisor to dismiss her.

What are the personal and organizational issues raised in this situation?
What is the impact on the coordinator and other group members?
What procedural suggestions do you have for the group and for the agency?

activity

Version #2: Role Play on Organizational Issues
Introduction:

Role plays have a significant ability to prepare people for real life situations, as they practice their language and feel some of the emotions involved. They also serve to add real life complexity to theoretical issues as they force us to develop some empathy for all of the players. Please note that the central character, Carlos, was deliberately named so as to have a racialized identity. The remaining characters were named so as to have a flexible identity (except gender). It is appropriate for the group to consider these issues in the context of the role play.

Instructions:

Ask for volunteers to take on the three roles in the scenario. Each of the central characters is to have a team of 2-3 supporters who will sit directly behind them, so as to be able to encourage them in the role play. The lead characters are also allowed to call for a time out to consult with their supporters, and then return to the role play. Please make sure you plan 10 minutes for preparation, 10 minutes for the role play to unfold, and at least 10 minutes for debriefing. Together with instructions, this activity will take at least 45 minutes.

Debriefing:

Remember to let those in role debrief first. This allows them to move out of role and discuss what it was like for them. Without this step, other participants are likely to attribute characteristics to them as a person instead of the role that they were in. This must be avoided, as it becomes an issue that must be addressed by the facilitator before the activity can continue. Once the characters have debriefed, ask the group to discuss the questions at the end of the scenario, such as, "What do you think each character got out of the meeting and what strategy do you think they used? Were they successful? What do you think of the strategy?"

Handout 14:
Role Playing Scenarios

Source: Ann Curry-Stevens, Centre for Social Justice

Carlos is a new employee on probation and he is 4 months into a 6-month probation period. He has been working closely with Emily, a seasoned staff who is a mentor for him in this organization. Emily thinks Carlos is an excellent worker – he has been working well with very marginalized people and has shown excellent skills and empathy for the poor and the elderly.

A week ago, an anonymous complaint was filed with the organization about Carlos. The complainant named Carlos as homophobic – and said that he had made a derogatory comment about a participant who had AIDS and that he got what he deserved. Yesterday, another complaint by a staff was filed – Carlos had told her that there was no way that lesbians should be allowed to adopt children.

This information was passed to Sophie, the manager responsible for the program in which Carlos is employed. Given her commitment to anti-oppression and the fact that these incidents have happened so soon after hiring, Sophie plans to fire Carlos. She decides to first notify Emily this morning about the reasons for her decision and subsequently fire Carlos. Carlos is told to make himself available throughout the morning.

TASK:

1. Decide what your party wants to get out of the meeting
2. Decide what strategies to use in the meeting
3. Decide who will take on the role of your party and who will be the three advisors (who may be asked to step into the role if asked)

What's in your bag?

10. Taking it Home:

Principles: The formal action planning step is critical for transformative education. While educators may be able to observe gains in participants, if the action step is missed, we have lost the assurance that there is a plan for action. One researcher studied the impact of transformative learning programs and found that there was no observable difference in behaviors when the action planning stage was missed. We know that when participants return to their normal environments, there is little time for reflection and action planning. Undertaking this in a supportive environment where resources are available provides a significant bridge to the participant's world.

The biggest danger in such an activity is that it is unstructured and thus vulnerable to time-squeeze, whereby the educator lets her/his time constraints encroach on the time set aside for this activity. A reminder: action planning is the most significant outcome step in the transformation process. Preserve this time!

Most education guides emphasize collective action. Several good ones to check out include:

Bobo, Kim, Jackie Kendall and Steve Max (Midwest Academy), 1991. *Organizing for social change: A manual for activists in the 1990s.* Cabin John, MD: Seven Locks Press

Burke, Bev, Jojo Geronimo, D'Arcy Martin, Barb Thomas and Carol Wall, 2002. *Education for Changing Unions.* Toronto: Between the Lines

Barndt, Deborah, 1989. *Naming the Moment: Political Analysis for Action: A Manual for Community Groups* Toronto: Jesuit Centre for Social Faith and Justice

Arnold, Rick and Bev Burke, Carl James, D'Arcy Martin and Barb Thomas, 1991. *Educating for a Change.* Toronto: Between the Lines

Biklen, Douglas, 1983. *Community Organizing: Theory and Practice.* Englewood Cliffs, NJ: Prentice-Hall

Moyer, Bill, 2001. *Doing Democracy: The MAP Model for Organizing Social Movements.* Gabriola Island, BC: New Society Publishers

Shields, Katrina, 1994. *In the Tiger's Mouth: An Empowerment Guide for Social Action.* Gabriola Island, British Columbia: New Society Publishers

Pollack, Nancy, 1994. Critical Choices, Turbulent Times: A Community Workbook on Social Programs. Vancouver: School of Social Work, University of British Columbia

CUSO, 1987. *Basics and Tools: A Collection of Popular Education Resources and Activities.* Ottawa: CUSO Education Department

In addition, several websites provide supports for planning social action. Visit the Centre for Social Justice website at www.socialjustice.org where the activist section has a good starting set of links for some significant sites for information.

Most movements ask their supporters to join the activities of their group, and participate in demonstrations, rallies and marches, and to sign petitions and call politicians. Missing from this schema is the need to develop options for individuals to undertake change on their own. It is important to encourage and provide guidance on tactics for people who will not join a demonstration but who would, if asked, be willing to do a solo action that was fairly simple and unthreatening to undertake. Consider the success of the California grape boycott and the rise of the environmental movement as the local concepts of "reduce, reuse, recycle" became popular.

We do not advocate for individual action over collective action, but rather support a "both/and" solution. There are many times when people leave workshop environments full of good intentions to join a group but many things get in their way, including the absence of a welcoming environment in our movements. As a result, participants should be encouraged to think about how they can politicize their lives in addition to connecting to larger movements. If they can make a commitment to change and follow it through, there is greater likelihood that they will continue to act as opportunities arise.

For this reason, a number of resources are included that take action to the individual level. While these may not seem to have a significant impact, they allow individuals to express themselves on key social issues and to politicize their everyday lives. Activities #2 through #4 below are specifically aimed at individual and small group action.

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Activity #15:
Preparing for Collective Action

Introduction:

A sign of successful transformative education is a group that wants to embark on some form of collective action. The easiest way to facilitate this is to help participants tie into pre-existing actions, thereby strengthening the social action and reducing the demands on their resources since they do not need to plan their own.

Preparation:

Educators need to have a collection of planned social actions on hand, so that participants can decide what actions to tie into. The following listservs offer particularly good sources of listings for social action in the Toronto area:

1. People and Planet Friendly Events (Canada-wide list). Visit their website at www.planetfriendly.net. The subscription section is clearly marked.

2. RISE UP! News and events listing (weekly). Email awillars@sympatico.ca to join.

3. Centre for Social Justice's Friends and Members Listing (monthly). Email justice@socialjustice.org with a quick note asking to be added to their email newsletter to members and friends.

4. Greenspiration listserv (daily listing of activities). Email greenspirationto-l-request@list.web.ca and ask to subscribe to the listserv.

It is also important for the group to be able to contact each other. Start a sign-up sheet asking for contact information to be listed. Ensure that you are able to copy this sheet for everyone involved and make sure they have the list before the program ends. You may also want to identify someone who is willing to help this group coalesce and send out a reminder notice. Obviously this person should be respected by the group members.

With this information in hand, many tools to plan for actions can be drawn from the resource books listed above. Several excellent ones are:

- Force Field Analysis (CUSO, 1987)
- Political Weather Map (Barndt, 1989; Burke et al, 2002)
- Checklist for Planning an Action (Bobo, Kendall and Max, 1991)
- Mapping Conflict (Shields, 1994)
- Brain Net (Shields, 1994)
- The Wall (Burke et al, 2002)

Whatever the tools used to help a group organize for action, there are key considerations that will help you select the best action for your group. The attached list of criteria for selecting social actions is a significant resource for groups planning social action. It reflects some basic sensibilities about social movement strategies as well as themes that are based in our present political realities.

Handout 15:
Criteria for Choosing Strategies and Tactics

1. **Is it winnable?** Nothing deflates the group like failure. Thus we should chose strategies that are winnable especially at the start of a campaign. If there is a specific goal established that has a reasonable prognosis for attainment, the objective is met. If not, reduce the goal so as to increase your chance of success.

2. **Will it gather positive media attention?** This is helpful to spread the word about your organizing work as well as to influence opinion makers. Be cautious of actions that are likely to gain negative media attention, unless this is your aim.

3. **How long can the pressure be maintained?** If the goal will take a long time to accomplish, you need to consider group commitment to the issue and to examine existing and potential resources to see if the required pressure can be maintained.

4. **Tie into existing actions and movements.** Especially when your resources and/or commitments are tenuous, it may be expedient to make your work a part of a larger umbrella of actions. For example, the organizing work around a living wage might accommodate a sub-theme on youth unemployment. You could hold a discussion on this issue at an upcoming conference on the main issue. Such an interrelationship will strengthen both issues.

5. **Fitting the Circumstances to the Hour:** We usually proceed from moderate to more radical action. We can embarrass ourselves if we don't try to negotiate first. As well, it is an important strategy to pick an action that leaves our opponents "eating their words." They might refute that our group is not supported, so a mass demonstration is appropriate. This element of strategy builds the group's credibility.

6. **Use the Skills of the Constituency:** Poor matching of actions with skill can result in failure. Consider ways to maximize the existing skills and confidence of the group. Everyone needs to feel needed.

7. **Will the Action Educate?** Part of any strategy that seeks to affect long-term change is education. Groups need to create an impact that can last beyond the life of the group. One way to accomplish this is through education, where people's minds and hearts may be changed forever, even if we don't succeed in changing policy. Make sure that you have educational materials to distribute at any events that have contact with the public.

8. **One Action Leads to Another:** One action is not likely to achieve our goal. In today's environment, it typically takes between 3-10 years for change to result. Plan a series of actions that starts and continues to build momentum. An important related concept is that to be successful, most movements need broad public support. In thinking of how to develop the action vehicle, consider what actions will help broaden your constituency base.

9. **Actions and Values:** We need to ensure that they mesh. Know the comfort level of the group with various forms of action. Drawing from Biklen, "we need to pursue the objectives we value and pursue them in a way that does not offend our values."

10. **What Actions (and outcomes) will ultimately shift power?** Power imbalances are at the root of privilege and oppression. To affect the structural relationships, we need to support actions that can shift the relationships. Marginalized groups need to exert their collective power – selection of tactics needs to maximize this possibility.

11. **Approach Targets Directly:** Try to personalize your approach to the target, seeking a meeting to discuss the issue. Make your demands clear and simple, and have fallback demands if there is no concession possible.

12. **Have a Clearly Identified Audience:** Each action and strategy must be targeted at a group of people who have the potential influence to affect change. You should be able to clearly say who you are trying to influence at every turn.

13. **Know this Audience – what motivates them, who they listen to and how they might react:** We need to be specific in our understanding of our audience and be able to reach them, in their own language in order to maximize our influence.

14. **Engage both the Heart and the Intellect:** Practice in grassroots organizing has led us to understand that people are most motivated to support social change if they both feel it is the right thing to do and know that it makes sense.

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15. **Use Personal Stories:** The experiences of those suffering under oppression should be clearly expressed in the strategy, although caution must be used to make sure it is not exploitative. We know that our targets are inclined to empathize with powerful stories and then be inclined to engage with the issue.

16. **Actions that nurture the group and renew their hope:** There is a profound fatigue among many activists having witnessed the rolling back of former achievements over the last 20 years. We need to renew hope, to sustain our energy and connect them to others in a meaningful way. While there are many differences among us that need to be bridged, we also have a need to build our collective identity and the common ground among us. The task of building strong coalitions and movements is pressing.

17. **Have Fun:** Recently protests have become creative and celebratory in nature, believing that we can be nourished in our protest work and activism. Maximize the chance of having fun by building in creative expression, celebration of spirit and conviction in the alternatives. Music, dance, art, photography, stations of poetry and popular theatre are all part of the mixture of tools and mechanics of our communication with each other and with our audience.

18. **Build Powerful Alliances:** It is time for us to step beyond our comfort zone and reach potential allies among our target group. If we have traditionally worked with the oppressed, our process needs to stretch beyond these alliances and reach out to those with privilege. Sometimes those with power have access to our targets when we ourselves do not.

19. **Have openings for those who can't fully commit:** Organizing work and the strategies that result can demand considerable time and energy. We need to make sure that people can participate at many levels. Make sure that people are not ignored if they cannot make it to every meeting or even to attend meetings at all.

20. **Apply Social Justice Principles in the internal organizing:** If we fail to "walk our talk" we will eventually lose credibility, internal support and external profile.

21. **Make Space for Community:** Connection nourishes us all. Promote environments that take time to get to know each other and build upon everyone's strengths.

22. **Have easily understood, compelling and persuasive messages:** Often our work needs good analysis to be understood (eg. "FTAA is NAFTA on steroids"). It is critical to reduce the complexity of our messages to its essential dangers and appeal to the language and motivations of our audience.

23. **Focus on the Issues that are a Priority to our Audience:** The self-interest of our audience is a natural place to begin our communications. For example, the FTAA is a danger for wages and employment of the middle class. It also threatens the environment.

24. **Social Protest is still attractive, despite media attempts to discredit it:** Social protest is a means to engage people's energy and anger. The media attention it receives can be used as a base to build the group. The cautions raised about the media portrayal should be taken seriously. Usually it can be prevented by having a non-violent, creative event with a diversity of protesters (even if it is small).

25. **Identify the Enemy or Beneficiary:** Saul Alinsky advocated for a detailed profile of the enemy, including names and faces of those to be despised. While there are alternate views on profiling our targets as "enemies," it is often important to name the beneficiaries of oppression and harmful policies. Recently advocated in Toronto was a campaign to explore who gets rich off the national debt, thereby expanding our choices in dealing with the debt.

26. **Move away from "Anti" Campaigns and into "Pro" Campaigns:** Of necessity, social movements have been on the defensive, trying to preserve and defend social programs that are being attacked by the neo-liberal advocates. We now know that we must be pro-active and declarative of what are fighting for instead of what we are opposed to. Part of that work includes defining and promoting a vision for our collective health and well being, either as Canadians or as human beings on this planet. Let that vision emerge organically, allotting time and space for all voices to be heard.

27. **Develop and Promote Alternatives:** Today, we have little success or influence in the political arena. Working outside of the influence of the state, we need to explore and support alternatives to corporate globalization, "first to the post" democracy, hierarchical organizations and exploitive development. While alternatives exist, they typically suffer from too little support and recognition.

How do you use a park?

a c t i v i t y

Activity #16:
40 Ways to Get Political

Introduction:

Some individuals and groups are not ready for collective action yet are keen to support social action within their daily living. Amongst activists and social movement educators, we tend to have a strong preference for collective action and orient our groups in this direction. This activity is recommended in addition to collective action, so as to ensure that we reach both types of participants, those willing to do collective action and those not willing to join but who will still undertake a more limited form of action.

Instructions:

This activity can be set out as a participatory activity or an individual one, even simply using this tool as a handout for participants to read once they leave (suggested only where time is extremely contained).

Each group member is given a copy of the handout, "40 Ways to Get Political." In small groups, participants review the document and select 5 activities they think are worthwhile and that they are willing to commit to doing after they leave (within a specific time period such as 1 month). The group can report back on the items they have selected, as such public declaration will support the likelihood for implementation.

This activity can be supported by Activity #4, writing a letter to oneself.

Handout #16 – 40 WAYS TO GET POLITICAL

Source: Ann Curry-Stevens, Centre for Social Justice

40 Ways to Get Political

Even little acts are political acts...

1. Reduce consumption
2. Recycle
3. Carpool
4. Eat lower on the food chain
5. Meet your neighbours
6. Vote
7. Help others to register to vote
8. Talk to business owners and store clerks
9. Ask them who makes their products and what labour practices exist
10. Get involved in your community
11. Write a letter to a newspaper, to a company, to a politician
12. Talk politics!
13. If you can, Pay decent wages
14. Give employees benefits wherever possible
15. Pay your tax bill – remember it's good value for your money
16. Learn more about people who are different than you
17. Learn what it might be like to live on welfare (if you don't already)
18. Invest your money locally
19. Only buy what you need
20. Expect your bank to support your community – join a credit union
21. Spend your money in your community
22. Invest your money locally
23. Travel locally
24. Be charitable
25. Support a food bank or thrift shop

THINK GLOBALLY, ACT LOCALLY

Continued...

40 Ways to Get Political

Even little acts are political acts....

26 Get active

27 Teach someone to read

28 Take care of something or someone

29 Join a picket line

30 Be bold... wear your messages

31 Carry a camera

32 Visit a council meeting

33 Don't watch commercials

34 Turn off the TV (or watch it critically)

35 Expect success!

36 Admit your mistakes

37 Learn what really makes your life important

38 Learn more: Join the CSJ mailing list 1-888-803-8881

39 Question what politicians tell you! Will this benefit those in greatest need, the majority or a select few? Who pays for this?

40 Let your leaders know your priorities. Share your views with others.

Centre for Social Justice, 2001.

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Where do you wash your hands?

Activity #17: Globalization and My Everyday Life

Introduction:

There is a strong anti-globalization movement that uses mass demonstrations and lobbying to affect change. This is important work but its confrontational style and acceptance of "diversity of tactics" (a euphemism for violence) cause it to be unattractive to many potential supporters. There are avenues to debate the strategies of this movement and the diversity of tactics, if the facilitator so chooses. One option could be to set up a debate on this issue, using either individuals or teams with observers who give feedback at the end.

If, however, the educator wants to assist in demystifying the global economy, helping participants understand the local face of it, and considering what they can do, this activity can promote local individual action.

Instructions:

Two options exist with this activity. The first is the basic version that allows people to reflect and plan for action. The second allows this material to be expanded and developed as an experiential activity.
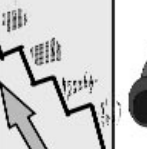
Version 1:
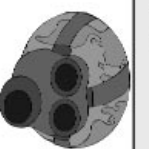
Copy and hand out the document, "Globalization and My Everyday Life" (2 pages). Working in small groups, have the group review the document and give priority to five actions that they will undertake in the next month. Share why they are attracted to certain actions. Reporting back to the large group should emphasize the impact that their actions will create, both within themselves and in society. Additionally, the actions could be tallied for all to see the collective impact of individual action.

Version 2:

Using the visual images, prepare for the workshop by enlarging them so all can see them at the front of the room. Separate the "Core Element" from the "Visual Image" and ask the group to line up the two in their appropriate pairs. The task is then to match up the image with the core element of globalization. This builds people's analysis as the visual reinforces the learning of the labels. This will help aid memory and enable people to discuss it more powerfully since images reinforce our learning. Once th lining up is done successfully, hand out a copy of the document to everyone and, in small groups, ask them to add other actions to the list already posted. Report back by asking for new items to be highlighted.

Handout 17:
Globalization and My Everyday Life

Source: Ann Curry-Stevens, Echo Bay Centre

Core Element	Visual Image	Evidence I can observe	How am I likely to be supporting it?	What can I do to withdraw my support?
Growth of Corporations		• Local stores disappear • Diversity of producers shrinks • Corporations become larger than many countries	• Buying brand name products • Not knowing who makes the products you buy	• Find out who makes what • Buy what your values allow • If you don't know source, buy from small and local firms • Buy from firms that benefit your community
Loss of National Sovereignty		• Governments fail to limit power of lobbyists & reform campaign finance laws • We go to war when motivated by business interests • Policies benefit the corporations and not the people	• When you don't vote • When you blame the government for our economic woes	• Support a political party willing to confront and control big business • Vote—even if you spoil your ballot in protest
Currency Speculation		• Bond rating agencies gain the power to dictate government policy • Currencies are destabilized	• Holding stocks and bonds in companies that speculate	• Invest in companies that that do not participate in currency destabilization
Anti-Government and Pro-Business Sentiments		• Corporate sponsorships in classrooms, sports and arts • Right wing think tanks and their spokespersons become legitimate commentators	• Believing what the mainstream media tells you	• Read and listen to alternative media • Speak out when the government is sweepingly discredited
Trade Liberalization and Deregulation		• Loss of manufacturing jobs • Plant closures despite profits • Year-round fresh produce	• Buying sweatshop goods • Shopping at notoriously bad shops	• Get educated and speak out • Educate friends and family • Ask store clerks and managers about sourcing and trading practices • Write letters to companies • Participate in boycotts and buycotts
Environmental Degradation		• Air, water and soil pollution • Deaths rising from smog-related sickness • Fertility problems • Toxic dumping	• Buy over-packaged goods • Buy more than you need • Dispose of excess in the garbage • Use autos instead of transit • Use toxic chemicals	• Reduce, reuse, recycle • Go organic (when it is affordable) • Avoid use of toxins • Eat foods lower on the food chain; eat vegetarian • Conserve non-renewable energy; turn down the heat
Privatization		• More decentralized services but less qualified staff and fewer services • More expensive and less accountable services	• Complain about taxes • Think there is fat to be cut on services	• When there is a choice, use public services • Don't complain about taxes • Pay your taxes • Know what your taxes pay for

Core Elements	Image	Evidence I See	How I support it	What can I do?
Growth of Investment Wealth		• Increased bank and service charges • Rich become much richer • Companies do own leasing • Job layoffs for even more profitable companies	• Search for highest returns on investments • ATM use • Expanded debt and increased leasing investments • Reconsider mutual funds (ideally divest of them)	• Invest ethically, especially in credit unions • Support local credit unions • Minimize "carrying costs" • Accept adequate or no interest & returns on investments
Mono Culture		• Growing monopolies • Chain stores going global • Disappearance of local alternatives • Predatory behaviors of multi-nationals	• Consume dominant goods • Buy from dominant producers	• Buy local • Support alternative producers • Support alternative culture, including media • Find out whose enterprise is Community Economic Development; support them
Reduce Labour Costs		• Low wages and sweatshops • Parents working several jobs to keep family surviving • Latch-key kids • Motels as permanent residences	• Buying cheap products without concern for just wages, workplace safety and union support • Buy cheapest products when you don't have to	• Advocate for a living wage for everyone • Pay a living wage • Listen to stories about labour exploitation
Destabilize Labour		• Fewer union jobs & weaker benefits • More contract, part time and temporary jobs • Growing gap between union jobs and other jobs	• Indiscriminant purchasing • Buying non-union goods and services	• Support union movements; join a picket line • Don't cross picket lines • Ask store clerks and managers if their products were union made • Buy print material with the union bug on it
Consumerism		• High value on what we have versus who we are • Expanded and more expensive advertising • Garbage issues take the headlines	• Buying based on wants instead of needs • Impulse buying • Having too much stuff	• Decide on comfortable level of debt and stay within it • Reduce consumption, share more and simplify lifestyle • Complain about advertising to producers • Return faulty products
Growing Gap between Rich and Poor (both within the north, between north and south and between the south)		• Rise of permanently unemployed • Observable suffering here and elsewhere • Rising affluence for minority wealthy	• Buying goods dependant on labour or environmental exploitation • Gated communities • Return of imperialism by some countries	• Buy "Fair Trade" products • Join community supported agricultural farms • Become involved in poor and diverse neighbourhoods • If travelling, support local communities
Economic Policy that Favors investment capital ("Trickle Down" Economics)		• Gap between rich and poor grows • Erosion of social programs and income supports • Tax cuts and corporate benefits (like pharmaceutical protections) that mostly benefit the rich	• Accept the status quo • Think we are dependant on big employers and rich people for our survival • Become fearful of the alternatives	• Become involved in economic justice work • Learn about the alternatives • Understand that the status quo is just as much an experiment as the more socially just alternatives
Technology Advances		• Automation and associated job loss • Permanent loss of certain jobs such as reception, secretarial and industrial	• Use of automated services • Expanded use of "time saving" technologies	• Slow down • Personalize your interactions with service staff • Ask for personal help with a view to preserving and ...

Activity #18:
Letter To Oneself

Introduction:

To reinforce commitment to actions, participants are asked to write letters to themselves about the commitments they have made and the things they would like to remember from the workshop. The facilitator mails these letters to the participants approximately 2 weeks after the end of the program.

Instructions:

Have a supply of notepaper, envelopes and stamps available for participants. Frame this activity as the chance for them to encourage themselves in the future, and provide a reminder of the action commitments they feel are important to bring to fruition. It may be helpful to post the suggested focus of the letter at the front of the room. Make sure they seal the letter (they need to be sure that you will not read it) and that all addresses are completed. Let them know that you will mail these letters to them within a specific time period. Give yourself a few days slack to accommodate your busy schedule. Please note, only do this activity if you can honestly commit to mailing the letters. It would be very disrespectful to the participants not to follow through.

11. Evaluations

Principles:

Don't leave evaluations to the end! It is strongly suggested to do a mid-way and a final evaluation. While the final evaluation ensures that you will have participant feedback so as to improve your future work, it does nothing for the immediate group. Thus a mid-way evaluation allows you to adapt the work in the present moment. If the group is of a short duration (less than a day), make the mid-way evaluation verbal. If more than a day, do it in written form. For all mid-way evaluations, schedule them before a break so that you can reflect on their feedback and make adaptations over the break, allowing you to pause and deal with your frustration or confidence sags outside of the group.

Evaluations can be done on paper, in dialogue or through active participation. You will make this decision based on a few issues: what type of feedback is necessary for the organizer, the time you have allotted, how new the program is to you, the degree of clarity or uncertainty you have about the satisfaction of the participants, and the likelihood that you will repeat the program.

Instructions:

Here are a few quick ideas about how to structure evaluations.

activity

Activity #19:
Three Words

Ask the group to write three words on paper that describe the program. Collect them and read them out. In most situations, participants prefer anonymity. This can be done in 5 minutes. If even more time pressed, ask them to go public and state their three words out loud, one person at a time. It will give you a sense of the flavor of the program for the participants.

activity

Activity #20:
Action Line

Ask the group to imagine a line that represents how happy they were with the program, ranging from one end ("greater than sliced bread" or "the absolute best program I've ever been to") to the other end ("I'd rather have done my laundry" or "the worst program I have ever attended"). Given that participants are making their comments public, it is not likely they will publicly rank the program at the bottom end. Reflect about the distribution on the line and ask participants why they chose to stand in particular locations. Get their feedback in the following manner: ask the top end first, then the middle, then the bottom and then close with either comment from the middle or the top. It also makes sense to elicit more comments from where the majority of participants stand, yet also seeking comments from the margins. Thanks to Chris Cavanaugh of the Catalyst Centre for first introducing me to this evaluation method.

activity

Activity #21:
Written Form

Some participants anticipate that evaluations will be confidential. Offering such confidentiality will maximize the chance for critical feedback to be offered to the facilitator. To provide such a opportunity, a written evaluation should be prepared by the facilitator and a copy provided for each participant. It is suggested that you cover both content and process, and ask for what was liked as well as what they would suggest changing (this is a reframing of what was "not liked"). Here is a framework that we have used for many years:

1. Comment on the content of the program

2. Comment on the process that the facilitators have used

3. Comment on the format used in the program

4. Comment on the accessibility of the materials used

5. Comment on the resources used

6. What suggestions do you have for the facilitators?

7. Have you found the program useful to your personal and/or professional life? How?

8. What have you liked most about the program?

9. What do you suggest we change if this program is repeated?

activity

Activity #22:
Personal Inquiry

At times, facilitators notice that one or two participants are particularly disgruntled and the facilitators become fearful that the influence of these participants may derail the program. In this situation, it is appropriate to approach these individuals personally, early on in the program. Do this in the spirit of an early evaluation, asking them to provide you with feedback about their perceptions of the program. Here are suggestions for how to word this evaluation, with the rationale added in brackets:

• "It seems that this program isn't meeting your needs. Am I right?" [It is critical to check out your perceptions. Often participants are unhappy with another participant, and it has nothing to do with you.]

• "Can you provide me with some feedback about what is not working for you? [Ask for specifics about their concerns, framing the question for them without generalizing the concerns to the whole group.]

• "What suggestions do you have for adjusting the program?" [They may have already considered what they need, and small easy-to-incorporate changes can be made.]

• "It may not be possible to adapt this program to your needs. Let me think about this and get back to you." [Educators can't meet everyone's needs; this may be one of those times. Don't promise to make immediate changes; give yourself time to consider adapting the program. Make sure you approach her/him again. Your task might be giving her/him permission to leave.]

Reconnaître les microagressions et les messages véhiculés

Les microagressions sont, au quotidien, des affronts, manifestations de condescendance et insultes exprimés verbalement ou non, ou présents dans l'environnement, que cela soit intentionnel ou non. Elles transmettent des messages hostiles, désobligeants ou négatifs ciblant des personnes uniquement en raison de leur appartenance à un groupe marginalisé *(tiré de Diversity in the Classroom, UCLA Diversity & Faculty Development, 2014)*. **Pour mettre un terme aux microagressions, la première étape consiste à les reconnaître et à repérer le message qu'elles pourraient véhiculer. Le contexte de la relation et de la situation est crucial.**
Voici des thèmes qui se prêtent aux microagressions.

THÈMES	EXEMPLES DE MICROAGRESSIONS	MESSAGES
Étranger dans son propre pays Un citoyen ayant une apparence asiatique, latino-américaine ou autre, ou dont le nom semble étranger à la culture dominante peut être perçu comme étant né à l'étranger.	• *« D'où viens-tu ? Où es-tu né ? »* • *« Tu parles très bien français. »* • *« Quelle est ta nationalité ? Ton apparence est fascinante. »* • Demander à une personne d'apparence asiatique ou latino-américaine de nous enseigner des mots dans sa langue natale. • Prononcer de façon erronée le nom d'une personne après que ce dernier nous ait corrigé à répétition. Ne pas écouter attentivement pour apprendre la prononciation d'un nom non francophone.	Tu n'es pas un vrai Canadien. Tu seras toujours étranger dans ton propre pays. Ton appartenance ethnique ou raciale te rend exotique.
Un niveau d'intelligence évalué en fonction de l'appartenance « raciale »* L'intelligence d'une personne peut être évaluée en fonction de son appartenance raciale ou de son genre.	• *« Tu fais honneur à ta race. »* • *« Wow ! Comment es-tu devenue si bonne en _____ ? »* • À une personne asiatique : *« Tu dois être bon en maths, pourrais-tu m'aider à résoudre ce problème ? »* • À une femme racisée : *« Je n'aurais jamais pensé que tu es une scientifique. »*	Les personnes racisées sont généralement moins intelligentes que les blancs. Tous les Asiatiques sont bons en maths et en sciences. Il est inhabituel pour une femme d'être forte en mathématiques.
Refus de voir les enjeux raciaux Les propos de certaines personnes blanches indiquent qu'elles ne ressentent pas le besoin de reconnaître l'existence de questions raciales ou ne veulent pas le faire.	• *« Quand je te regarde, ce n'est pas ta couleur de peau que je vois. »* • *« Il n'y a qu'une seule race : la race humaine. »* • *« Nous vivons dans une société multiethnique. »* • *« Pour moi, les races n'existent pas. »* En remettant en question la crédibilité ou la validité du témoignage d'une personne, on nie son expérience.	Il faut s'assimiler à la culture dominante. Négation de l'importance de l'expérience et de l'histoire de la personne en lien avec son appartenance raciale ou ethnique. Négation du bagage racial ou culturel de la personne.
Présomption de criminalité Une personne racisée est présumée dangereuse, criminelle ou déviante.	• Une femme blanche agrippe son sac à main ou un homme blanc porte la main à son porte-monnaie lorsqu'une personne noire ou latino-américaine s'approche. • Un directeur de magasin surveille un client noir. • Quelqu'un change de côté de rue pour éviter de croiser une personne noire. • À l'université, dans l'édifice où s'enseigne la chimie, un professeur s'approche d'un étudiant noir au postdoctorat pour lui demander s'il est perdu, présumant qu'il cherche à entrer sans autorisation dans les laboratoires.	Tu es un criminel. Tu t'apprêtes à commettre un vol. Tu es pauvre. Tu n'as rien à faire ici. Tu es dangereux.
Déni de racisme, de sexisme ou d'homophobie Énoncé niant l'existence de préjugés.	• *« Je ne suis pas raciste. J'ai plusieurs amis noirs. »* • *« En tant que femme, je comprends ce que c'est que d'appartenir à une minorité raciale. »* • À une personne racisée : *« Es-tu certaine d'avoir été surveillée en magasin ? J'ai du mal à le croire. »*	Puisque j'ai des amis noirs, il est impossible pour moi d'être raciste. L'oppression que tu subis pour des raisons raciales est identique à celle que je vis en raison de mon genre. Il est impossible pour moi d'être raciste. Je suis comme toi. Négation de l'expérience d'une personne qui subit des préjugés.
Langage sexiste ou homophobe Certains termes excluent ou dévalorisent les femmes et les personnes LGBT.	• Usage universel du masculin. • Une personne rappelle constamment à ses collègues qu'elles *« ne sont que des femmes »*. • Être forcé de cocher Homme ou Femme dans un formulaire. • N'avoir que deux options pour décrire sa situation : marié ou célibataire. • Un homme hétérosexuel passant plus de temps avec ses amies femmes qu'avec ses amis hommes est étiqueté comme étant gai.	L'expérience masculine est universelle. L'expérience féminine est invisible. La réalité LGBT n'est pas reconnue. Les relations LGBT sont invisibles. Les hommes dont le comportement ne correspond pas aux stéréotypes sont inférieurs.

THÈMES	MICROAGGRESSIONS	MESSAGES
Le mythe de la méritocratie Certaines affirmations nient le rôle de l'appartenance raciale ou du genre dans la réussite, par exemple en ce qui concerne la composition d'un corps professoral.	• *« À mon avis, la personne la plus qualifiée devrait obtenir le poste. »* • *« Évidemment, il va obtenir un poste permanent même s'il n'a pas publié grand-chose : il est noir ! »* • *« Les femmes peuvent réussir aussi bien que les hommes. »* • *« Le genre n'a rien à voir avec nos décisions d'embauche. »* • *« L'Amérique du Nord est une terre de possibilités. »* • *« Dans notre société, toute personne travaillante peut réussir. »* • *« La discrimination positive est raciste. »*	Les personnes racisées profitent d'avantages injustes en raison de leur appartenance raciale. Tout le monde a les mêmes chances, alors si une femme ne réussit pas, le problème vient d'elle. Les personnes racisées sont paresseuses et incompétentes et doivent apprendre à travailler.
Perception négative de valeurs culturelles et de styles de communication Les valeurs et les styles de communication de la culture dominante (blanche) sont parfois considérés comme idéaux ou normaux.	• À une personne asiatique, latino-américaine ou autochtone : *« Pourquoi es-tu si silencieux ? Nous voulons savoir ce que tu penses. Soit plus verbal. »* *« Exprime-toi plus. »* • À une personne noire : *« Pourquoi faut-il que tu parles si fort et de façon si animée ? Calme-toi. »* • Chaque fois qu'une question raciale est soulevée en classe : *« Pourquoi es-tu toujours en colère ? »* • Rejet de ce que la personne a à dire en milieu de travail ou en milieu scolaire sur les questions de race ou de culture.	Il faut s'assimiler à la culture dominante. Il faut laisser son bagage culturel derrière soi. Il n'y a pas de place pour la différence.
Citoyen de seconde zone Il peut arriver qu'un membre d'un groupe marginalisé soit traité différemment que les membres du groupe dominant. C'est par exemple le cas lorsqu'un client blanc reçoit un traitement préférentiel par rapport à une personne racisée.	• Quelqu'un présume qu'un membre du corps professoral de race noire est en fait un employé de soutien. • Quelqu'un refuse de s'asseoir à côté d'une personne en raison de sa couleur de peau. • Quelqu'un présume qu'une femme médecin est en fait une infirmière. • En magasin, un vendeur donne toute son attention à une personne blanche, ignorant un client noir. • Quelqu'un dit : *« Vous autres... »* • Un superviseur demande à un étudiant noir au postdoctorat d'accompagner un scientifique noir lors d'une visite même si d'autres scientifiques non noirs travaillent dans le même domaine de recherche. • Dans un courriel, un superviseur décrit à l'un de ses collègues une personne comme étant « un bon scientifique noir ». • Une personne élève la voix ou parle lentement lorsqu'elle s'adresse à un personne aveugle. • En classe, un professeur a tendance à inviter davantage d'étudiants que d'étudiantes à parler.	Les noirs sont les servants des blancs. Ils ne peuvent occuper de postes prestigieux. Les femmes occupent des postes dans lesquels elles prennent soin des autres. Les blancs sont des clients plus importants que les noirs. Tu n'as rien à faire ici. Tu as moins de valeur. Lorsqu'une personne a un handicap, elle est considérée comme inférieure sur tous les plans, physiques et mentaux. La contribution des étudiantes a moins de valeur que celle de leurs collègues masculins.
Rôles sexuels traditionnels Préjugés et stéréotypes Expression d'attentes quant aux rôles traditionnels ou aux stéréotypes .	• Lorsqu'une étudiante demande à un professeur masculin de l'aider pour un travail en génie, il lui demande : *« Pourquoi as-tu besoin de travailler là-dessus ?* • *Les femmes n'ont pas à être bonnes en maths. »* • Une personne demande à une femme quel est son âge, et apprenant qu'elle a 31 ans, vérifie rapidement si elle porte une alliance. • Un superviseur demande à l'une de ses étudiantes si elle compte avoir des enfants pendant ses études postdoctorales. • Quelqu'un se montre étonné en apprenant qu'une femme à l'allure féminine est lesbienne. • Quelqu'un décrit une présidente de comité ou une doyenne qui sait s'affirmer comme une « folle », mais un dirigeant masculin ayant un comportement similaire comme un « leader qui sait prendre sa place ».	Les femmes sont moins bonnes que les hommes en mathématiques et en sciences. Les femmes devraient être mariées lorsqu'elles sont en âge d'avoir des enfants parce que c'est leur rôle principal. Il est inapproprié pour une femme d'être agressive.

Document adapté de Sue, Derald Wing, Microaggressions in Everyday Life: Race, Gender and Sexual Orientation, Wiley & Sons, 2010.

Voir le document : Race, Racialisation et Racisme systémique : Définitions Importantes

Le privilège blanc : un bagage invisible

par Peggy McIntosh

« On m'a appris à ne voir le racisme que dans les actes de méchanceté, et non dans les systèmes invisibles qui permettent à mon groupe de dominer. »

LE PRIVILÈGE BLANC AU QUOTIDIEN

J'ai décidé d'essayer de travailler sur moi-même en cernant certaines des manifestations quotidiennes du privilège blanc dans ma vie. J'ai relevé les situations dans lesquelles je profite d'un avantage qui me semble lié davantage à ma couleur de peau qu'à ma classe sociale, à ma religion, à mon statut ethnique ou à l'endroit où je me trouve, même si évidemment tous ces autres facteurs sont inextricablement liés. Pour autant que je puisse en juger, mes collègues, connaissances et amis afro-américains ne peuvent compter sur cet avantage dans les mêmes situations.

1. Si je le souhaite, je peux côtoyer des personnes qui sont de la même race que moi la plupart du temps.

2. Je peux éviter de côtoyer des personnes desquelles j'ai appris à me méfier et qui ont appris à se méfier de moi ou des miens.

3. Si je dois déménager, je m'attends à pouvoir louer ou acheter dans un secteur qui correspond à mes moyens financiers et où je souhaiterais vivre.

4. Je peux avoir la certitude que mes voisins auraient une attitude neutre ou favorable à mon égard.

5. La plupart du temps, je peux aller magasiner seule sans craindre d'être suivie ou harcelée.

6. Mon groupe racial est largement représenté à la télévision et dans les journaux.

7. Dans les discours sur le patrimoine national et sur la « civilisation », on soutient que l'Histoire a été écrite par des personnes qui ont ma couleur de peau.

8. Le matériel scolaire qui sera fourni à mes enfants témoigne de l'existence de leur groupe racial.

9. Si je le souhaite, je suis assez certaine de pouvoir trouver un éditeur prêt à publier ce texte sur le privilège blanc.

10. Dans un groupe où je serais la seule représentante de mon groupe racial, je suis assez certaine de pouvoir faire entendre ma voix.

11.   Dans un groupe où une autre personne est la seule représentante de son groupe racial, je n'ai pas à trop me soucier de l'écouter ou non.

12. Lorsque je vais dans un magasin de disques, je m'attends à trouver de la musique créée par des membres de mon groupe racial. En épicerie, je m'attends à trouver les aliments de base qui correspondent à mes traditions culturelles, et au salon de coiffure, il y aura assurément quelqu'un qui saura couper mes cheveux.

13. Que je paye mes achats par chèque, par carte de crédit ou comptant, je sais que ma couleur de peau ne nuira pas à ma crédibilité financière.

14. Je peux protéger mes enfants de la plupart des situations dans lesquelles d'autres personnes pourraient ne pas les aimer.

15. Je n'ai pas à sensibiliser mes enfants au racisme systémique pour veiller à leur protection physique au quotidien.

16. Je suis assez certaine que mes enfants seront tolérés par leurs enseignants et leurs employeurs s'ils respectent les normes de leur école ou de leur milieu de travail ; l'attitude des autres par rapport à la race de mes enfants n'est pas ma principale inquiétude.

17. Je peux parler la bouche pleine sans que mon comportement soit attribué à la couleur de ma peau.

18. Je peux jurer, porter des vêtements usagés ou encore laisser des lettres sans réponse sans que ces choix soient attribués à des préjugés quant aux mœurs, à la pauvreté ou à l'analphabétisme au sein de ma communauté.

19. Je peux m'adresser publiquement à un groupe d'hommes puissants sans placer ma communauté en situation d'être jugée.

20. Je peux relever un défi sans me faire dire que je fais honneur à ma race.

21. On ne me demande jamais de parler au nom de tous les membres de mon groupe racial.

22. Je peux ne pas tenir compte de la langue et des coutumes des personnes racisées qui forment la majorité de la population mondiale sans en faire subir les contrecoups à ma culture.

23. Je peux critiquer mon gouvernement, et exprimer ma peur face à ses politiques et à ses comportements sans être perçue comme une étrangère sur le plan culturel.

24. Si je demande à parler à une personne en autorité, je suis assez certaine que cette personne sera un membre de mon groupe racial.

25. Si lorsque je suis au volant un policier me demande de m'arrêter, ou si le gouvernement vérifie ma déclaration de revenus, je peux être certaine que cela n'a rien à voir avec ma race.

26. J'ai beaucoup de facilité à acheter des affiches, des cartes postales, des livres d'images, des cartes, des poupées, des jouets et des revues pour enfants dont les personnages représentent mon groupe racial.

27. Dans la plupart des cas, lorsque je rentre chez moi après une réunion, je suis habitée par un certain sentiment d'appartenance, et non par un sentiment d'isolement. Je me sens à ma place, et entendue. Je ne me sens pas minoritaire ni tenue à distance, et je ne suscite pas la peur.

28. Si j'ai un conflit avec un collègue d'une autre race que la mienne, il est probable que la situation nuira à ses chances d'avancement plutôt qu'aux miennes.

29. Si je plaide pour l'avancement professionnel d'une personne d'une race autre que la mienne ou pour la mise en place d'un programme axé sur la race, il est peu probable que cela me nuise lourdement même si mes collègues sont en désaccord avec moi.

30. Si je soutiens qu'une situation touche ou non à une question raciale, les membres de mon groupe racial m'accorderont plus de crédibilité qu'à une personne racisée.

31. Que je choisisse d'ignorer ou de déprécier la prise de parole et les actions militantes d'une minorité, ou d'en tirer des apprentissages, je pourrai trouver des moyens de me protéger dans une certaine mesure des conséquences négatives de mon choix.

32. Je n'ai pas appris à craindre les conséquences du fait de ne pas tenir compte des points de vue et du pouvoir des personnes appartenant à d'autres groupes raciaux.

33. Ma forme physique, mon allure et mon odeur ne se refléteront pas sur les membres de mon groupe racial, et je n'ai pas à avoir une conscience aiguë de ce risque.

34. Je peux me soucier de racisme sans être perçue comme une personne ne cherchant qu'à faire avancer ses intérêts.

35. Je peux accepter un emploi auprès d'un employeur pratiquant la discrimination positive sans que mes collègues soupçonnent que je doive mon embauche à mon appartenance à un certain groupe racial.

36. Si j'ai une journée, une semaine ou une année difficile, je n'ai pas à me demander si chaque situation négative que je vis comporte un élément racial.

37. Si je souhaite obtenir des conseils sur mon cheminement professionnel, je suis assez certaine de pouvoir trouver des gens qui seront prêts à discuter avec moi.

38. Je peux réfléchir à de nombreuses options, que ce soit sur le plan social, politique, professionnel ou même dans le domaine de l'imaginaire, sans me demander si je serai acceptée et si on me laissera faire en raison de ma race.

39. Je peux me présenter en retard à une rencontre sans que cela soit perçu comme étant en lien avec mon appartenance raciale.

40. Je peux me rendre dans un lieu public sans craindre de me voir refuser l'accès ou d'y être traitée négativement en raison de mon appartenance raciale.

41. Si j'ai besoin d'aide sur le plan juridique ou médical, mon appartenance raciale ne me nuira pas.

42. Je peux faire en sorte de ne jamais me sentir rejetée en raison de mon appartenance raciale.

43. Si, dans un rôle de leadership, j'ai peu de crédibilité, je suis certaine que cela n'est pas dû à mon appartenance raciale.

44. Je peux facilement trouver des cours et des établissements d'enseignement qui ne portent attention qu'aux membres de mon groupe racial.

45. Quelle que soit la forme d'art, je peux m'attendre à trouver des images et des exemples d'utilisation figurative du langage témoignant du vécu des membres de mon groupe racial.

46. Je peux trouver du maquillage correcteur de teint et des pansements couleur « peau » qui correspondent plus ou moins à la couleur de ma peau.

47. Je peux voyager seule ou avec mon conjoint sans gêne et sans rencontrer de personnes hostiles.

48. Je n'ai aucune difficulté à trouver un quartier où les habitants perçoivent ma famille positivement.

49. Les textes auxquels mes enfants sont exposés et les cours qu'ils suivent soutiennent de façon implicite notre type d'unité familiale et ne les incitent pas à percevoir négativement mon choix à cet égard.

50. Je suis la bienvenue dans toutes les sphères habituelles de la vie publique et sociale et dans toutes les institutions, et je m'y sens « normale ».

Race, Racialisation et Racisme systémique : Définitions Importantes

Le racisme est défini de plusieurs manière dépendamment des milieux où il est étudié. Ci-dessous les définitions adoptées par la Table de concertation contre le racisme systémique (TCRS).

Race et racialisation : La race est une construction sociale et n'est pas une réalité biologique. Elle ne s'appuie pas uniquement sur la couleur de peau, mais aussi sur d'autres caractéristiques perçues comme la culture, la langue, les coutumes, ou la religion (comme c'est le cas avec l'islamophobie et l'antisémitisme)[1]. La racialisation est le processus par lequel certaines sociétés construisent les races comme étant réelles, différentes et inégales pour maintenir une domination sociale, politique et économique sur les groupes racialisés. Il s'agit d'un processus mouvant qui est amené à prendre différentes formes selon le contexte géographique et socio-historique[2]. Par « personnes racisées » il est référé aux personnes qui ne sont pas identifiées comme blanches et qui sont issues de groupes historiquement considérés comme racialement inférieurs.

Racisme systémique : Aborder le racisme de manière systémique permet de tenir compte des systèmes de domination, des structures institutionnelles et des processus économiques, sociaux et politiques qui supportent et renforcent le racisme quotidien. L'analogie d'un arbre et de ses composantes (racines, troncs, branches et feuilles) illustre bien le racisme systémique (voir l'illustration en Annexe)[3].

- *Systèmes de domination (racines) :* Le racisme a historiquement été alimenté par plusieurs systèmes de domination (colonialisme, suprémacisme blanc, capitalisme, patriarcat, etc.) qui ont construit une hiérarchie entre les humains basée sur une supposée supériorité raciale des uns sur les autres.

- *Idéologie et structures institutionnelles (tronc)* : Le racisme est soutenu par des pratiques institutionnelles racistes qui se manifestent dans les lois, les politiques, les règles et les règlements, ainsi que dans certaines pratiques médiatiques. Ceci limite l'accès aux ressources aux personnes et groupes racisés, restreint leur participation à la vie politique et renforce les iniquités sociales. Le racisme est également alimenté par des stéréotypes et des préjugés qui justifient et légitiment les politiques racistes.

- *Manifestations quotidiennes du racisme* (branches et feuilles) : Les pratiques interpersonnelles discriminatoires et hostiles sont la forme la plus visible du racisme. Nous pouvons ainsi penser, à titre d'exemple, aux agressions physiques et sexuelles, aux tentatives d'intimidation et les insultes, au profilage racial, à la discrimination à l'emploi, etc. Le racisme est souvent réduit à cette dimension interpersonnelle en raison de sa visibilité, or celle-ci est facilitée et légitimée par les systèmes de domination ainsi que les structures institutionnelles et systèmes idéologiques, cités plus haut.

[1] Ontario 3 year anti-racism strategic plan, 2017, p.11 https://www.ontario.ca/page/better-way-forward-ontarios-3-year-anti-racism-strategic-plan

[2] À titre d'exemple, dans son livre « Comment les Irlandais sont devenus blancs (*How the Irish Became White »,* Noel Ignatiev explique comment les immigrants irlandais aux États Unis à la fin du 19e siècle, sont graduellement devenus « racialement supérieurs », donc « blancs », après avoir été longtemps considérés comme « une race inférieure ». Pour plus d'information, voici la référence complète : Ignatiev, N. (1995). *How the Irish Became White*. New York: Routledge.

[3] Pour une revue complète de toutes les formes et conceptualisation du racisme, consulter cette référence: Centre de collaboration nationale sur la santé autochtone (2013). Comprendre le racisme. https://www.ccnsa-nccah.ca/docs/determinants/FS-UnderstandingRacism-Reading-FR.pdf

Document adapté de Commission de consultation indépendante sur le racisme systémique, TCRS

Racisme systémique
(analogie de l'arbre)

Manifestations quotidiennes du racisme (branches et feuilles):
* Pratiques interpersonnelles discriminatoires et hostiles
* Agressions physiques et sexuelles
* Tentatives d'intimidation et les insultes
* Profilage racial
* Discrimination à l'emploi

Idéologie et structures institutionnelles (tronc) :
* Les lois et les politiques (racistes)
* Les règles et les règlements (racistes)
* Certaines pratiques médiatiques et culturelles

Systèmes de domination (racines):
* Colonialisme
* Suprémacisme blanc
* Capitalisme
* Patriarcat
* Impérialisme

Table de concertation contre le racisme systémique (TCRS). Une adaptation de l'arbre d'oppression. Voir: coco-net.org

ESPACES PLUS SÉCURITAIRES

Bâtir des espaces de respect, équitables et habilitants
(*Safer Spaces*)

espace plus sécuritaire
pour tou.te.s
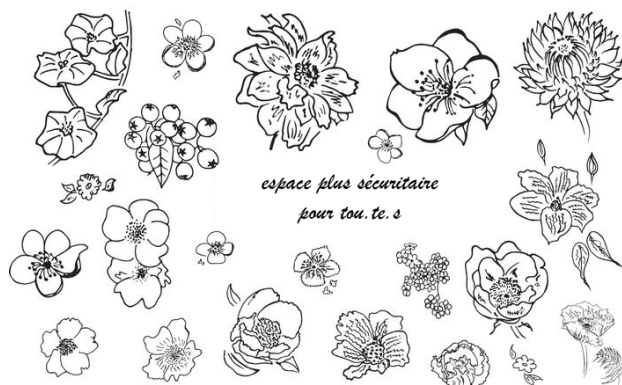
Politics & Care

Politics & Care est une espace pour tisser des liens entre le bien-être collectif et individuel et le politique. Tout cela avec un peu de magie ! Nous sommes un collectif de organisatrices.eurs communautaires, activistes et artistes (féministes intersectionnel.le.s, indiscipliné.e.s) dévoué à ce que le bien-être devienne partie intégrant de nos politiques. Nous organisons des discussions et animons des ateliers pour des organismes communautaires et autres.

https://politicsandcare.wordpress.com
politics.and.therapy.are.one@gmail.com
_____

Des espaces (plus) sécuritaires pour tou.te.s

LES ESPACES (PLUS) SÉCURITAIRES sont créés pour rendre les espaces accessibles à tout le monde de plusieurs façons – incluant créer des espaces où nous pouvons avoir des conversations chargées émotivement. Nous nous entendons tou.te.s que c'est correct de ressentir et d'exprimer nos émotions. Un autre objectif est de faciliter la construction d'empathie et de compréhension mutuelle entre les participant.e.s.

Ces espaces sont créés en établissant des règles de base pour augmenter notre niveau de conscience de soi, ainsi que notre confort et notre aisance avec les personnes avec qui nous partageons des pensées et des problèmes intimes et avec qui nous discutons de sujets qui nous tiennent à cœur. La personne qui anime va apporter les éléments de base des pratiques des espaces plus sécuritaires, mais la porte est ouverte pour que les personnes qui participent proposent aussi des idées pour rendre l'espace plus sécuritaire pour partager sur des sujets délicats et chargés émotivement.

Le terme *plus* sécuritaire indique que nous ne pouvons pas garantir un espace *complètement* sécuritaire; cela signifie qu'un espace peut devenir *plus* sécuritaire si nous adhérons collectivement à ces règles de base (ou à d'autres règles pertinentes). Rappeler ces règles fait partie du rôle de la personne qui anime, mais il est important de se rappeler que c'est *une responsabilité collective de maintenir l'espace plus sécuritaire.*

Vous trouverez ci-dessous une série d'éléments qui font partie des pratiques pour les espaces plus sécuritaires. Prenez note que c'est un processus continu, pas une liste exhaustive. Vos commentaires et suggestions sont bienvenus.

RESPECT. En premier lieu, un petit rappel que, dans tous les cas, le respect de soi et des autres est essentiel et vital pour une discussion. Respectez les autres pour qui illes sont et où illes en sont. Respectez les croyances des gens, leurs opinions, leurs points de vue et leurs expériences; nous avons tou.te.s pris des routes différentes pour arriver ici. Utilisez la communication non-violente pour exprimer votre opinion sur un sujet donné (voir le point « Critiquez les idées, pas les personnes »). Respectez l'identité des gens, leur histoire, leur nom et pronom; n'assumez l'identité de genre de personne. Respectez aussi le statut économique des autres personnes. Nous nous engageons à ne pas reproduire les oppressions systémiques, comme le racisme (sous toutes ses formes, incluant le racisme horizontal), le sexisme, le patriarcat, le capacitisme, l'homophobie, la transphobie, etc.

CRITIQUEZ LES IDÉES, PAS LES PERSONNES. Ne rendez pas les choses personnelles. Aussi, assurez-vous de reconnaître votre positionnalité (position dans la société; voir plus bas) lorsque vous critiquez une idée. Ces règles servent à créer un espace où les personnes se sentent à

l'aise de contribuer sans craindre qu'elles seront peut-être attaquées pour leurs points de vue.

ÉVITEZ LE JUGEMENT. Les groupes diversifiés ont beaucoup à offrir, incluant des opinions différentes. Lorsque les membres d'un groupe partagent ce qu'illes aiment ou n'aiment pas, respectez leurs opinions personnelles et leurs préférences. Adoptez une approche sans jugement.

ÉCOUTE (ACTIVE). Essayez d'écouter les gens, de reconnaître leurs émotions et de comprendre leur perspective, plutôt que d'être sur la défensive et de protéger le discours dominant.

PRENDRE EN COMPTE LES PERSPECTIVES & ÊTRE EMPATHIQUE. Reconnaissez que la perspective de chaque personne est *sa* vérité. Respectez cela et abstenez-vous de juger. (Voir aussi les points « Respect » et « Évitez le jugement »).

RECONNAISSEZ VOS PRIVILÈGES ET VOTRE POSITIONNALITÉ. Soyez conscient.e de vos préjugés et de vos privilèges. Si vous venez d'un milieu privilégié (socio-économique, culturel, statut migratoire, etc.), reconnaissez-le, ainsi que votre position, votre statut social et votre capital social et prenez en compte la manière dont cela peut affecter votre façon de penser et votre façon d'être.

CONFIDENTIALITÉ. Les gens partagent des choses qui sont personnelles et délicates, alors il est important de s'engager à respecter leur confidentialité. Prenez pour acquis que tout ce qui est dit est privé, à moins que la personne vous dise que ça ne l'est pas. *Ce qui est dit dans la pièce, reste dans la pièce* est un bon adage à se rappeler. Si vous voulez partager avec d'autres l'histoire ou un commentaire d'une personne, demandez-lui avant. Usez de discrétion à l'extérieur de l'espace plus sécuritaire.

UN ESPACE PRUDENT & ATTENTIF. Quand nous partageons, engageons-nous à être attentif.ve.s aux autres, à parler avec prudence et à ne pas dire de choses nocives ou blessantes. Faites attention à comment se sentent les autres.

1

UN MICRO, UNE VOIX/N'INTERROMPEZ-PAS LES AUTRES. Une seule personne parle à la fois. Levez-votre main, parlez chacun.e à votre tour, donnez la priorité aux personnes qui n'ont pas ou peu parlé.

CONSCIENCE DE SOI : PRENEZ DE L'ESPACE, FAITES DE L'ESPACE/AVANCEZ OU LAISSEZ DE LA PLACE. Soyez conscient.e de l'espace que vous prenez et de combien de temps vous parlez. Si vous vous rendez compte que vous parlez beaucoup, laissez de l'espace aux autres pour s'exprimer; une personne qui n'a pas prise d'espace/ne s'est pas exprimée pourra en profiter pour le faire.

PAS D'OBLIGATION DE PARLER OU DE PARTAGER. Permettez du temps de silence/réflexion. (Ce point, en particulier, va avec le précédent.)

« JE » ET « MON » EXPÉRIENCE ». Tout le monde devrait parler de leur propre expérience et éviter de dire des choses au « nous » au nom des personnes présentes dans le groupe ou de personnes qui ne sont pas là. En bref, ne parlez pas pour les autres.

ÉVITEZ DE GÉNÉRALISER. Ne faites pas de généralisation au sujet d'un groupe de personnes, (ainsi qu'au sujet de membres d'une communauté en particulier, incluant les partis politiques, les groupes religieux, les classes socio-économiques ou les tranches d'âges, etc.) Si vous n'êtes pas certain.e que ce que vous voulez dire est un fait véridique, exprimez-le sous la forme d'une question.

NE FAITES PAS DE PRÉSOMPTIONS. Nous ne devrions pas présumer des expériences ou des intentions des autres personnes. Si vous avez des questions, posez-les. Ne faites pas de suppositions.

INTENTION VS IMPACT. De bonnes intentions ne suffisent pas. Chaque personne doit être responsable de ses paroles et de ses actes. Ayez conscience que nos actions ont un effet sur les autres, malgré nos bonnes intentions. L'*impact* de nos paroles/actes peut être très différent ou même contraire à notre intention. Il est important de comprendre et d'écouter les personnes qui en ont subi l'*impact* de nos paroles ou de nos actes et d'ajuster notre comportement selon ce que les autres subissent. Ne jugez pas les personnes qui ont subi cet *impact*; nos cadres de références peuvent être très différents, selon

nos expériences, nos privilèges et notre positionnalité. Ainsi, ne minimisez pas l'ampleur de l'*impact*. Présentez des excuses si nécessaire.

C'EST CORRECT D'AVOIR DES IDÉES CONTRADICTOIRES. Le but est de créer un espace où des idées contradictoires peuvent coexister, sans que les gens se sentent attaqués. Pensez à remplacer « je ne suis pas d'accord » par « je voudrais comprendre » (en se donnant du temps et l'ouverture nécessaire pour apprendre).

ENGAGEZ-VOUS À DÉSAMORCER ENSEMBLE. Un espace plus sécuritaire ne sert pas à jouer à la police. Si des problèmes se présentent, engageons-nous à les régler ensemble. Parfois, on décidera peut-être d'accepter d'être en désaccord.

UN ESPACE RESPONSABLE. Pour aller de pair avec ce qui précède, si nous nous tenons responsables de nos paroles et de nos actes et que nous prenons conscience de notre pouvoir, de nos privilèges et de notre positionnalité, nous pouvons nous engager à avoir un espace ouvert et accueillant. Nous nous efforçons de discuter avec les personnes qui doivent être tenue responsables de leurs comportements oppressants; cela offre plus de compassion que de dénoncer une personne dans le but de changer son comportement.

CORRIGEZ ET RECTIFIEZ GENTIMENT. Si un.e participant.e dit quelque chose qui est incorrect ou offensant, dites-le poliment. Laisser passer ce genre de commentaires rend l'espace moins sécuritaire et augmente la difficulté à bâtir un espace où l'on se sent en confiance.

SORTEZ DE VOTRE ZONE DE CONFORT. Certaines réunions ou certains sujets peuvent parfois être difficiles. Soyez prêt.e.s à vivre des inconforts lors de discussions, surtout si vous avez une position privilégiée, et apprenez de cela en équipe !

Source:
https://politicsandcare.wordpress.com/2017/03/10/safer-spaces/
Autres ressources (plus d'infos sur le site internet):
https://www.glsen.org/sites/default/files/guidelines_discussion.pdf
http://bluestockings.com/about/safer-space/
http://thriveworks.com/blog/5-ways-deescalate-conflict/
Image: Adaptée de *Hand Drawn Flower Vectors,* par *The Smell Of Roses*

POLITICS & CARE

QUI SOMMES NOUS

Formé à Montréal pendant la grève étudiante de 2012, le groupe Politics & Care pense que prendre soin de soi et des autres est une question collective.

À cause de la pression de la société capitaliste, nous essayons trop souvent d'être le plus efficaces possible quand nous travaillons à changer la société. Événement après événement, manifestation après manifestation, nous nous battons pour la justice sociale... jusqu'à ce que nous nous écroulions. Et après nous nous sentons coupable de ne pas en faire ou de ne pas être « assez ».

Les ateliers sur le bien-être collectif, organisés par Politics & Care, sont **une occasion de réfléchir au bien-être collectif, au travail émotionnel et à prendre soin de soi**, ainsi que de créer des communautés responsables, durables et prospères.

Trop souvent, nous ne prenons pas le temps de **se questionner sur nos limites et sur l'implication émotionnelle intrinsèque à notre travail militant**. Nous avons tendance à étirer nos limites aux dépend de notre bien-être et de celui des autres. Il y a tellement de personnes autour de nous qui sont épuisées, déprimées ou complètement débordées.

En plus des notions capitalistes de productivité que nous avons assimilées, les dynamiques internes d'un groupe ont un impact immense sur notre bien-être collectif. L'**absence de responsabilité de nos actes, de transparence et le manque d'accessibilité,** en plus de la présence de **personnalités dominantes, de relations de pouvoir internes et de hiérarchies cachées**, ainsi que le manque d'opportunités pour parler des problèmes et des conflits, font partie de plusieurs problématiques qui nuisent aux individus et à nos collectifs.

Le travail émotionnel (écoute active, confidentialité, travail de soutien, médiation, désamorcer des tensions et beaucoup plus) est presque toujours vu comme faisant partie du domaine des « émotions » et arbitrairement déconnecté du politique. Conséquemment, ce travail n'est pas valorisé ou apprécié, malgré qu'il soit partie intégrale de la durabilité de l'action collective et des mouvements qui visent à faire cesser la reproduction des oppressions systémiques et la violence omniprésente dans nos vies.

Nous devons donc **ouvrir des espaces de discussion et réfléchir sur le bien-être individuel et collectif et le travail émotionnel** dans nos communautés.

2

SAFER SPACES

Building respecting, equitable and enabling spaces

experiences, privilege, and positionality. Thus, do not minimize the magnitude of the impact. Apologize as needed.

CONTRADICTING IDEAS ARE OK. The aim is to create a space where contradicting ideas can coexist, without feeling challenged. Consider replacing "I disagree" with "I would like to understand" (allowing space and openness to learning).

COMMIT TO DE-ESCALATE TOGETHER. A safer space is *not a policing space*. If issues do arise, we commit to addressing them together. Sometimes, in the end, we may want to settle on "agreeing to disagree."

ACCOUNTABLE SPACE. Hand-in-hand with the above, if we are accountable for our speech and actions, and cognizant of our power, privilege, and positionality, we can commit ourselves to making this an open and welcoming space. We strive to "call in" those who need to be held accountable for their oppressive behaviour and such; this is more compassionate than calling someone out in an attempt to correct their behaviour.

AMEND AND ADJUST GENTLY. If a participant says something that is incorrect or offensive, bring it up politely. Letting comments slip by only makes the space less safe and increases the difficulty of building a trusting environment.

LEAN INTO DISCOMFORT. Meetings and topics can sometimes be challenging. Be willing to experience some discomfort in discussions, particularly if you're coming from a privileged position, and learn from it as a team!

Source:
https://politicsandcare.wordpress.com/2017/03/10/safer-spaces/
Other resources (see more on the website):
- https://www.glsen.org/sites/default/files/guidelines_discussion.pdf
- http://bluestockings.com/about/safer-space/
- http://thriveworks.com/blog/5-ways-deescalate-conflict/
Image: Adapted from *Hand Drawn Flower Vectors, by The Smell Of Roses*

WHO WE ARE

Formed in Montreal during the 2012 student strike, the group Politics & Care considers care to be a collective issue.

Pushed by a capitalist society, too often we are trying to be as efficient as possible while working towards social change. Event after event, protest after protest, we fight for social justice… until we break down. And even then, we feel guilty for not doing, and being, "enough".

The collective care discussions, organized by Politics & Care, are **an occasion to reflect on collective well-being, emotional labour, and self-care** as well as to create accountable, sustainable, thriving communities.

Too often, we do not take the time to **question our limits and the emotional involvement that is intrinsic to our (activist) work**. We tend to stretch ourselves too thin at the expense of care for self and one another. So many people around us burn out, get depressed, or are completely overwhelmed.

In addition to internalized, capitalist notions of productivity, a group's internal dynamics have an immense impact on our collective well-being. The **absence of accountability, transparency, and lack of accessibility,** in addition to the presence of **dominant personalities, internal power relations, and hidden hierarchies**, as well as lack of opportunity to bring up issues and conflicts, are among other problematic practices that damage both individuals and our collectives.

Emotional labour (active listening, confidentiality, support work, mediation, defusing tensions and much more) is almost invariably seen as being within the realm of "emotions" and arbitrarily disconnected from the political. Consequently, this work is not valued or valorized. However, emotional labour is integral to sustainable, collective action and to the movements that seek to cease reproduction of systemic oppressions and violence omnipresent in our lives.

We thus need to **open up spaces to discuss and reflect on individual and collective well-being and emotional labour** in our communities.

Politics & Care

Politics & Care is a space to weave links between collective well-being, care and politics. All of it with a little bit of magic! We are a collective of artist-community organizers (intersectional feminists, indiscipliné-es) dedicated to integrating care in our politics. We hold collective discussions and facilitate workshops for community organizations and more.

https://politicsandcare.wordpress.com
politics.and.therapy.are.one@gmail.com

2

SAFE(R) SPACES are created to make spaces accessible to everyone in various ways – this includes creating spaces where we can have emotionally charged conversations. We start with a general understanding that it's OK to feel and express emotions. Another objective is to facilitate building of empathy and mutual understanding among participants.

These spaces are created by laying down a set of basic guidelines that can increase our levels of self-awareness, as well as comfort and ease with the people with whom we are sharing intimate thoughts and issues, and sometimes matters in which we strongly believe. While the facilitators bring forth some basic elements of safer space practices, the space is open for participants to contribute additional practices to make the space safer for sharing delicate and emotionally charged matters.

The term saf*er* indicates that we cannot guarantee an *absolutely* safe space; the comparative term suggests that a space can become *more* safe if we collectively try to adhere to these basic (and other relevant) guidelines. The facilitator's role includes reminding people of the guidelines but, more importantly, *it is a collective responsibility to maintain a safer space.*

Below is a set of main elements that constitute safer space practices. Please note that it's a *work in progress,* not an exhaustive list. Your comments and suggestions are very welcome.

RESPECT. First and foremost, a simple reminder that, in all cases, respect for self and others is essential and paramount to a discussion. Respect people for who they are and where they are at. Respect people's beliefs, opinions, viewpoints, and experiences; we all took different roads to get here. Use non-violent communication to express your own views (also see "Criticize Ideas, Not People"). Respect people's identity, background, names, and pronouns; do not assume anyone's gender identity. Also, respect people's economic status. We commit to not reproducing systemic oppressions, such as racism

(in all its forms, including horizontal racism), sexism, patriarchy, ableism, homophobia, transphobia, and so on.

CRITIQUE IDEAS, NOT PEOPLE. Don't make things personal. Also, make sure you recognize your positionality, even as you critique ideas. This guideline creates a space where people feel comfortable contributing without feeling like they themselves will be attacked for their views.

AVOID JUDGMENT. Diverse groups have lots to offer, including different opinions. When group members share their likes and dislikes, respect their personal opinions and preferences. Adopt a non-judgemental approach.

(ACTIVE) LISTENING. Try to hear people out, recognize their emotions and understand their perspectives, rather than being defensive and protecting dominant narratives.

TAKE PERSPECTIVE & EMPATHIZE. Recognize that people's perspective is their truth. Respect it and refrain from judging. (also see Respect and Avoid Judgement points above).

RECOGNIZE YOUR PRIVILEGE AND POSITIONALITY. Be aware of your prejudices and privileges. If you're coming from a privileged background (socio-economic, cultural, immigration status, and so on), recognize it along with your position, social standing and social capital, and consider how they may affect your way of thinking and being.

CONFIDENTIALITY. People share matters that are personal and delicate, so it's important to commit to maintaining confidentiality. Consider everything that's said to be private, unless specified otherwise. *What's said in the room remains in the room* is a good adage to remember. If you would like to share someone's story or comment, please ask them first. Exercise discretion outside of the space.

CAREFUL & ATTENTIVE SPACE. As we share, we commit to being careful with each other, and to not say harmful/hurtful things. Be aware of how others are feeling.

ONE MIC, ONE VOICE/DON'T INTERRUPT PEOPLE. Only one person speaks at a time. Raise hands, take turns; give preference to those who haven't spoken (much).

BE SELF-AWARE: TAKE SPACE, MAKE SPACE/STEP UP, STEP BACK. Be aware of how much space you are taking/how much you are speaking. If you feel you are speaking a lot, you should step back and let others take that space; if someone hasn't taken that space/hasn't expressed much, they might consider stepping up to contribute.

NO OBLIGATION TO SPEAK OR SHARE. Allow for silence/reflection. (This point, in particular, goes with the previous one.)

"I" AND "MY" EXPERIENCE. Everyone should speak from his/her/hir own experiences, and avoid "we" statements, either to represent people present in the group, or folks who are not among us. In short, don't speak for others.

AVOID MAKING GENERALIZATIONS. Don't make blanket statements about any group of people. (In addition to members of a particular community, this also includes political parties, religious groups, socio-economic classes, age ranges, etc.) If you're not sure that something you want to say is factually correct, phrase it as a question.

DON'T MAKE ASSUMPTIONS. People should not assume other people's experiences or intentions. If you have questions, clarify. Don't simply assume.

INTENTION VS. IMPACT. Good intentions are not enough. We all need to be responsible for our own speech and actions. Be aware that our actions have an effect on others, despite good intentions. The *impact* of what's said/done could be very different or even starkly opposite to the intention. It is important to understand and listen to *impacted* folks and change our behaviour. Do not judge the reaction of those who are *impacted*; our frames of reference can be very different, based on our

1

L'ARBRE D'OPPRESSION
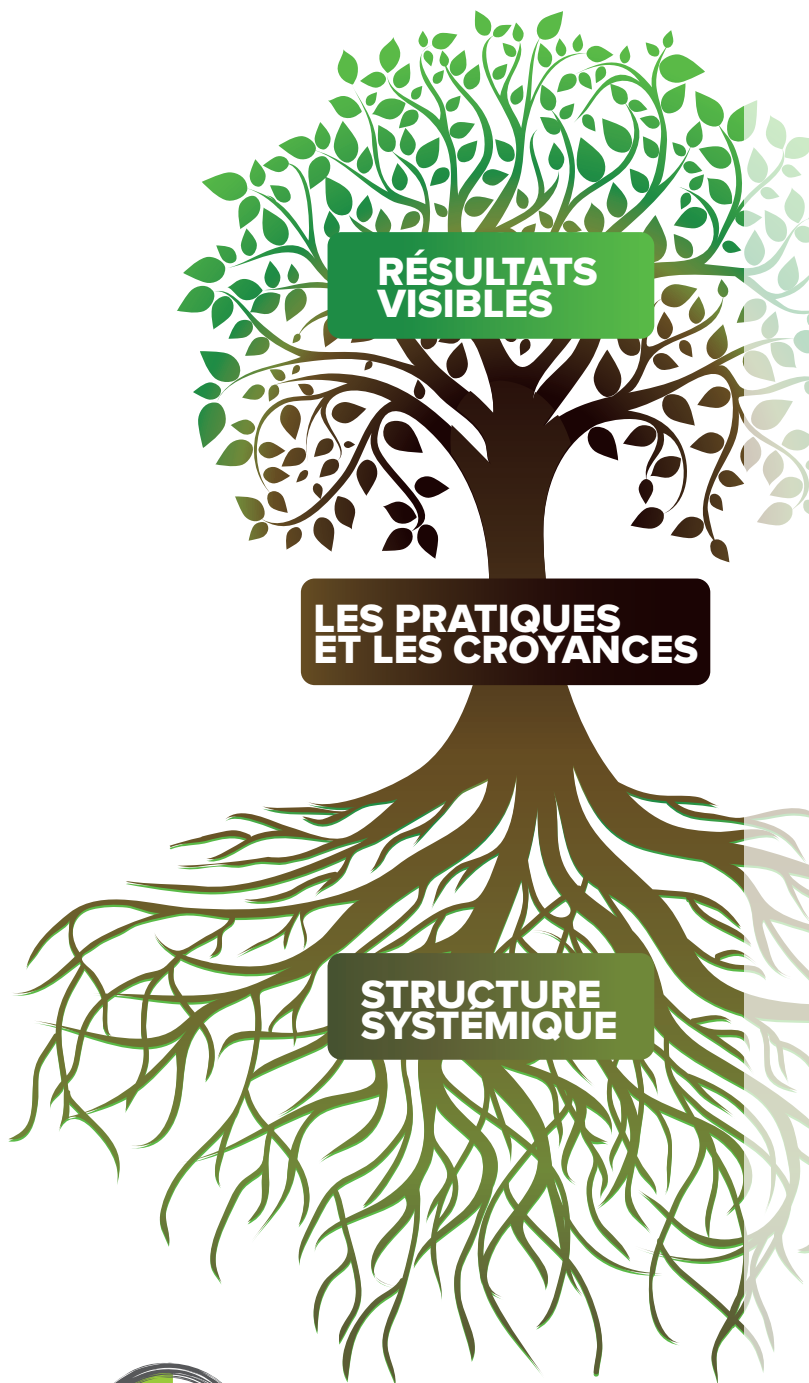
Voici l'arbre d'oppression!
Nous l'avons développé parce que nous n'avions pas l'impression que la métaphore de l'iceberg articulait clairement les complexités de l'oppression, du privilège et du pouvoir.

L'image de l'arbre d'oppression peut être utilisée pour illustrer la complexité de l'oppression et la nature cyclique des différents micro et macro impacts sur les personnes.

Les feuilles sont les résultats visibles (insultes racistes et homophobes, blagues). Ils nourrissent l'arbre en renforçant ouvertement la structure systémique. Pensez à ce renforcement comme à la photosynthèse.

Le tronc est les pratiques et les croyances (idée que POC doit être sauvé). Il soutient la structure principale de l'oppression et sert de conduit entre les résultats systémiques et visibles (racines et feuilles).

Les racines sont systémiques (colonialisme, suprématie blanche). Sans les racines, l'arbre entier mourra.

Si c'est l'hiver et qu'il n'y a pas de feuilles (les résultats visibles), les pratiques et les croyances demeurent. Vous devez couper l'arbre d'oppression aux racines pour qu'il meure vraiment.

De plus, ces arbres sont liés, comme toutes les oppressions et selon votre perspective, vous pouvez juste voir les feuilles. Vous ne pouvez peut-être pas voir la forêt à travers les arbres.

*** *Cette métaphore a été élaborée pour la formation du personnel et des stagiaires dans la structure de résidence de l'Université McGill. Si vous avez des questions à clarifier, veuillez nous envoyer un message. Sinon, n'hésitez pas à utiliser et à diffuser cette image.:)*

RÉSULTATS VISIBLES

LES PRATIQUES ET LES CROYANCES

STRUCTURE SYSTÉMIQUE

COCo
Centre des organismes communautaires
Centre for community organizations

LET'S TALK!

DISCUSSING RACE, RACISM AND OTHER DIFFICULT TOPICS WITH STUDENTS

TEACHING TOLERANCE
A PROJECT OF THE SOUTHERN POVERTY LAW CENTER

Quelques ressources pour soutenir la lutte au racisme

ABOUT TEACHING TOLERANCE

Founded in 1991, Teaching Tolerance is dedicated to reducing prejudice, improving intergroup relations and supporting equitable school experiences for our nation's children.

The program provides free educational materials, including a K-12 anti-bias curriculum: *Perspectives for a Diverse America*. Teaching Tolerance magazine is sent to over 400,000 educators, reaching nearly every school in the country. Tens of thousands of educators use the program's film kits, and more than 7,000 schools participate in the annual Mix It Up at Lunch Day program.

Teaching Tolerance materials have won two Oscars, an Emmy and dozens of REVERE Awards from the Association of American Publishers, including two Golden Lamp Awards, the industry's highest honor. The program's website and social media pages offer thought-provoking news, conversation and support for educators who care about diversity, equal opportunity and respect for differences in schools.

For more information about Teaching Tolerance or to download this guide, visit tolerance.org.

Quelques ressources pour soutenir la lutte au racisme   259

ABOUT THIS GUIDE

Educators play a crucial role in helping students talk openly about the historical roots and contemporary manifestations of social inequality and discrimination. Learning how to communicate about such topics as white privilege, police violence, economic inequality and mass incarceration requires practice, and facilitating difficult conversations demands courage and skill—regardless of who we are, our intentions or how long we've been teaching.

Use the strategies in this resource as you prepare to facilitate difficult conversations about race and racism. You can also use them to build competency when discussing other types of discrimination, such as gender bias, ableism, and religious or anti-LGBT persecution. We hope you find the resource useful, and that you will share it with colleagues. And don't forget to check out the list of additional PD suggestions and classroom activities starting on page 13.

Quelques ressources pour soutenir la lutte au racisme

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PREPARE YOURSELF

ASSESS YOUR COMFORT LEVEL

Many educators avoid talking about race and racism. It's uncomfortable, may lead to conflict, and calls for skills few of us possess. Often, this avoidance comes down to a fear of misspeaking, sounding racist or unintentionally doing harm.

Part of getting students ready to talk about race and racism is to first deal with our own fears. Before initiating a classroom discussion, do a simple self-assessment.

Consider the following statements and select the one that best describes how you feel.

I would rather not talk about race/racism.
I am very uncomfortable talking about race/racism.
I am usually uncomfortable talking about race/racism.
I am sometimes uncomfortable talking about race/racism.
I am usually comfortable talking about race/racism.
I am very comfortable talking about race/racism.

Then use a sentence-stem activity to self-reflect.

The hard part of talking about race/racism is ...
The beneficial part of talking about race/racism is ...

After reflecting on your own comfort level, think about how you will stay engaged when the topic of race arises.

- Do you feel ill-prepared to talk about race and racism? If so, commit to learning more about the issues by studying history, following current events and brushing up on anti-racism work.
- Do you reroute classroom discussions when you sense discomfort in the room? If so, commit to riding out the discussion next time.
- Do you feel isolated in your teaching about race and racism? If so, commit to identifying a colleague with whom you can co-teach, plan or debrief.

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- Do you worry about your ability to answer students' questions about race and racism? If so, commit to accepting that you don't have all the answers and embracing the opportunity to learn with your students.

FIND COMFORT IN DISCOMFORT

Teaching about structural inequality such as racism requires courage—from you and from your students. It's normal to feel discomfort as you reflect on your own experiences with racial inequality and deepen your understanding of racism. But the more you practice facilitating difficult conversations, the more you'll be able to manage the discomfort. The conversations may not necessarily get easier, but your ability to press toward more meaningful dialogue will expand. Stay engaged; the journey is worth the effort.

Being uncomfortable should not mean being unsafe, if it can be avoided. As a class, establish classroom norms that include a list of specific words and phrases that students commit to not using. The list might include calling people's opinions "stupid" or "lame," saying, "That's so gay!" or using the n-word or the r-word.

Students can create and sign a contract of norms and behaviors that define the classroom community as a socially and emotionally safe place. The contract might include such statements as "Try to understand what someone is saying before rushing to judgment" or "Put-downs of any kind are never OK." If the conversation becomes very personal, you may want to establish structures for allowing students to share experiences—uninterrupted—without response from other students. (See our resource on Serial Testimony for more information: tolerance.org/meaningful-discussions.)

Pre-established norms or a contract can help students support a healthy classroom environment and reduce the likelihood that you will have to intervene.

BE VULNERABLE

Avoiding conversations about race and racism can arise from our own fears of being vulnerable. As you prepare to engage students in difficult conversations, consider this question: What will a discussion about race and racism potentially expose about me?

Use the graphic organizer *Difficult Conversations: A Self-Assessment* (found on page 18) to list three vulnerabilities that you worry could limit your effectiveness. Next, identify three strengths

that you believe will help you lead open and honest dialogues. Finally, list specific needs that, if met, would improve your ability to facilitate difficult conversations.

ADDRESS STRONG EMOTIONS

Students' reactions to talking about race and racism will vary. They may react passively, show sorrow, express anger or respond unpredictably. Some students may become visibly upset; others may push back against discussing these topics in class. Many of these reactions stem from feelings such as pain, anger, confusion, guilt, shame and the urge to blame others.

Seeing members of the class respond emotionally may elicit reactions from you or other students. Guilt and shame can lead to crying that may immobilize conversation. Anger might lead to interruptions, loud talking, sarcasm or explicit confrontations—all of which can impede important dialogue. Your role is to remain calm and assess the situation. If the tension in the room appears to be prompting dialogue and learning, continue to monitor, but let the conversation play out. If the tension boils over in confrontation that jeopardizes student safety (emotional or otherwise), take steps to diffuse the situation.

Refer back to *Difficult Conversations: A Self-Assessment*. How can the strengths you listed calm students and diffuse tension, yet avoid shutting down the conversation? Spend some time thinking ahead about how you will react to strong emotions.

Use the strategies in *Responding to Strong Emotions* (found on page 19) to develop a plan. You know your students; consider the emotional responses likely to emerge. Add others you think might emerge, and list potential response strategies.

Planning ahead and establishing a safe space within your classroom should diminish students' discomfort. It's important to note, however, that for some students—particularly members of marginalized, nondominant or targeted identity groups—you may not be able to provide complete safety. It's also true that overemphasizing identity safety runs the risk of minimizing the diverse realities of our students' lived experiences both in and outside school. In addition to providing safety for your students, build their resilience and strength so they will be more willing to take the risks involved with feeling uncomfortable.

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PLAN FOR STUDENTS

To facilitate difficult conversations with your students, equip them with strategies they can use to persevere during difficult conversations. Here are some pedagogical approaches to help students learn to sit with their discomfort and to moderate it over time. The approaches outlined here are for students in grades 6–12. Suggested adaptations to each strategy for grades K–5 are listed separately.

STRATEGY ONE: REITERATE→CONTEMPLATE→RESPIRE→COMMUNICATE
Explain these steps as a way to communicate while feeling difficult emotions. These steps won't prevent or change the emotions students may feel, but they can help them self-regulate.

Step 1: Reiterate. Restate what you heard. This step enables students to reflect on what they have heard as opposed to what they think they may have heard. Repeating what they have heard limits miscommunication and misinformation.

Step 2: Contemplate. Count to 10 before responding. Students can think about their responses and use the time to compose what they want to say. Taking time to think about their responses helps move students away from immediate emotional responses that can potentially derail the conversation.

Step 3: Respire. Take a breath to check in with yourself. Suggesting students take a few breaths before responding may help them settle their thoughts and emotions during difficult conversations.

Step 4: Communicate. Speak with compassion and thoughtfulness. Students should do their best to speak as they want to be spoken to, assuming good intentions and seeking understanding. Explain that when they disagree with something someone has said, they should focus on challenging the statement rather than the person who said it.

STEP 1 Reiterate — STEP 2 Contemplate — STEP 3 Respire — STEP 4 Communicate
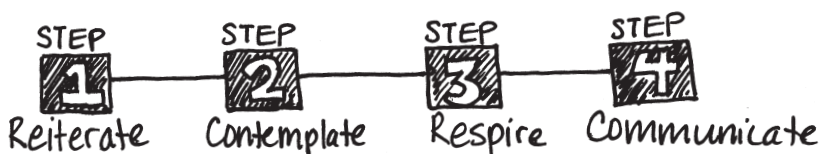
STRATEGY TWO: CHECK IN WITH STUDENTS

Staying on top of the emotional temperature in the classroom and checking in with students about how they are feeling helps you know when to stop and address strong emotions. Checking in nonverbally to gauge students' comfort levels allows all students to participate without being singled out or put on the spot. Try these ideas.

Fist-to-Five. You can quickly gauge a number of things—readiness, mood, comprehension—by asking students to give you a "fist-to-five" signal with their hands.

Fist = I am very uncomfortable and cannot move on.

1 Finger = I am uncomfortable and need some help before I can move on.

2 Fingers = I am a little uncomfortable, but I want to try to move on.

3 Fingers = I am not sure how I am feeling.

4 Fingers = I am comfortable enough to move on.
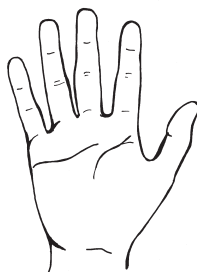
5 Fingers = I am ready to move on full steam ahead!

Stoplight. Use the colors of a traffic light to signal student readiness and comfort. Throughout the discussion, you can ask students if they are green, yellow or red. Students can also use the "red light" to request a break or a stop when they are feeling strong emotions or have been uncomfortably triggered.

Green = I am ready to go on.

Yellow = I can go on, but I feel hesitant about moving forward.

Red = I do not want to go on right now.

STRATEGY THREE: ALLOW TIME AND SPACE TO DEBRIEF

Everyone engaged in an emotionally charged conversation needs to allow for the safe "discharge" of emotions before leaving the classroom. Provide the opportunity for students to debrief what they are learning *and* their experience of learning it. Depending on your group, you may want to devote a portion of each lesson—half a class period or an entire class—to debrief and reflect. Try these ideas.

Talking Circles. Gather in a circle and create, or review, the norms that will help build trust. Select a significant object as a talking piece that allows participants to engage equally in the discussion. Whoever holds the talking piece can speak, while the rest of the circle listens supportively. Pose a question or statement to begin. It can be as simple as "How do you feel about today's lesson?" As the facilitator or circle keeper, you will participate as an equal member of the group. As students become familiar with the process, consider inviting them to be circle keepers.[*]

[*] Amy Vatne Bintliff, "Talking Circles for Restorative Justice and Beyond"
tolerance.org/blog/talking-circles-restorative-justice-and-beyond

Journaling. Personal reflection through writing can be extremely effective for debriefing after difficult conversations. Journaling helps students process their emotions on their own terms and at their own pace. Decide whether journals will be kept private or serve as a space for you to dialogue with students by writing back and forth.

K–5 ADAPTATIONS
Try these modifications and adaptations to the strategies for grades K–5.

K-5 STRATEGY ONE: REITERATE→CONTEMPLATE→RESPIRE→COMMUNICATE
Explain the steps in age-appropriate language: *repeat*, *think*, *breathe* and *feel*. Use symbols and words to help students visualize and demonstrate the communication expectations. Practice and model expectations several times before engaging students.

Step 1: Repeat
Say it again.

Step 2: Think
Count 1, 2, 3, 4, 5.

Step 3: Breathe
In through the nose; out through the mouth.

Step 4: Feel
Put yourself in their shoes.

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Fist-to-Five works well with many K–5 students; however, consider using the simpler **Thumbs Up/Thumbs Down** when first introducing the strategy.

Thumbs Down = Whoa! That doesn't feel good.

Thumbs to the Side = Huh? I need some help.
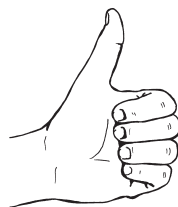
Thumbs Up = I am ready! Let's go!

Similar to **Stoplight**, the **Thumbs Up/Thumbs Down** strategy gives students a manipulative to safely interrupt difficult conversations when they might not have the courage to do so verbally.

K-5 STRATEGY THREE: ALLOW TIME AND SPACE TO DEBRIEF

Role-playing with puppets. Puppets allow students to communicate playfully and safely. Create a space for students to talk using puppets or other play objects. Children can ask questions through the puppets and may be less likely to feel uncomfortable disclosing uncertainties. Students can engage in puppet play alone, with a partner or in small groups.

Drawing. Like journaling for older students, drawing can provide young students a valuable opportunity for personal reflection and emotional processing. Drawings can be shared or kept private.

TAKE CARE OF YOURSELF

Facilitating difficult conversations can be emotionally draining or even painful for teachers. Make time to process, reflect and recharge in positive ways. Find colleagues or friends who can listen while you debrief conversations about race and racism. Take advantage of professional learning communities where you can discuss the dynamics in your classroom. Keep a professional journal and use writing to process and reflect.

These PD and activity suggestions from Teaching Tolerance offer authentic opportunities to connect difficult topics like oppression and inequality to a variety of subjects. Browse, share and let us know how you use them!

PROFESSIONAL DEVELOPMENT RESOURCES

RACE AND PRIVILEGE

Straight Talk About the N-Word

This Teaching Tolerance feature story focuses on the complexities of the n-word, how it became offensive, and why and with whom it is still popular today. www.tolerance.org/magazine/number-40-fall-2011/feature/straight-talk-about-n-word

Reflection Activity: Identity

Use this guide to engage in reflection about personal identity. www.tolerance.org/reflection-activity-identity

Test Yourself for Hidden Bias

Willingness to examine our own biases is an important step in understanding the roots of prejudice. Take this test to measure your unconscious biases. www.tolerance.org/Hidden-bias

Toolkit for "The Gentle Catalyst"

This "adult privilege" checklist can be used as a tool to help teachers think about their own privilege in the classroom. www.tolerance.org/privilege-assessment

Talking With Students About Ferguson and Racism

Read the reflections of one high school English teacher on discussing these topics with her students. www.tolerance.org/blog/talking-students-about-ferguson-and-racism

On Racism and White Privilege

This excerpt from White Anti-Racist Activism: A Personal Roadmap, which explores issues of race and white privilege. www.tolerance.org/article/racism-and-white-privilege

Ferguson, U.S.A.

This article offers educators three approaches for thinking and talking about the events in Ferguson, Missouri. www.tolerance.org/magazine/number-49-spring-2015/feature/ferguson-usa

The Gentle Catalyst

This article highlights three teachers who are serving as "gentle catalysts": people who gently ask you to examine your own privilege. www.tolerance.org/magazine/number-46-spring-2014/feature/gentle-catalyst

It's Still Good to Talk About Race

Consider the fear and hesitation surrounding conversations regarding race, and listen to one educator who responds honestly and directly. www.tolerance.org/talk-about-race

"Hang Out" With Anti-bias Education Experts

Five winners of the Teaching Tolerance Award for Excellence in Teaching discuss topics surrounding anti-bias education with some of the biggest names in the field. Sonia Nieto focuses on how to sustain a courageous conversation around race. Peggy McIntosh discusses privilege and curricular revision that can support teaching about race. www.tolerance.org/blog/hang-out-anti-bias-education-experts

LGBT

Sex? Sexual Orientation? Gender Identity? Gender Expression?

This feature story helps clarify the confusion surrounding the nature of gender, sex and sexual orientation. www.tolerance.org/magazine/number-50-summer-2015/feature/sex-sexual-orientation-gender-identity-gender-expression

Books Help Open Talks About LGBT Issues

Discover practical insight into using books to educate students on LGBT topics.
www.tolerance.org/blog/
books-help-open-talks-about-lgbt-issues

Best Practices: Creating an LGBT-inclusive School Climate

This extensive guide provides advice for educators on cultivating an LGBT-inclusive school environment.
www.tolerance.org/publication/
best-practices-creating-lgbt-inclu-sive-school-climate

"That's So Gay": From a Teacher's Perspective

One educator describes the evolution of his perspective on students using the phrase "That's so gay."
www.tolerance.org/
so-gay-teacher-perspective

Coming Out as a Safe Zone for LGBT Students?

This blog offers ideas for supporting LGBT students and helping to keep them safe.
www.tolerance.org/blog/
coming-out-safe-zone-lgbt-students

Finding the Courage to Act

Hear from one teacher whose decision to reach out and speak up made a profound difference.
www.tolerance.org/blog/
finding-courage-act

Saving the Lives of Our LGBT Students

Insight from a university professor helps educators understand the balance of building trust while establishing and maintaining boundaries.
www.tolerance.org/blog/
saving-lives-our-lgbt-students

ABILITY
When Students Teach

Consider the commonplace misuse of language around ability, the source of tension and stress for many people.
www.tolerance.org/blog/
when-students-teach

Let's Disable the Word Lame

In the same way we've diminished the pejorative use of *gay* and *retarded*, this educator calls for the end of contemporary usage of *lame*.
www.tolerance.org/blog/
let-s-disable-word-lame

Looking Beyond Labels

A psychologist reflects on the effect of mental health labels and ways to avoid their limitations.
www.tolerance.org/blog/
looking-beyond-labels

RELIGION
Diverse Beliefs in Homogenous Classrooms?

Learn how to teach about a diversity of religious and nonreligious beliefs in a homogenous classroom.
www.tolerance.org/blog/
diverse-beliefs-homogenous-classrooms

Religious Diversity in the Classroom

This extensive resource examines how awareness of religious diversity affects global citizenship, and how teaching about religion across grade levels and subject areas can help meet academic standards. The series includes five webinars, as well as activities, lessons and blogs.
www.tolerance.org/seminar/
religious-diversity-classroom

Agree to (Respectfully) Disagree

Learn how to encourage respectful conversations about religious diversity in the face of excluded or offended students.
www.tolerance.org/blog/
agree-respectfully-disagree

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STUDENT-FACING RESOURCES

Perspectives for a Diverse America
This K–12 curriculum includes hundreds of diverse texts for diverse readers. The Community Inquiry strategies, in particular, are designed to help students develop their verbal skills as they discuss social justice topics by referring to the text. Lenses include ability, race and ethnicity, LGBT, gender, religion, immigration, class and place. Visit this seminar page to learn more about *Perspectives.*
www.tolerance.org/seminar/
teach-perspectives-diverse-america

LESSONS/ACTIVITIES
RACE AND PRIVILEGE
Activity for "Straight Talk about the N-word"
As one of the most loaded words in the English language, is there ever a place for the n-word? Explore this question with students in the upper grades in this activity.
www.tolerance.org/toolkit/portfolio-activity-straight-talk-about-n-word

Teaching *The New Jim Crow*
These lessons explore myriad issues surrounding race, justice and mass incarceration. *Talking About Race and Racism,* specifically, helps students understand how to participate in an open and honest conversation on these topics.
www.tolerance.org/publication/
teaching-new-jim-crow

LGBT
Marriage Equality: Different Strategies for Attaining Equal Rights
This lesson focuses on the different means by which people bring about change using the Constitution.
www.tolerance.org/lesson/marriage-equality-different-strategies-attaining-equal-right

Toolkit for "Gender Spectrum"
In this lesson, students consider the roots of gender stereotypes, their consequences and how to change them. Available for grades K–2 and 3–5.
www.tolerance.org/toolkit/
toolkit-gender-spectrum

ABILITY
The Civil Rights Act and the ADA
This activity asks students to read and compare the language of selected civil rights legislation.
www.tolerance.org/activity/
civil-rights-act-and-ada

Toolkit for Beautiful Differences
This toolkit will help teachers and students discuss issues of accessibility and what they mean in your school and local community.
www.tolerance.org/toolkit/
toolkit-beautiful-differences

Picturing Accessibility: Art, Activism and Physical Disabilities
These four lessons focus on public design and provide opportunities for students to discuss what they know and don't know about accessibility, ableism and stereotypes regarding people with disabilities.
www.tolerance.org/lesson/picturing-accessibility-art-activism-and-physical-disabilities

RELIGION

Toolkit for "In Good Faith"

Expand students' knowledge and understanding of the religious diversity (or lack thereof) in their city, country or state.
www.tolerance.org/religious-diversity

The School Holiday Calendar

Students think about how school districts respond to the needs of increasingly diverse populations by learning about the debate in New York City public schools around religious holidays.
www.tolerance.org/lesson/
school-holiday-calendar

The First Amendment and Freedom of Religion

By examining the controversy surrounding an Islamic cultural center, students discuss whether religious freedom is absolute and if religious freedom requires respect for other religions.
www.tolerance.org/lesson/
first-amendment-and-freedom-religion

Peace Be Upon You

Explore the separation of church and state regarding school prayer and religious tolerance.
www.tolerance.org/activity/
peace-be-upon-you

GRAPHIC ORGANIZERS

Avoiding conversations about race and racism can arise from our own fears of being vulnerable. As you prepare to engage students in difficult conversations, consider this question: What will a discussion about race and racism potentially expose about me?

Use *Difficult Conversations: A Self-Assessment* to list three vulnerabilities you worry could limit your effectiveness and three strengths you believe will help you to lead open and honest dialogues. Finally, list specific needs that, if met, would improve your ability to facilitate difficult conversations.

Use *Responding to Strong Emotions* to think ahead about how you can create emotional safety in your classroom. The suggested strategies are general; use your knowledge of yourself, your students and your classroom culture to create a specific and personalized plan.

DIFFICULT CONVERSATIONS: A SELF-ASSESSMENT

VULNERABILITIES	STRENGTHS	NEEDS
EXAMPLE: "My children are multiracial. Can I be objective?" "I don't know enough about the issues described here. Am I 'allowed' to lead a discussion while I also learn?"	EXAMPLE: "I have good rapport with my students." "I use community resources to support learning."	EXAMPLE: "I need to learn more information about sex, gender and gender expression." "I need clearer ground rules for class discussions."

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RESPONDING TO STRONG EMOTIONS

EMOTION	STRATEGIES TO USE IN THE MOMENT	YOUR PLAN
Pain/ Suffering/ Anger	Check in with the students. Model the tone of voice you expect from students. If crying or angry students want to share what they are feeling, allow them to do so. If they are unable to contribute to the class discussion, respectfully acknowledge their emotions and continue with the lesson.	
Blame	Remind students that racism is like smog. We all breathe it in and are harmed by it. They did not create the system, but they can contribute to its end.	
Guilt	Have students specify what they feel responsible for. Make sure that students are realistic in accepting responsibility primarily for their own actions and future efforts, even while considering the broader past actions of their identity groups.	
Shame	Encourage students to share what is humiliating or dishonorable. Ask questions that offer students an opportunity to provide a solution to the action, thought or behavior perpetuating their belief.	
Confusion or Denial	When students appear to be operating from a place of misinformation or ignorance about a particular group of people, ask questions anchored in class content or introduce accurate and objective facts for consideration.	

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ACKNOWLEDGMENTS

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TEACHING TOLERANCE

A PROJECT OF THE SOUTHERN POVERTY LAW CENTER
TOLERANCE.ORG

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