

Lean into Discomfort Workbook

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Exploring Terms and Definitions

Equity

Equity is a process that refers to a social structure that is based on “everyone having equal value and equal access to power... but does not assume equal treatment” (Bishop, 2015). Equity recognizes the harm that exploitation through oppressive forces have brought to different groups as a result of their race, gender, ability, sexual identity and age, and aims to give “extra support to those facing structural/historical barriers until those barriers are overcome” (Bishop, 2015).

Racial Equity:

Racial equity refers to the systemic fair treatment of all people resulting in equitable opportunities and outcomes for everyone. It contrasts with equality where people are treated the same without regard for racial differences.

Diversity

Diversity is a fact. It is something you have, or don't have. It is a group of people who have differing life experiences as a result of their race, gender, ability, sexual identity and age. The greater number of people with differing life experiences, the greater the diversity. Diversity is something you are or you have. It is the representation of many different types of people with varying different types of identifier.

Inclusion

Inclusion is an action. It is the practice of providing equitable opportunities for marginalized communities, individuals and groups to be recognized, be welcomed and accepted and have access to structures of power within a society. Inclusion is action. It is the deliberate act of welcoming diversity, participation and acceptance of people leading to a sense of belonging, respect and connection. It is something you do

Anti- Oppression

Anti-Oppression refers to strategies, theories and actions that challenge social and historically built inequalities and injustices that are entrenched in our systems and institutions by policies and practices that allow certain groups to dominate other groups.

Microaggressions:

Microaggressions are brief, every day, verbal, behavioral and environmental exchanges, both unintentional and intentional, that send negative messages to individuals based on a single identifier (ie gender, race, religion, etc).

Allyship

The process and action of building authentic relationships, with individuals or groups to further the common interests of the members through action and support. An Ally is someone who recognizes the unearned privilege they receive from society's patterns of injustice (oppressions) and takes responsibility for changing these patterns (A.Bishop).

Allyship is working together with oppressed groups to "oppose an oppression that they face, but that one does not face oneself" (Dumbrill and Yee, 2019).

Canadian History of Colonialism and Racism Timeline

Below timelines are some of the critical dates that brought Indigenous, Racialized people, Immigrants & Refugees Communities together but also some of the reasons that kept them apart.

- 500- 1,450** Indigenous communities use agriculture, complex government structures. Treaties are created to share territory (e.g. Haudenosaunee Confederacy in lower Great Lakes region), this includes treaties with non-humans.
- 1493** **Doctrine of Discovery** – the papal decree “Inter-Caetera” where the Pope claims European title to the “new world”.
- 1500’s** Indigenous population in what will become Canada ranges from 200,000 – 500,000, with some believing it reached over 2.5 million. Over 300 languages spoken.
- 1600’s** First European colonists arrived in Canada. In order for them to survive in climate and area they were not familiar they sought advice and support from Indigenous people for their land Knowledge and skill (hunting, trapping, food preparation, prevention of disease).

Let’s Reflect: Colonial Settlers not only survived as result of the support they received from the Indigenous people but wanted to control Indigenous people, the land and any resources by any means necessary. The stability and wealth established by Canada was at the expense of Indigenous people and funded in part by the labor of people of African descent.

- 1613** The Two-Row Wampum (Kaswentha) establishes agreements between Haudenosaunee Confederacy and European ‘relatives’ (settlers). Agreement includes economic, political and cultural sovereignty with gift exchanges honouring the promises of the alliance.
- 1615** The first European missionaries (Récollets, then Jesuits) arrive to convert Indigenous peoples to Catholicism. Boarding schools are established for Indigenous youth by the Récollets, and later the Jesuits and the female order the Ursulines. This form of schooling lasts until the 1680s
- 1619** The first shipload of enslaved Africans to reach British North America landed in Jamestown
- 1634- 1640** Jesuit priests introduced smallpox into Wendake (Huron), west of Lake Simcoe and south of Georgian Bay. Priests insisted on baptizing sick and dying Huron-Wendat people. Due to smallpox and other infectious diseases, the Huron-Wendat population declined by roughly 60 per cent by 1640.

Smallpox persisted in Canada until 1946, when vaccination campaigns eliminated it. The World Health Organization (WHO) declared that it was eradicated after a 10-year campaign (1979) in South America, Africa and Asia. Smallpox is the first major disease to have been wiped out by public health measures.

- 1628-1833's** Over 200 years of active slavery- people of African ancestry who were enslaved in the United States were brought to Canada and forced to live here in slavery.
- 1701** Great Peace of Montreal – three dozen Indigenous groups and the French colonial government sign a peace treaty after nearly a century of war between the Haudenosaunee and the French (and their Indigenous allies).
- 1763** Pontiac's Resistance – strong Indigenous alliance, under Ottawa chief Obwandiyag (Pontiac), tries to resist European occupation by ridding the lower Great Lakes region of English Settlers and Soldiers.
- Royal Proclamation - King George of Britain declares domination over North America, east of the Appalachian Mountains. The Royal Proclamation gives limited recognition of Indigenous land title and provides guidelines for negotiating treaties on nation to nation basis
- 1764** Treaty of Niagara – Ratified between 2,000 Indigenous leaders and the Crown, it acknowledged all lands west of the colonies were Indigenous lands, only accessible to the Crown through negotiating additional treaties.
- 1776** Black Loyalists begin to arrive in Canada. The British had promised freedom, land and rights to slaves and free Black people in exchange for service during the American Revolution. During this time Canada developed a reputation as a safe haven for Black Americans.

Due to the arrival of slaves and free Black people, Africville was created north of Halifax. The City of Halifax collected taxes in Africville, but did not provide services such as paved roads, running water or sewers. Other forms of discrimination and exclusion included the rejection of building permits from residents to improve properties, minimal police services to the area and the placing of undesirable industries on the periphery of Africville. At its height, Africville was a community of 400 inhabitants, 80 families. The City of Halifax demolished the once-prosperous seaside community in the 1960s in what many said was an act of racism.

- 1834** The Slavery Abolition Act didn't officially become law in Canada until 1834, just 27 years before the American Civil War. This happened gradually over the next 6 years.
- 1858** People from China begin to immigrate to escape rural poverty and political upheaval caused by 1st opium war and the Hakka led T'ai P'ing rebellion.

- 1850** School legally Segregated in Canada west (Ontario) Egerton Ryerson, superintendent of school of Canada west add a provision to the common school Act of 1850 to allow separate school based on race (allowing segregation of African-Canadians) This Policy remained on until 1964.
- 1857** Gradual Civilization Act – to encourage the assimilation of Indigenous children to Euro-Canadian values. Enfranchisement (trading treaty rights for 50 acres of land) is made possible to Indigenous men, but few accept.
- 1869-70** Red River Resistance -Metis and First Nations defend the Red River Colony from the federal governments attempt to transfer Rupert's Land to Canada, without consultation. Under Louis Riel, a provincial government is established. After the uprising white settlers expand westward and promises to protect Metis rights are ignored.
- 1871-1921** Numbered Treaties are signed by Canadian government and First Nations. Treaties remain controversial and contested today with the original spirit and intent of the treaties being disregarded. The treaties make traditional Indigenous territory available for white settler use in exchange for treaty land (system of reserves), cash payments, access to agricultural tools and hunting and fishing rights.
- 1872** The right to vote in provincial and municipal elections was taken away from Chinese Canadians in British Columbia; Japanese Canadians and South Asians were similarly disenfranchised in 1895 and 1907 respectively.
- 1874** People of Chinese heritage are denied the vote in British Columbia. They gain the vote in 1947 along with East Indians who were disenfranchised in 1907.
- 1876** The Indian Act is created and passed by the Government of Canada on the premise that economic, social, and political regulation of First Nations peoples (and lands) would facilitate assimilation. Many subsequent amendments further restrict their rights and freedoms.
- Changes include banning hereditary chiefdoms and other forms of governance; expropriating reserve lands for public purposes; requiring permission to be off-reserve in some provinces; prohibiting the potlatch and sun dances; requiring attendance at Residential School; revoking Indian status when enfranchised; and requiring the consent of the Superintendent of Indian Affairs before hiring lawyers to initiate land claims in the courts.
- 1880** An amendment to the Indian Act formally disenfranchised and disempowered Indigenous women by declaring they "cease to be an Indian in any respect" if they marry "any other than an Indian, or a non-treaty Indian."
- 1881 – 1884** 17,000 Chinese laborer's came to work on the Canadian Pacific Railway. Many died during the construction. Upon completion of the railways, Canada introduced a "head tax" that applied only to Chinese immigrants. After collecting \$23 million through the head tax between 1885 and 1923, Canada closed the door to Chinese immigrants until 1947.

- 1883** Residential schools were authorized by Sir John A MacDonald. The goal of these schools was to assimilate Indigenous children to Euro-Canadian culture. The mortality rate of enrolled students was 25 per cent.
- 1885** The Northwest Resistance – Metis and First Nations align to lead five-month rebellion (in what is now Saskatchewan and Alberta) against the Canadian government given the encroachment of the Canadian government and white settlers on their territory. The Metis form a second provisional government, lead by Louis Riel, and create the Metis Bill of Rights which includes improved treatment of all residents of the region including land rights, political representation and education. With requests unanswered, Gabriel Dumont leads the military action but federal troops prevail. Louis Riel is later hung for treason and Cree chiefs Mistahimaskwa (Big Bear) and Pitikwahanapiiyin (Poundmaker) are imprisoned.
- Under the Chinese Immigration Act, the Canadian government levies a head tax on Chinese males. The head tax increased from \$50 in 1888 to \$500 (2 years' salary) by 1903. Chinese women and children were excluded from admission and had to be left behind. This was not lifted until 1923 but was replaced by the Chinese Exclusion Act.
- 1877-1928** The first wave of Japanese immigrants arrived in Canada. In 1908, Canada insisted that no more than 400 males migrated each year; this was called the Gentleman's Agreement. In 1928, this number was lowered to 150 persons.
- 1860-1900's** Inuit across the Arctic suffer greatly from disease, malnutrition and starvation as marine mammals, on which they rely for food, drop due to European whalers who also bring new disease.
- 1910** Under the Immigration Act the government prohibited the landing of immigrants "belonging to any race deemed unsuited to the climate or requirements of Canada, or of immigrants of any specified class, occupation, or character."
- Black Oklahoman farmers developed an interest in moving to Canada to flee increased racism at home. In 1911 an order in council was drafted prohibiting the landing of "any immigrant belonging to the Negro race."
- 1914** Komagatu Maru incident in Vancouver harbor. Because of the Continuous Passage Law, a boat load of 400 would-be immigrants from India sailed directly from Calcutta, Indian. They were not allowed to dock in Vancouver.
- The boat sat in the harbor for nearly 3 months before it was forced out of the harbor by the navy. Many East Indians died as a result.
- 1914-1918** During the First World War 4,000-6,000 Indigenous people serve in the Canadian military. They are denied veteran's benefits, even though some are awarded medals.

- 1922** The Kul Klux Klan (KKK) and other white nationalist became active forces in Canada. By 1927, there were over a quarter of a million KKK members across Canada.
- 1923** The Chinese Immigration Act, known today as the Chinese Exclusion Act, bars all Chinese immigrants from entering into Canada. This virtually stopped immigration of Chinese until its repeal in 1947.
- 1929** Government labeling strategies are created for Inuit people after complaints about the Inuit not bearing Christian names. The strategies last for decades, with one initiative requiring Inuit people to wear metal ID tags (resembling dog tags).
- 1940's** South Africa sends representatives to Canada to study the Canadian system for reserves for Indigenous people. Their findings were helpful in establishing the apartheid system in South Africa – that is, segregating their own Indigenous people into “townships” or “homelands.”
- 1946** Viola Desmond, a black Canadian woman from Nova Scotia, is arrested for sitting in the white section of a movie theatre; she spent the night in jail and was fined. Her story is included in the NFB film “Journey to Justice.”
- 1951** In response to Indigenous lobbying revisions to the Indian Act are made giving elected band councils more power, awarding women the right to vote in band elections and lifting the ban on ceremonies (potlach, sun dance etc.)
- 1953** High Arctic Relocation – the federal government forcibly removes Inuit people from Inukjuak to Ellesmere and Cornwallis Islands with inadequate support for those relocated. This is done to secure northern territorial sovereignty during the Cold War.
- 1960** Status Indians receive the right to vote in federal elections, no longer losing their status or treaty rights to do so.
- 1950-1960's** Sled Dog Slaughter – Sled dogs are killed in a government initiative to force the Inuit in Northern Quebec to move away from their traditional lands and discontinue their nomadic lifestyle.
- 1960-1980's** Sixty's Scoop – thousands of Indigenous children are taken from their families by federal or provincial social workers and placed in foster homes or with adoptive parents. The practice was most common in the Prairie provinces, was traumatic for communities and families, and left many children with a lost sense of cultural identity.
- 1973** The Calder Case - the Supreme Court's decision that Indigenous people's rights to land existed before colonization, that this title exists in law and continues to exist unless specially extinguished. This forces the government to adopt new policies to negotiate land claims not covered by treaties.
- 1980-1990's** Several political standoffs occur on disputed lands including Clayoquot Sound, Oka and Ipperwash. Hundreds of people are arrested.

- 1985** Changes to the Indian Act extend formal Indian status to the Metis, all enfranchised aboriginals living off reserve land and aboriginal women who had previously lost their status by marrying a non-aboriginal man

- 1991** In Manitoba, following the deaths of Helen Betty Osborne and JJ Harper, the Aboriginal Justice Inquiry is created to examine the relationship between the Manitoba Justice system and Indigenous peoples. In 1991 it published its findings, showing the justice system had not only failed Indigenous on a massive scale but also dined them justice. The final report included numerous recommendations.

- 2008** Prime Minister Stephen Harper offers a formal apology on behalf of Canada over residential schools.

- 2009-2015** After a rocky start in the mid 2000's, the Truth and Reconciliation Commission (TRC) is relaunched in 2009, with new chief commissioner Justice Murray Sinclair, its purpose is to expose the harm created by Residential Schools. The first national hearing is held in Winnipeg in 2010, followed by others around the country. The TRC documents and reports on the experience of 150,000 students. In 2015 a final report of the Commission's findings is published and include the TRC Calls to Action. The TRC calls Canada's actions toward Indigenous peoples a cultural genocide

- 2011** A winter housing crisis in the northern Ontario First Nation of Attawapiskat rivets national attention on living conditions in Indigenous communities.

- 2015** Supreme Court of Canada Chief Justice Beverly McLachlin states that assimilationist efforts within Canadian history constitute cultural genocide.

United Nations proclaim the years 2015 to 2024 as International Decade for people of African descent, the international community is recognizing that people of African descent represent a distinct group whose human rights must be promoted and protected. Around 200 million people identifying themselves as being of African descent live in the Americas. Many millions more live in other parts of the world, outside of the African continent.

- 2016** The Supreme Court rules that Metis and Non-Status Indigenous peoples are 'Indians' within Constitutional Act, 1867. Like the Inuit, they are not included under the Indian Act. Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) is launched in response to calls for action from families, communities and organizations. Canada officially signs the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). The declaration was created over 25 years by Indigenous peoples and recognizes Indigenous peoples' rights to self-determination, cultural practices, land and security.

This timeline was adapted from the following sources:

- <https://fngovernance.org/our-inherent-rights/>
- https://www.tiki-toki.com/timeline/entry/305051/Blacks-in-Canadian-Human-Rights-and-Equity-History/#vars!date=1957-12-23_23:29:22
- <https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/RacismTimeline.pdf>
- <https://www.thecanadianencyclopedia.ca/en/timeline/black-history>

Manifestations of Racism

Racism is the “belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race” (<https://www.merriam-webster.com/dictionary/racism>). The manifestations of racism (how racism shows up) typically shows up in 4 ways: Internalized, interpersonal, institutional and ideological. The following are definitions and examples/case scenarios to help you understand how these manifestations can appear in everyday life.

Internalized

Internalized racism is “the individual inculcation of the racist stereotypes, values, images, and ideologies perpetuated by the White dominant society about one’s racial group, leading to feelings of self-doubt, disgust, and disrespect for one’s race and/or oneself” (Pyke, 2010, p. 553).

Example:

May has just made an appointment with a plastic surgeon. Like many people of East Asian descent, she has monolid eyes and has always faced constant teasing growing up. One time, while she was getting on the bus, another passenger made a comment to her about eating bats. She hates her eyes and wants them to look more like the women in the fashion magazines and on TV. She hates that her family is Asian and wishes that she looked more like her friends who are white.

Interpersonal

Interpersonal racism is racism that occurs between individuals. Interpersonal racism can be physical or mental.

Example:

Sam has been struggling at work with his co-worker Errol. Everyday Errol makes comments about Sam and his food and the clothes he wears. One day, Errol tells Sam to “go back to his country”.

Christian Cooper, a bird watcher that identifies as African American, was harassed by a white woman during an encounter in New York’s Central Park. The woman called the police and accused Mr. Cooper of harassing her stating that “I’m calling the cops. I’m going to tell them that there’s an African American man threatening my life”. Mr. Cooper had asked her to leash her dog in the public park.

Institutional/Structural

Institutional/Structural racism is the practices, discourses and institutional norms that contribute to increasing or supporting discrimination against minorities.

Example:

The Canadian Residential School System. The objective, as quoted by Prime Minister John A. MacDonald was to “take the Indian out of the child”.

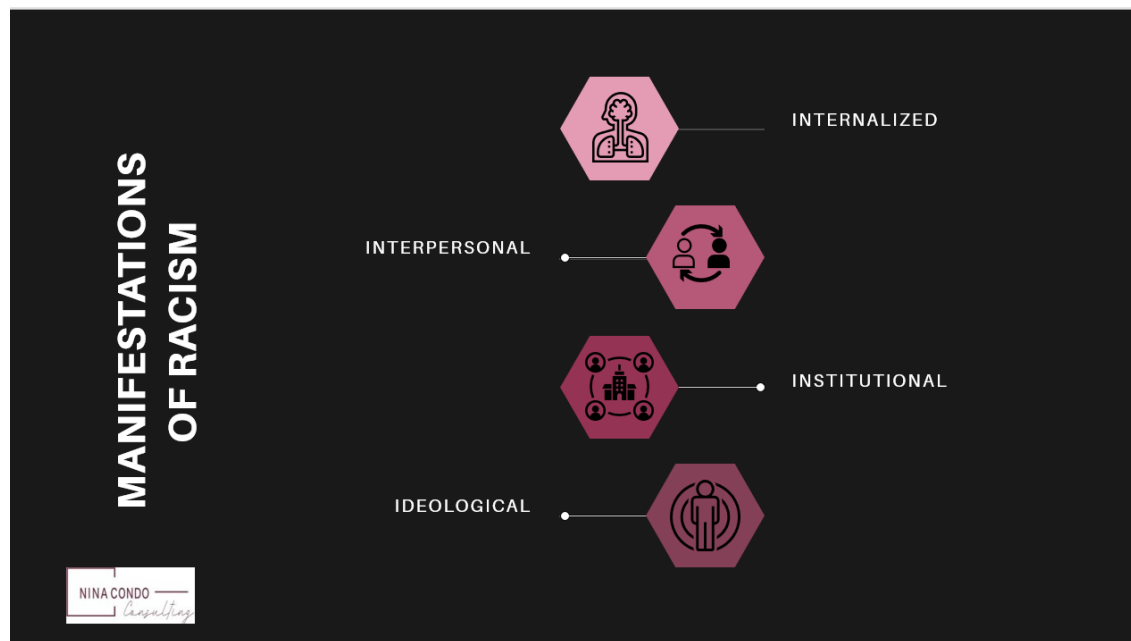
Ideological

Ideological racism is racist behaviour directed towards an entire group of people with the intention of creating and maintaining an environment of prejudice and discrimination against them. Can be expressed in microaggressions.

Example:

Crossing the street when a group of black teenagers comes towards you because you believe that black people are dangerous.

Looking for the store manager and assuming that they will be white.



Examples of Micro Aggression

Micro aggression can be the most difficult type of racism to spot because it happens in the everyday interactions of people.

Theme	Micro Aggression	Message
Alien in own land When Asian Americans and Latino Americans are assumed to be foreign-born	"Where are you from?" "Where were you born?" "You speak good English."	You are not Canadian You are a foreigner
Ascription of Intelligence Assigning intelligence to a person of color on the basis of their race	"You are a credit to your race."	People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent.
Color Blindness Statements that indicate that a White person does not want to acknowledge race	"When I look at you, I don't see color." "There is only one race, the human race."	Denying a person of color's racial / ethnic experiences. Assimilate / acculturate to the dominant culture. Denying the individual as a racial / cultural being
Myth of meritocracy Statements which assert that race does not play a role in life successes	"I believe the most qualified person should get the job." "Everyone can succeed in this society, if they work hard enough."	People of color are given extra unfair benefits because of their race. People of color are lazy and / or incompetent and need to work harder
Pathologizing cultural values / communication styles The notion that the values and communication styles of the dominant / White culture are ideal	Asking a Black person: "Why do you have to be so loud / animated? Just calm down." " To an Asian or Latino person: Why are you so quiet? We want to know what you think. Be more verbal." Speak up more."	Assimilate to dominant culture. Leave your cultural baggage outside.
Denial of individual racism A statement made when Whites deny their racial biases	"I'm not a racist. I have several Black friends." "As a woman, I know what you go through as a racial minority."	I am immune to races because I have friends of color. Your racial oppression is no different than my gender oppression. I can't be a racist. I'm like you.
Criminality – assumption of criminal status A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.	A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes. A store owner following a customer of color around the store.	You are a criminal. You are going to steal You are poor You do not belong You are dangerous.

Adapted from: Wing, Capodilupo, Torino, Bucceri, Holder, Nadal, Esquilin (2007). Racial Microaggressions in Everyday Life: Implications for Clinical Practice. American Psychologist, 62, 4, 271-28

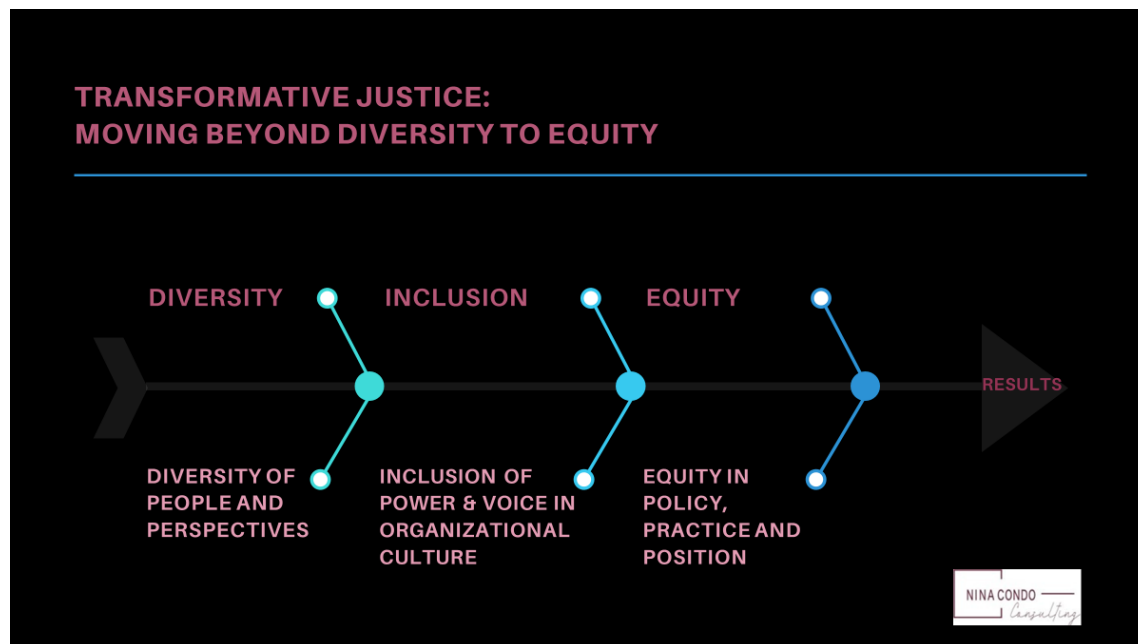
Transformative Justice: Moving beyond diversity to equity

Acknowledge – acknowledge the reality of harm and trauma that people have faced. Recognize the emotional harm that they have faced.

Interrupt – Look for ways to interrupt the harm. Use your privilege in allyship. What can you do to lengthen the ladder?

Find Allies – Actively seek out those in the community that can help you find strategies and create sustainable solutions. Non-profits are amazing resources for partnership to create projects in the community.

Transform: Transform the root causes, not only the individual experience. It is not the job of the oppressed person to change. You cannot change the colour of your skin. It is the job of those in power and who have taken advantage of oppressive systems to change.



Social Location exercise - Identifying your Baggage

White Privilege: Unpacking the Invisible Knapsack

By Dr Peggy McIntosh @1989

Dr. Peggie McIntosh described white privilege as an invisible package of unearned assets which can be counted on and cashed in every day, but which the person who is advantaged by white privilege is meant to remain oblivious. It is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks. Let us think about this in practical terms. Sometimes it is hard to see privilege especially if it is something that you have always had and grown up with. White privilege is invisible.

Many white people believe the privileges they have have nothing to do with being white and that in fact these are the same privileges that everyone has, because during their lives they have not witnessed or noted anything to the contrary. In addition, when a person of colour is not afforded the same privilege, it is dismissed away as either having nothing to do with their race, or explained away as sure they were discriminated against, but the person doing the discrimination, they are the racist. In other words, white privilege is not a thing. It is very much a thing!

It is important that we understand that white privilege is not some benign thing. It is not just about being annoyed because people have the impression that because you are a person of colour you need to be monitored. It can have real life dire consequences.

Reflect on some of these questions to detect potential white privilege then develop your calls to Action

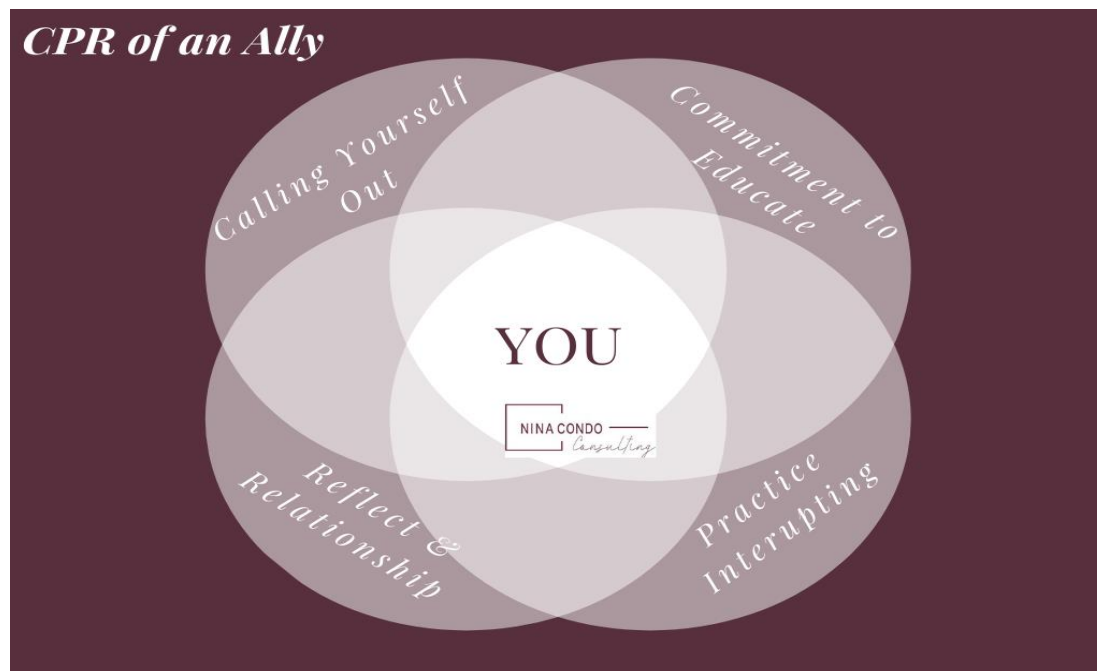
1. Who makes decisions within your organization?
2. Whose ideas are valued or given legitimacy ?
3. Who is being sponsored?
4. Who do we trust with financial authority?
5. Who is assumed to be knowledgeable?
6. Whose credentials are questioned?
7. Who gets the benefit of the doubt?
8. Whose culture is infused in the organization as the right way?
9. What behaviors are valued as competent or professional?
10. By group membership, who gets ignored, overlooked or even criticized for the same behaviors?

Call to Action 1: _____

Ally in Action

An antiracist Ally, is an individual who commit to engage in noticing and eliminates any racist bias, ideology they may hold or witness – this is a dual process that requires continuous learning and reflecting on self & others. An anti-racist person is different than someone saying they are non-racist (the later is a state of non-action).

Being an Ally start with yourself- to be an effective Ally- start implementing CPR



STEP 1- Challenge – Calling yourself Out

- Challenge your attitudes, beliefs, behaviours that may be racist in order to eliminate racism and other isms from your core being.
- Pay attention to ways racism can manifest and reflection on ways you are participating in upholding racism in day to day interactions.
- Commit to interact with people from other culture, social circles outside of your own to broaden your racial competency.
- Commit to spend some time to educate, learn through books, videos, documentary to raise awareness on impact of racism.

STEP 2- Promote – Practice Interrupting Racist Incidents

- Practice interrupting racist incident/situation in the moment. Call out racist behaviour without becoming the saviour. Ensure when you are responding to racism that you are not diminishing the power of the targeted person. Empower the individual through power with and power for.

- Practice centering the voices of racialized individuals, also taking time to ground yourself in order to be an active ally.
- Promote equity by ensuring racialized individuals/voice are represented through all level of organization especially within leadership level
- Provide sustainable and equitable opportunities for racialized group
- Protect your emotional wellness, turn your emotional pain into actionable steps to hold yourself accountability.

STEP 3- Reflect/ Re-connect /Restore

- Forming authentic relationship and deeper connection with racialized individual/ group.
- Genuinely seeking to better understand the experiences and the needs of racialized group.
- Believe the experiences racialized people are expressing, do not dismiss or diminish their story of pain.
- Taking risk, be ready to the possibility that you may lose your social economy capital which may be associated with your identity (who you are).
- Readiness to ride adversity and examine where, what keeps you from fully supporting.
- Use your social & professional platform to advocate for equitable opportunity and raise awareness.
- Be Patient- this is embedded in the fabric of our society so change will not happen in one night.
- Recommit to life long learning on ways racism shows up, how to dismantle racist incidents and finally how to support individual surviving racism and thriving.

Time to Dismantle Racism

No matter how much time you have, now is a good time to start dismantling racism. The examples below are not comprehensive, and we encourage you to add your own. Some examples can take just 5 mins, others a bit longer, but the road to allyship is long and it starts with one single step.

Allyship in 5-15 mins

- ✓ Invest in businesses owned and operated by people of colour
- ✓ Send a financial contribution to an organization that is actively working on race issues
- ✓ Use your social media and public platforms to circulate information about anti-oppression movements and groups to amplify their voices
- ✓ Talk about expertise/talent you see in others during promotion discussions
- ✓ In meetings or other networking opportunities, intervene and speak up if you witness behaviour or speech that is degrading or offensive.
- ✓ Watch a Ted Talk. Check out the video by Chimamanda Ngozi Adiche (https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/next?language=en) to get started

Allyship in one day

- ✓ Read a book or article that talks about race issues. “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh is a great starter
- ✓ When someone from a marginalized communities invites you to an event, be there to listen, learn and show your support
- ✓ Watch movies with strong black actors and directors that speak towards racial injustice. The movie Selma directed by Ava DuVernay and featuring David Oyelowo is a great example.

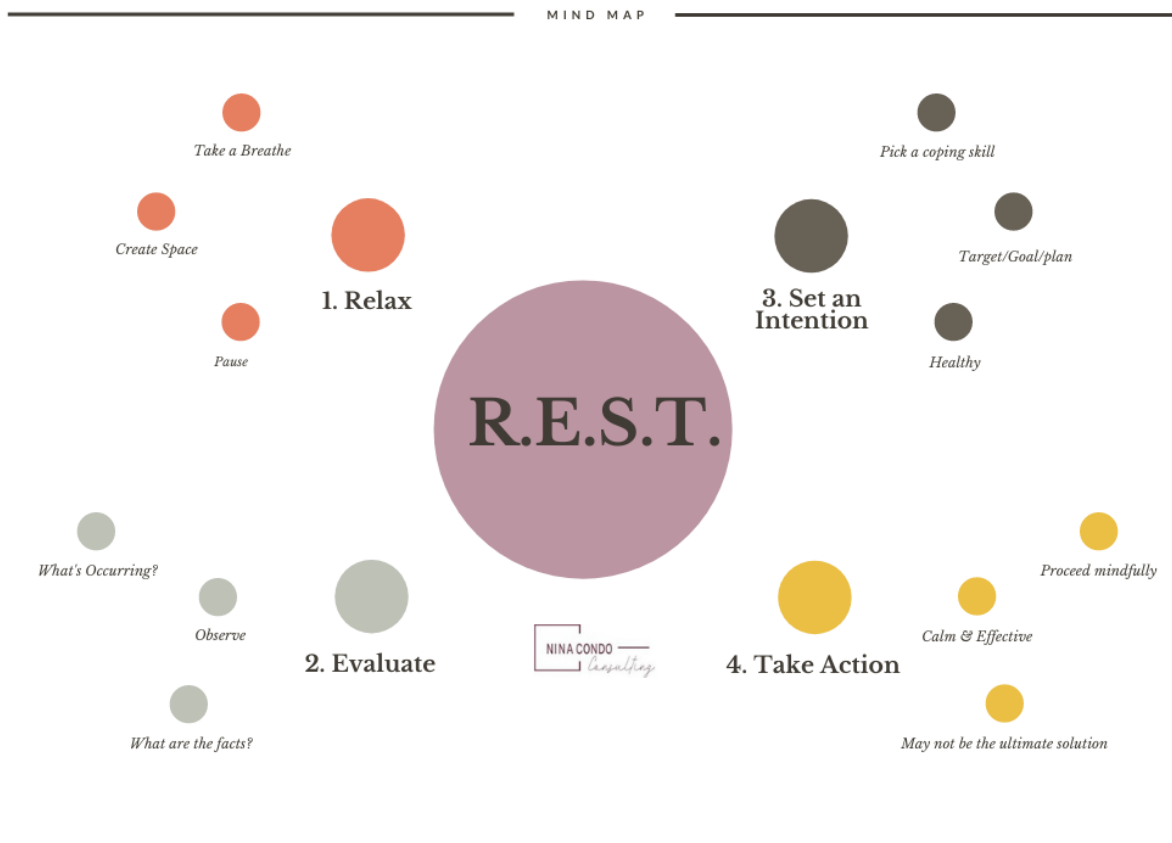
Allyship for a lifetime

- ✓ Attend and support anti-oppression training, teachings, workshops and conferences for yourself and your organization
- ✓ Volunteer your time to an organization or community group in solidarity of their anti-oppressive work
- ✓ Welcome discomfort when you encounter something that makes you uncomfortable. Explore your feelings and grow

R.E.S.T.-Relax, Evaluate, Set, Take action

The Institute for the Study and Promotion of Race and Culture calls on us all to rest. They note that the range of emotional and behavioural responses as a result of racial trauma requires proactive planning in order to being the process of coping and healing. Self-care is a survival skill to promote a balance between mental and physical rest and activity and social interaction, especially in high stress situations. Self care should be deliverate and should be self-initiated to promote and maintain overall wellness. The key is to minimize negative intake of information to enhance personal wellbeing. , prayer and reading are amazing ways to practice self-care, but so is exercising, going for walks, painting or dancing. Do what feels right for you and brings you to your center and place of peace.

- ✓ Relax: Take a break, create Space, Pause
- ✓ Evaluate: What's occurring for your?, Observe, What are the facts?
- ✓ Set an intention: Pick a coping skill, Target goal/plan, Healthy
- ✓ Take Action: Proceed mindfully, Calm and effective, May not be the ultimate solution



Suggested Supplementary Readings and Videos

Books / Articles

- Dumbrill, G. & Yee, J. (2019) Anti-Opressive Practice. Oxford Press
- How to Talk to Kids about Racism: An Age-by-Age Guide
www.todaysparent.com/family/parenting/how-to-talk-to-kids-about-racism-an-age-by-age-guide/
- Johnson, M. (2016) 5 Signs I'm Struggling with Internalized Racism.
<https://everydayfeminism.com/2016/11/5-signs-internalized-racism/>
- Kendi, I. & Reynolds, J. (2020) Stamped: Racism, Antiracism and You. Hachette Book Group.
- Menakem, R. (2017) My Grandmother's Hands. Central Recovery Press
- Parenting While Black And Starting The Conversation On Racism With Your Kids
www.cbc.ca/parents/learning/view/parenting-while-black-and-starting-conversationracism-with-your-kids?utm_campaign=later-linkinbio-byblacks&utm_content=later-
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Final Reflections

- 1) When have you seen racism in your life?
 - a. If you have, how did you address it?
 - b. If you haven't, what are some reflections on why?
- 2) How would you explain racism to a child?
- 3) What are 4 strategy you have taken to raise your racial consciousness
- 4) What does it mean to be an Antiracist to you ?
- 5) Reflect on a time you did not interrupt racial discrimination?
- 6) Reflect on the time you chose not to act, what was about the situation? what prevented you to step in ?