My Notes for the presentation:

What is Racism?

According to the American Heritage College Dictionary, racism has two meanings. Firstly, racism is, "The belief that race accounts for differences in human character or ability and that a particular race is superior to others." Secondly, racism is, "Discrimination or prejudice based on race."

Some kinds of racism are obvious. For example, an individual victimizes another through blatant name-calling or physical assault. Other kinds of racism are more difficult to see. For example, an employer refrains from hiring qualified visible minorities. A great deal of subtle discrimination is unintentional. For example, a group unintentionally excludes an individual of another race from their activities.

Timeline of Racism, and Social and Cultural Injustice in Canada

1620: First missionary-operated (French) school established for Aboriginal children.
1698: Code Noir – allowed for the full use of slaves in the French Colonies.
1709: Black slaves could be bought and sold in New France (Quebec).
1763: The Royal Proclamation of 1763 recognizes that Aboriginal people lived on traditional lands. Only the British Crown could buy or accept Aboriginal lands and Aboriginal people were under the Crown’s protection.
1833: Slavery abolished in British Empire.
1857: Assimilation of Aboriginal peoples through education becomes official government policy (Gradual Civilization Act of 1857).
1861: First church-run residential school opened by the Presbyterian Church.
1867: British North America Act: Aboriginal peoples and all their territories now come under the direct control of the Canadian federal government.
1871: Aboriginal and Chinese peoples denied the vote.
1884: Aboriginal potlatch celebrations are made illegal under the Indian Act.
1885: Chinese Immigration Act imposed a $50 Head Tax on all Chinese immigrants, and restricted the number of Chinese male laborers entering Canada.
1895: Persons of “Asiatic Heritage” were prohibited from voting in BC.
1903: Chinese Immigration Act: Head tax on Chinese immigrants raised to $500, the equivalent of 2 years wages for the time.
1907: The right to vote in provincial elections is denied to Hindus in British Columbia.
1907: A crowd at an anti-Asian rally turned into a mob and marched through Vancouver’s Chinatown and Japanese town, breaking store windows along the way. The government reacted by reducing the number of Japanese immigrants allowed into Canada from a total of 400 in 1908, to only 150 immigrants in 1923.
1908: Canada Immigration establishes a “continuous journey stipulation”, which is aimed at restricting people from India from entering Canada, unless they could arrive by direct journey, without stopping en-route.

1914: About 376 people from India were detained on the Indian ship (Komagata) for two months, and then denied entry into Canada.

1920: Government establishes universal voting rights for all “British subjects”. The Act allowed for discrimination “on the basis of race” if a province already had the exclusion.

1923: Chinese Immigration (Exclusion) Act: Prohibits all immigration of Chinese people to Canada, and requires those already in Canada to register as residents or face a $500 fine, or 1 year imprisonment.

1914–1918 World War I aroused intense and hostile feelings towards specific minorities within the Canadian community, in particular eastern European immigrants. Germans, Ukrainians, Austrians, Poles, Czechs, and Slovaks who had not yet become British subjects were given the label “enemy aliens.” Each enemy alien was required to register with a local magistrate, report monthly, and give up any firearms. Those labelled as dangerous enemy aliens—about 8000 in all—were placed in work internment camps.

1914: The Supreme Court of Canada upholds a Saskatchewan law that prohibits Chinese businesses from hiring white women. Ontario passes a law forbidding “Oriental” persons from employing white females.

1916: The Manitoba Government abolishes bilingual (English/French) instruction. Not until 1963 was French language instruction officially authorized in all grades in Manitoba.

1917: The Wartimes Elections Act excludes some minorities from voting, including Ukrainians and Germans.

1920: A Québec court upholds the right of a theatre owner to refuse to allow black persons to sit in the orchestra seats.

1923: The Chinese Immigration Act excludes Chinese from entry into Canada, except for students or Chinese children who were born in Canada and are returning to Canada.

1924: Courts uphold a restaurant’s right to refuse to serve “coloured” people.

1938: The Dominion Elections Act retains race as a grounds for exclusion from the federal vote.

1939: Chinese, Japanese, Hindu, or Indian persons are denied the right to vote in provincial elections in B.C.

1939–1945 (World War II) Canada restricts immigration of Jewish refugees, despite the persecution of Jews in Nazi Germany. Canada accepted fewer than 5000 Jews from 1933–1945. In 1939, a ship carrying 1000 Jewish refugees was refused entry and forced to return to Germany. Under the War Measures Act, over 600 Italians as well as over 800 Germans and Austrians were sent to work camps as enemy aliens.

1942: The Alberta Land Sales Prohibition Act makes it illegal for members of religious groups like Hutterites, Doukhobors, and other “enemy aliens” to buy land.

1942: Government implements the uprooting of all Japanese Canadians during World War 2. All Japanese Canadians are sent to internment camps; their homes, businesses, and property are confiscated. The Japanese Canadians are not released from the internment camps until 2 years after the war, and are not compensated by the Government for their losses, until 1988.

1947: Canadians without adequate knowledge of either French or English were disqualified from voting.

1947: The Chinese Immigration Exclusion Act is repealed.

1948: South Asian Canadians attain the right to vote Federally and Provincially.

1951: Indian Act amendment that finally awarded Aboriginal peoples the right to leave reserves without seeking permission from the Indian agents. Residential schools begin to close.

1960s-1980s Adoption “scoop” or “60s scoop” of First Nations and Métis children occurs, where thousands of children are taken and adopted out from their communities without the knowledge or consent of their families. 70% go to non-Aboriginal homes.

1967: The Manitoba provincial government recognizes the right to French-language instruction in the province’s schools; however, it was limited to only half the school day.

1967: Changes to racist Immigration policies: Finally one set of consistent immigration rules for applicants from all countries. The move to less overtly racist policies is still criticized for adopting a points system that still appears biased against immigration from less developed countries. This new system also favors those with a higher education, desirable job skills, and those able to speak an official language.

1969: Formal partnership on residential schools between government and churches ends. Government takes over residential school system, and begins to transfer control to Indian bands.

1986: The United Church of Canada (UCC) apologizes to Aboriginal peoples for their role in residential schools.
1996: The last government-run residential school closes.
1998: Government’s Statement of Reconciliation “Gathering Strength- Canada’s Aboriginal Action Plan” includes a $350 million healing fund. The Aboriginal Healing Foundation (AHF) is established to manage the fund.
2006: Government apology to the Chinese Canadian community by the Prime Minister of Canada for legislated institutional racism between the years of 1885 to 1947. Government offers reparations of $20,000 per person to Head tax survivors or their living spouses.
2007: The newly elected conservative government of Canada voted against the Declaration on the Rights of Indigenous Peoples, at the U.N., citing concerns about the rights of non-Aboriginal people, and the individual rights of Aboriginal people. Worldwide, Indigenous peoples celebrated, however, when the Declaration was adopted by the U.N.
2008: Government of Canada launches the Indian Residential Schools - Truth and Reconciliation Commission. The Prime Minister of Canada offers the first official government apology to the Aboriginal peoples of Canada for the abuses and racism suffered in the residential schools.

Three Levels of Racism

1. Personal Racism
   - social attitudes and behaviours by individuals which ascribe inferior status on visible and racial minorities
2. Cultural Racism
   - beliefs that "others" cultural or ethnic differences are inferior
3. Systemic Racism
   - discriminatory policies, institutional practices and structures

Racism and the Law:

In 2006, Canadian police services, covering 87% of the population, reported 892 hate-motivated crimes. These accounted for less than 1% of all incidents reported to police and represented a rate of 3.1 incidents per 100,000 population.

Police-reported data show that the vast majority of hate crimes were motivated by either race/ethnicity (61%), religion (27%) or sexual orientation (10%). General Social Survey data also indicate that hate crimes motivated by race/ethnicity were the most common.

Racism in our Schools:

In The Telegraph, a UK-based Newspaper, there was an article titled Children as young as four reprimanded for racist behaviour. In the article it stated information such as: “More than 20,000 under-11s were punished for racist and homophobic behaviour in schools last year, according to research… Schools are obliged to report all ‘hate speech’ incidents to local authorities as part of the 2000 Race Relations Act… One incident report from the London borough of Barnet showed two children aged eight or nine squabbling over a rubber and calling each other ‘gay’ and ‘lesbian’. Another child was reprimanded for shouting out in class: ‘This work’s gay’. A school in Bath reported a child for calling a classmate ‘broccoli head’… Research reveals that 30,147 incidents were logged by 152 local authorities in England and Wales in 2008/9. Most were related to racism. Only 22 local authorities collected data on
homophobia, reporting 561 incidents. Of the 30,147 incidents in total, around 20,000 related to primary schools.”

An excerpt from the article “Brown Kids Can’t Be In Our Club” in our textbook:

My students typically include black kids, white kids, and Latinos. They have many things in common. Recess is their favourite time of day. Friendships are a priority. They want to “belong” to a group and they are very conscious of where they fit in a social sense. And they all “know” that it is better to be light-skinned than dark-skinned. Even though my students have only six or seven years of life experience, by the time they reach my classroom, the centuries-deep legacies of bias and racism in our country have already made an impact on their lives. I have seen fair-skinned children deliberately change places in a circle if African-American children sit down next to them. An English speaker won’t play with a Latino child because he says, “He talks funny.” On the playground, a group of white girls won’t let their darker-skinned peers join in their games, explaining matter-of-factly: “Brown kids can’t be in our club.” –Rita Tenorio

Quotes/Facts from our textbook:

“Children mirror the attitude of society and of their families”

-Researchers have found that between the ages of 2 and 5, children not only become aware of racial differences, but begin to make judgements based on that awareness.

-“It is not the awareness of racial and cultural differences that leads to prejudice and racism, but how people respond to those differences.”

-“We must provide each of our children a world where they are truly valued”

-“As teachers, we are cultural workers, whether we are aware of it or not. If teachers don’t question the culture and values being promoted in the classroom, they socialize their students to accept the uneven power relations of our society along lines of race, class, gender, and ability.”

-“Racism is reflected in a hierarchy in which beauty, intelligence, worth, and things associated with whiteness are at the top. The school is one site in which this hierarchical arrangement of skin power is confirmed daily. It is also a site where it can be undone.”–Enid Lee

Bibliography:
Timeline: http://docs.google.com/viewer?a=v&q=cache:YuD2ApaLVskJ:wordpress.truecity.ca/wp-content/uploads/2010/03/timeline_of_racism_in_canada_-sk.doc+timeline+of+racism+in+canada&hl=en&gl=ca&pid=bl&srcid=ADGEESjinJEKOkAM0yYoMiWQk4jeFFinMY1vrw5UNQdFwH__K_geosey0cDe7SNHG7JoDumoFxbSFlf6727U-
The activities that we did during the presentation:

Racism Lesson/Activity

1. Introduction
The following activity “Claim It!” encourages us to claim all of the many parts of our identities while also observing and respecting the many parts of the identities of others. During this activity, we’ll be moving around a lot, so please be responsible for your own bodies and your own safety, but be sure to look out for those around you, too. And while this activity requires a lot of movement, it also requires that we are silent so that we can observe what’s going on and how we feel. Don’t worry, though, there will be time for lots of discussion afterwards! In order to have that discussion, let’s figure out what groups we’ll be in now.

Place students in groups of 3-4 students. Do not allow students to choose their own groups. Remind students to remember their group numbers.

2. Pre-Game Discussion: Creating a “Space for All”
During this game, I am going to name a category and ask students to move depending on whether or not they claim this category, so we will move and reveal parts of ourselves. After the game, we will discuss what we learned and how the game made us feel. Before we play this game, though, we need to set up a few ground rules to make sure everyone feels safe both moving around the room and revealing information about himself or herself. What are some of the ground rules for making sure people feel safe both physically and emotionally?...
Can you all agree to these rules? Just so things go smoothly, I might remind us of these rules if we start to forget them.

3. Explaining the Rules of “Claim It!”
During this game, we will stand together on one side of the room. I will read a statement and ask you to “claim it” by crossing to the other side of the room if it is true for you. For example, I might say, “If you are a woman, claim it.” All the women of the room would cross to the other side of the room and then turn around and face those who are still left in the original group. Silently observe who has claimed this identity, who has not, and how this makes you feel. I will then ask people to rejoin the group. During this game, you get to decide how to define
the term I raise; if you think you belong to a certain group, then claim it; if not, don’t. Don’t worry about how I or anyone else might identify that group. *If you belong to a certain group but don’t want to claim it publicly, then don’t. This is an entirely voluntary exercise, during which you get to decide what a term means to you and whether or not you want to claim it. If you choose not to claim a group to which you belong, notice how that makes you feel.* That being said, you might want to take some risks today so that we as a community can get to know one another better and continue to create a classroom that is welcoming to all.

4. Playing the Game “Claim It!”
Have students get up and move all the desks to the edges of the room and out of the way. Students should join together on one side of the room. Remind students to participate respectfully and silently in this game and to observe their feelings during each of the steps. Remind them that they will get to discuss their reactions after the game is over. For each of the following groups, say “*If you are/belong to . . . , Claim It.*” Allow students to cross to the other side of the room. Then say, “*Notice who is standing with you. Notice who is not. [Pause] Notice how this makes you feel. [Pause] Come back together again.*”

Claim It! Groups
1. You are a woman.
2. You are a student.
3. You have a driver’s license.
4. You are African American, black, or of African descent.
5. You are a member of a sport or club outside of school.
6. You have one or more siblings.
7. You are Asian, East Asian, South Asian/Indian, or Pacific Islander.
8. You are a man.
11. You can speak another language.
12. You already know what you are doing this weekend.
13. You are European American or white.
14. You have a veteran in your immediate family.
15. You live with one or both parents.
16. Someone in your family, or a close friend, is lesbian, gay, bisexual or transgender.
18. You worry or have worried about how your family will pay the bills.
19. You are of Arabian descent.
20. Neither of your parents has a college degree.
21. You have serious and ongoing health problems.
22. Someone close to you has died.
23. You are of First Nations or Aboriginal descent.
24. Someone in your family has been addicted to alcohol or drugs.
25. You were raised in a Christian denomination.
26. You are multi-racial or bi-racial.
28. You have been to a concert in the past year.
29. You are of Jewish heritage.
30. You have a visible or hidden physical disability or impairment.
32. Someone in your family has ever been arrested.
33. You do well in math class.

5. Debriefing the Game
Students should get into their groups, which you identified earlier. Hand out the worksheet with the debriefing questions and then go over them briefly. Ask students to answer the questions in their group and to identify a reporter who will share some of the group’s response with the classroom. Take time to hear from the groups.

Questions
1. How did you feel when you had to “claim” a group and walk to the other side of the room?
2. How did you feel when you were in the group that didn’t move?
3. What surprised you about what you have in common with others? About how you differ from others?
4. Were you hesitant to “claim” any group (you don’t have to say which one)? Why?
5. Were there any groups that you wished you could claim? That you were glad you didn’t have to claim? Why?

Ask participants to pair up with somebody they do not know very well. Invite them to introduce themselves to each other, then follow these steps:

1. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, and so on.

In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.