



## ANTI – RACISM RESPONSE TRAINING WORKSHOP



**Delivered by the Public Awareness Program**

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**DEFINITIONS (*Centre for Race and Culture – Anti – Racism Training Workshops*)****Race**

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.

**Racialization**

The process by which racial categories are constructed as different and unequal, in ways that have social, economic, health and political consequences.

**Xenophobia**

An unreasonable fear or hatred of foreigners or strangers, their cultures and their customs.

**Racism**

A system of power that structures opportunity and assigns value based on the social construct of race where privilege is afforded to whiteness.

**Anti- Racism**

Anti- Racism examines the power imbalances between racialized people and white people. These imbalances play out in the form of unearned privileges that white people benefit from and racialized people do not.

**Dimensions of Racism**

Interpersonal - Internalised Institutional - Systemic

**Discrimination**

Verbal and behavioral (externalized expression of prejudice in terms of how an individual is treated unfairly or disrespectfully) Discuss overt and covert

**Stereotyping**

Untested assumptions, over-generalizations, positive and negative perceptions,

**Whiteness**

A social construct. A dominant cultural space with political significance, with the purpose to keep others on the margin. White culture, norms, and values become normative and seen as natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior.

**Inviting Participants' Comments and Reflections (*From the Manual for Facilitating Anti-Discrimination Response Training - A.R.T.*)**

Consider the following questions to facilitate active self-reflection and sharing of thoughts and experiences among participants.

1. What words or thoughts come to your mind when you hear the word “discrimination” or “racism”? What does discrimination (or other related concepts such as racism, prejudice, and stereotyping) mean to you?
2. Discrimination is expressed not always on the basis of one’s racial or ethnic background, but on the basis of other factors. What other types of discrimination exist in society?
3. How would you know when someone is discriminating against another person?
4. How would the victim (receiver) of discrimination feel? What is it like to be the receiver of discrimination?
5. Have you ever experienced discrimination or expressions of prejudice yourself? When it happened, how did you feel?
6. Have you ever witnessed discrimination or expressions of prejudice directed to someone?
7. In such a situation, how did you feel? What action did you take? How effective were you in that situation? What action do you wish you had taken, in retrospect?
8. What would discriminators (individuals or a group) get out of it? Why would they discriminate certain individuals and groups? What do they try to achieve by engaging in discrimination.
9. What would YOU want to do to reduce discrimination? How could YOU show support for victims of discrimination?

**List of Various Forms of Racial and Ethnic Prejudice and Discrimination** © F. Ishu Ishiyama (2006).

(“Them” can be replaced by “you” in the case of directed racism.)

1. *Superiority*: “We are better than them.”
2. *Inferiority*: “They are below us.”
3. *Stereotyping*: “Those people are always ...”
4. *Use of derogatory terms*: “Those Japs and Chinks are ...”
5. *Social exclusion*: “Let’s not invite these people.”
6. *Denial of access to opportunities*: “We can’t hire people whose background is ...”
7. *Segregation*: “You people should be using that facility. This one is reserved for us.”
8. *Prevention of access to power*: “Let’s not allow ... to become our leader and make important decisions for us.”
9. *Systemic discrimination*: (as an unwritten code or policy) “These people should not be considered for the new position. Let’s keep our group all white and Christian.”
10. *Promoting prejudice*: “Do you realize how these immigrants have caused social and financial problems in our country?”
11. *Blaming or scapegoating*: “We started having problems in our community ever since these people moved into our area.”
12. *Withholding support for victims of discrimination*: “It’s their problem, and not mine.”
13. *Forcing sameness*: “They are in our country. They should do things our way, and not their way, or just go home.”
14. *Disregarding specific culture of origin*: “These people are from Asia, whatever their country may be. These Orientals are ...”
15. *Questioning the validity of cultural heritage*: “Why do they wear such stupid looking things? Why can’t they dress like us?”
16. *Ethnic jokes*: “How many Indians does it take to change a light bulb?”
17. *Teasing and mockery*: “I can’t understand when these people speak. Listen to this ... [imitating an ethnic accent].”
18. *Harassment*: “Hey, you look like someone from the Middle East. We don’t want any terrorist in our community.”
19. *Promoting hate*: “We should get rid of these people from our country. They don’t deserve to live among us and dilute our culture.”

Have you ever heard expressions like these or read them in social media? How could you respond?

Discuss the following scenarios (*taken from “Safe Harbour: Respect for All” Participant Manual*)

1. What is your first response?
2. How do you think the victim might feel?
3. Why do you think the offenders say what they do?
4. Where do they get these opinions from?
5. Would you have said anything in those situations?
6. Why do you think many people would choose to say nothing?

1. An immigrant from \_\_\_\_\_ finds herself at the front of long line of customers in a department store. She is unsure where in the store to find an item she needs to purchase. She is having a hard time understanding the clerk’s directions. Another customer, waiting to pay, says impatiently “why doesn’t she go back to where she came from?” No one comments and the clerk turns to the next customer.

2. An Aboriginal youth walks into a store eating from a package of potato chips. While wandering around, he is confronted by a manager. He is asked to show his proof of purchase or to pay for the potato chips. Otherwise, the manager will call security. When the youth explains that he purchased the chips in another store, the manager tells him “You people are all the same. Unless you can prove it, I won’t believe you.”

5. A dark skinned woman wearing a headscarf is getting her picture taken for a drivers’ licence. Three young men, waiting their turn, start speculating loudly on whether or not she is a terrorist. Everyone in hearing distance pretends not to notice.

6. Three young Sikh men enter your premises and are looking at merchandise. Another customer says to you, “You better watch out for those three. They carry knives, you know. Who knows what they might be up to?” You can see that one of the young men heard the comment.

**Ask the participants to share incidents that they have experienced, or witnessed.**

## **ROLE OF A BYSTANDER**

In broad terms, bystander interventions focus on how individuals who witness or are told about violence, bullying, harassment, or other anti-social behaviour can intervene in order to prevent and reduce harm to others.

Bystanders may provide social guidance that can influence whether targets report the problem or make a formal legal claim, initiate a formal response, intervene during an incident or later confront the harasser.

### **Bystander Framework (*MacDonald, Charlesworth & Graham, 2016*)**

#### **High immediacy - low involvement**

- Interventions that occur in a current situation and that focus on the interruption of an ongoing harassment incident; involves private support without a public connection to the incident(s)

#### **High immediacy - high involvement**

- Interventions that occur in a current situation and that focus on the interruption of an ongoing harassment incident; observers show strong involvement in a public and social sense

#### **Low immediacy - low involvement**

- Interventions that take place at a later time and that attempt to prevent future harassment; involves private support without public connection to incident(s)

#### **Low immediacy - high involvement**

- Interventions that take place at a later point in time and that attempt to prevent future harassment; observers show strong involvement in a public and social sense

Why would people avoid being involved in witnessing racism situations? What stops them to move from being just a bystander to being an actively involved witness? What keeps us rather passive in our stance toward racism situations where someone else is subjected to racism or other forms of discrimination?

Here are some possible reasons and explanations (or excuses that people might use) for *dis-witnessing* and passive witnessing.

#### ***Dis-witnessing***

1. I don't see anything wrong here.
2. Is anyone really hurt or in need of help? Not really.
3. The offender is really the victim.
4. The victim deserves it; the victim asked for it.
5. It's none of my business.
6. The victim should take care of himself/herself.
7. I know the offender; I feel obliged to support him/her.

8. I'd rather watch this event from distance.
9. I don't want to be noticed; I want to remain anonymous.

### **Passive Witnessing**

1. I hope someone else will deal with it.
2. The victim's own people should come to help him/her. Not me.
3. I'm too busy. I have more important things to do.
4. I'm afraid of getting involved.
5. I'm afraid that the offender might come after me.
6. I wish I could be of help, but I don't know how.
7. I'm so upset. I can't think straight.
8. I'm afraid of doing a wrong thing and aggravate the situation.
9. I know someone else would be better at dealing with this.
10. I don't feel brave enough to do what needs to be done.
11. I'm not sure if I can say or do anything useful here.

© F. Ishu Ishiyama (2006). *Active Witnessing for Prejudice Reduction and Community Development: Trainers' Manual for Facilitating Anti-discrimination Response Training (A.R.T.)*

## Active Witnessing

What can YOU do when you witness discrimination? Here are 11 different responses you can take. Examples are provided underneath along with a space for you to write in your response.

### 1. Interrupt

- a. Stop it.
- b. Wait a moment.
- c.

### 2. Express upset Feelings

- a. I am surprised to hear you say this.
- b. I can't believe you are saying this.
- c.

### 3. Call it "Discrimination" (calling it racism, sexism, etc.)

- a. That's discrimination.
- b. It's not fair
- c.

### 4. Disagree (use disagreement)

- a. I don't think that is true.
- b. I must disagree.
- c.

### 5. Question Validity of the statement/comment

- a. Everybody?
- b. Always?
- c.

### 6. Point out how it offends and hurts people

- a. It's a hurtful comment.
- b. Ouch! That hurts!
- c.

### 7. Put the offender on the spot

- a. What? Excuse me.
- b. Could you repeat what you just said?
- c. Can you explain the joke? I don't get it.
- d.

**8. Help the offender to self-reflect**

- a. You sounds really annoyed.
- b. Would you mind telling me what's going on?
- c.

**9. Support the victim**

- a. You're not alone. I am here with you.
- b. This is terrible. I'll come with you. Let's get help.
- c.

**10. Ask others for involvement and help (approach supervisors, colleagues, friends)**

- a. You are a colleague I can trust. Can I talk to you about something that happened today?
- b.

**11. Approach other witnesses at the scene**

- a. Did you hear what I just heard?
- b. We can't just stand here, let's do something about this.
- c. We can report this together.
- d.

Ishiyama, F.I. (2011). *The Anti-Discrimination Response Training (A.R.T.) Program: The Facilitator's Guide for Teaching Active Witnessing Skills*. (Unpublished manual) UBC, Vancouver, BC.

**A.R.T. "Cushions": Softeners, Feelers, and Qualifiers****A. Softeners (for softening the tone)**

1. I don't know how to put it, but ...
2. Would you mind if I shared something with you?
3. I wonder if we can step back and look at what has just happened here.
4. I'm not sure if you would want to hear this, but ...
5. I feel quite nervous to say this, but I need to say this.
6. Can we step back a bit and look at what is being said here?

**B. Feelers (for making feeling statements)**

1. (I want you to know that) I cannot help but feel ...
2. I am quite concerned about how (victim's name) might be feeling
3. I'm feeling increasingly uncomfortable listening to our conversation.
4. Is it only I who is feeling uneasy (offended, upset, etc.) with what's going on now?
5. Normally I wouldn't say anything in situations like this, but this time I feel very strongly...
6. It may be only me who is feeling ... Is anyone else also feeling ...?

**C. Qualifiers (for being tentative)**

1. Please correct me if I'm wrong. Are you saying that ...? (Did I hear you say that ...?)
2. I could be overreacting, but ...(Maybe I'm being too sensitive, but ...)
3. Maybe you don't mean it, but it sounds as if you were saying ...
4. This is not meant to be a criticism, but can I share my observation?
5. I'm puzzled. It is so uncharacteristic of you to say ...
6. It is unusual for you to say such a thing. You must be feeling very upset.

**CALLING OUT, CALLING IN (CRC)**

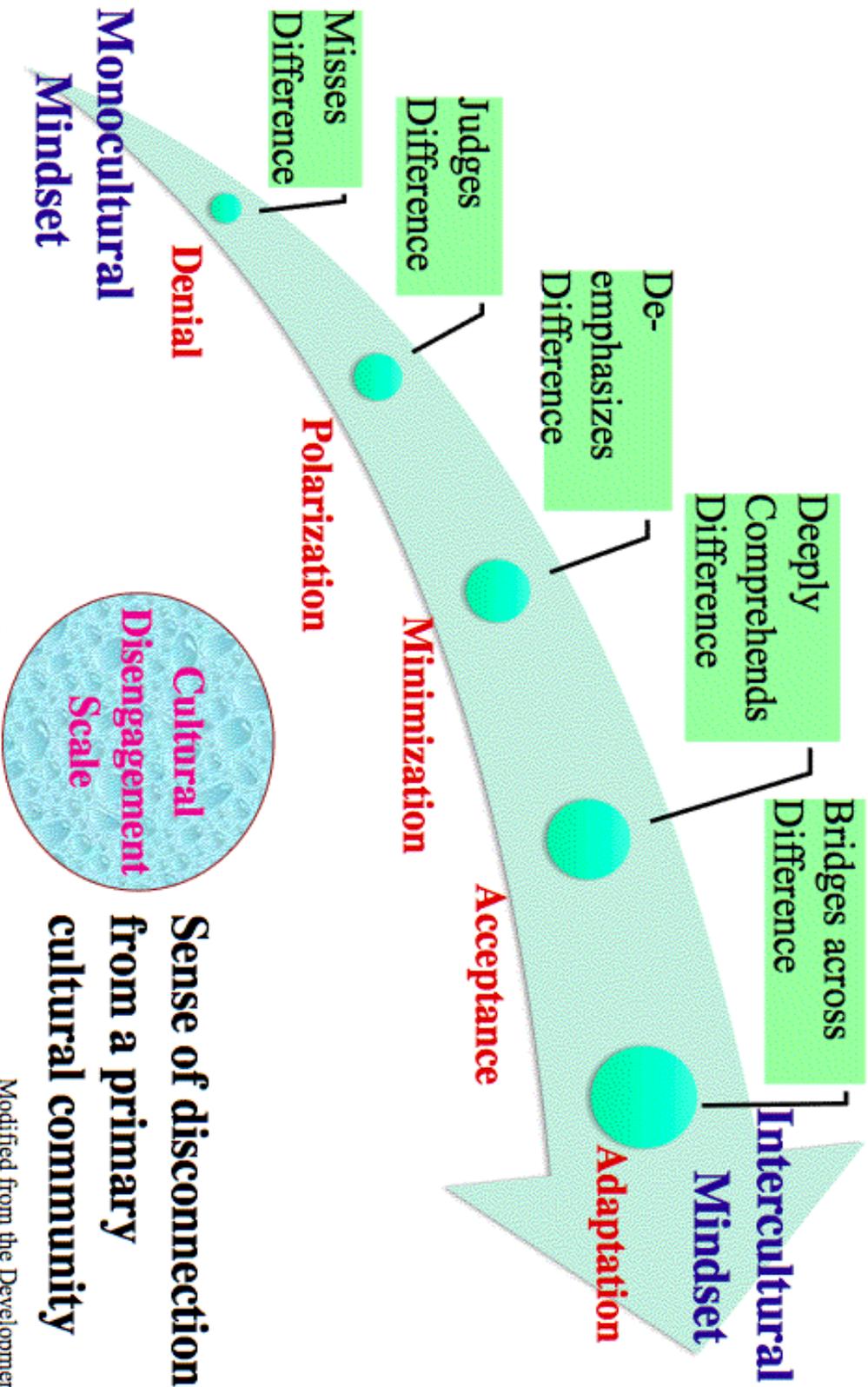
“Calling out” and “calling in” both aim to tackle an oppressive behaviour.

“Calling out” – seeks to stop the behaviour immediately (ripples of impact)

“Calling in” – seeks to change an oppressive behaviour moving forward.



# Intercultural Development Continuum: Primary Orientations



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Modified from the Developmental Model of Intercultural Sensitivity (DMIS), M. Bennett, 1986

### Developmental Model of Intercultural Sensitivity (DMIS) - Bennett

- Explains how people of groups tend to think and feel about cultural difference.
- Provides a structure for understanding how people experience cultural difference
- Six stages of perspective describe how a person sees, thinks about and interprets events happening around them from an inter – cultural perspective. Also suggests what they do not see or think thus highlighting how a person’s cultural patterns both guide and limit their experience.

**Denial:** Being comfortable with the familiar. Not anxious to complicate life with “cultural differences”. Not noticing cultural difference or disinterest. Maintaining separation from those who are different. “Us “and “them” where “us” is superior.

**Defense:** A strong commitment to one’s own thoughts and feelings about culture and cultural differences. Some distrust of cultural behaviour or ideas that differ from one’s own. Aware of other cultures around you but with a relatively incomplete understanding of them and probably fairly strong feelings or stereotypes about some of them.

**Minimization** (Similarity, Universal): People from other cultures are pretty much like you, under the surface. Awareness that other cultures exist all around you, with some knowledge about difference in customs and celebrations. Not putting down other cultures. Treating other people as you would like to be treated. Tendency to apply one’s own cultural values to other cultures.

**Acceptance:** Aware of your own culture. See your own culture as just one of many ways of experiencing the world. Understanding that people from other cultures are as complex as yourself. Their ideas, feelings, and behavior may seem unusual but you realize their experience is just as rich as your own. Being curious about other cultures. Seeking opportunities to learn more about them. Shifting perspective and behaviour according to cultural context.

**Adaptation:** Recognizing the value of having more than one perspective available to you. Able to “take the perspective” of another culture to understand or evaluate situations in your own or another culture. Able to intentionally change your culturally based behaviour to act in culturally appropriate ways outside of your culture.

**Integration:** To varying extents, have integrated more than one cultural perspective, mindset and behaviour into one’s identity, and worldview. Ability to move easily among cultures.

The **first three** stages are considered “**ethnocentric**” in that one’s own culture is seen as the only culture or to varying extents, the “better”.

The **last three** stages are considered “**ethno relative**” in that one’s own culture is seen as equal among many other cultures.

The desire is for a cognitive frame shift and a behavioural code shift through the transitional stage in the middle which will result in affective change.

The ethno relative stages are characterized by a positive mindset about cultural differences. These stages are indicative of people who will tend to make more inclusive decisions and actively seek to build a diverse workforce and an inclusive work environment.

**Unconscious Incompetence - Conscious Incompetence - Conscious Competence - Unconscious Competence** (Gudykunst)

## HOW TO BE AN ALLY (Centre for Race and Culture Consulting)

Allies are those who recognize, acknowledge, and take responsibility for their privilege, in an attempt to challenge and change patterns of oppression. Allies seek to support and work in solidarity with those who are oppressed.

Often when we learn about oppression, we may experience guilt or sadness. However, being an ally means moving beyond feelings of guilt to understand that oppression is systemic and goes far beyond the actions of a single individual. Allies seek to understand the structural inequities that keep people oppressed. While they understand that they may not be personally responsible, allies understand that ‘doing nothing’ reinforces the status quo (perpetrator versus perpetuator). Being an ally involves being conscious of the ways in which you may experience oppression in conjunction with the ways you experience privilege.

### How do we become allies?

1. *Listen!*
2. Listen some more.
3. Learn more about your own roots. Learn more about systemic oppression and privilege, and how they play out in daily life.
4. Think of ways that you can begin conversations with those who share your privilege. It is not the sole responsibility of the oppressed to educate others on oppressive behaviours.
5. Understand that, as an ally, you cannot completely understand the lived experiences of an oppressed group. Also understand that not everyone within that oppressed group shares those lived experiences.
6. Do not take a leadership role, speak on behalf of another group, or exert authority. Your role as an ally is to help create space for leaders who are systematically excluded from those roles.
7. Find support systems so that you do not have to rely on emotional support from the oppressed group. Share experiences, feelings, and thoughts, but do not conflate your emotional heaviness with their experiences of oppression

## **PARTICIPANTS ACTION PLAN**