Long-term Anti-racism

S T R A T E G I E S

A GUIDE TO DEVELOPING EFFECTIVE COMMUNITY PROJECTS

Long-term Anti-racism Strategies:

A Guide to Developing Effective Community Projects

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Contents

Preface

Currently, there are no generic resource books that can be used throughout geographically diverse communities as a framework for developing long-term anti-racism strategies. AMSSA recognizes that anti-racism strategies manifest themselves in different ways depending on geographic location (urban vs. rural) and local politics and culture. However, our experiences show that there are just as many common denominators as there are differences, particularly regarding if one focuses on the processes rather than the outcomes. While there are currently anti-racism initiatives in BC, AMSSA continually fields inquiries from our member agencies on how to start new programs, the processes that will contribute to the sustainability and success of programs, and innovative and creative programming.

In April 1999, AMSSA compiled a *"Bibliography of Multiculturalism Materials and Compendium of Multicultural/Anti-Racist Programs and Strategies."* This resource guide listed materials and projects that member agencies found to be useful and effective for them. This was distributed to AMSSA member agencies and distributed to other community groups on a cost-recovery basis. While there has been wide distribution of the resource guide, we are cognizant that a list of projects reveals only a small portion of a long-term anti-racism strategy. This guide only listed the possibilities of anti-racist actions, and not the reasons why that approach was taken and the processes in which they were developed. Key questions such as: how to build community support that will enable a project to be successful; when a community is ready to tackle systemic issues of racism; and how does the project fit with existing anti-racism work done in that area, are not answered. While it is helpful to find out what projects may address specific issues, it is crucial that there is an understanding of key components and processes.

AMSSA has also developed *"Best Principles and Practices for Anti-Racism/ Multicultural Youth Programs."* While this document illustrates the processes and structures needed for successful programs, it does not use case studies to show examples. It focuses specifically on youth. This document also focuses on the principles of anti-racism youth work more so than the actual practices. This document has been circulated to youth groups and community organizations upon request, free of charge. Over 100 copies have been circulated by request only.

The Community Liaison Branch, BC Ministry Responsible for Multiculturalism and Immigration has developed a document entitled, "Working Strategies for Community Anti-Racism Initiatives," which profiles some principles and practices of community anti-racism work. This document, while valuable is not widely used in the sector as it is no longer available and does not draw out generic principles and practices. It also asks the question of "what works" rather than "why it works," extrapolating the latter from the former, and does not draw links between their identified areas of anti-racism to a holistic long-term strategy.

This Guide is an attempt to fill the gap. The material is drawn from a review of the literature, feedback from focus groups, a review of selected case studies as well as the experiences of individuals and organizations involved in long-term anti-racism activities. There were four focus groups involved in this process, three of which included representatives from around the province. One of these was composed only of young people. The fourth was composed of participants from the Aboriginal community. Sample case studies came from anti-racism projects in British Columbia with attention paid to what made them successful and what could have been done better. Individuals interviewed were anti-racist activists, many of whom were involved with the projects used as case studies.

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Focus Group members

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And the communities of Duncan, Penticton and Prince George

Introduction

Suppose the RCMP arrested an immigrant woman, on her way to English class. While in custody, she requested an interpreter and that request was denied.

How do we as a community respond?

Monitoring allows for recording incidents and contributes to publicizing the 'state of affairs' in the community. However, when a racial incident happens in our community, we need to have mechanisms in place so our response is not only reactive. We need to be proactive, to act in the present and to anticipate the future.

Long-term is presumed to span five years or longer. Therefore, long-term anti-racism strategies need to be holistic, taking in the big picture and mixing long-term and short-term projects to build the necessary momentum. They do not depend on certain individuals, rather they are owned by the whole community. In the end, the partnerships that are formed will build a community which is unified and politicized and in this way ensures the existence of anti-racism strategies on a long-term basis.

Anti-racism is the practice of identifying, challenging, preventing, eliminating, changing the values, structures, policies, programs, practices and behaviours that perpetuate racism.

Patsy George, *Perspectives* BC Association of Social Workers,
Volume 21 Number 1, Winter 1999

The Guide

The purpose of the Guide is just that, to guide, to give suggested starting points, and to support community-based initiatives in geographically diverse communities in British Columbia. It does not presume that one size fits all, for there is no textbook answer to effective long-term anti-racism strategies. To the contrary, it assumes that for any long-term anti-racism strategy to be successful, there must be a mixing and matching of strategies. A particular strategy that proved effective in one situation may not be as workable in another situation. Therefore, scope should exist for different strategies to be tried and tested. Individuals and organizations will

'experiment' and adopt new ways of designing and implementing anti-racist strategies. As long as the goals of the initiative are upheld, no limits exist for implementing creative and practical strategies that respond to specific issues in specific locations.

The Guide is structured to be organic, living and growing. As each community moves its own process along, its members will add new resources, evaluating and adapting old ones to meet their particular needs. It is for this reason the Guide will be available on disk and it is recommended that it be reproduced in hard copy to be put into a three-hole binder.

The Guide details key points along the way. The material is drawn from a review of the literature, feedback from focus groups, a review of selected case studies as well as the experiences of individuals and organizations involved in long-term anti-racism activities. There were four focus groups involved in this process, three of which included representatives from around the province. One of these was composed only of young people. The fourth was composed of participants from the Aboriginal community. Sample case studies came from anti-racism projects in British Columbia with attention paid to what made them successful and what could have been done better. Individuals interviewed were anti-racist activists, many of whom were involved with the projects used as case studies.

The Process

Those of us who are committed to bring change to our communities are involved in a complex and multi-dimension process. It might help to think of change as having six stages:

1) Our experience of racism/oppression and our desire to change to more positive ways
2) Assess the situation
3) Set goals
4) Develop (make) a plan
5) Implement
6) Evaluate

If these are the points of a circle then the circle becomes a spiral when it widens by taking in others who have a similar desire for change, who bring in new ideas and new ways to act, and so on and on. This process is not linear. Rather it is a spiral motion involving effort and relapse, yet definitely moving forward/outward, taking in more and more people, organizations and communities.

Another way of looking at what we are about comes from Barb Thomas, *Multiculturalism at Work: A Guide to Organizational Change*. YWCA, Toronto, 1987

Six Stages of Change
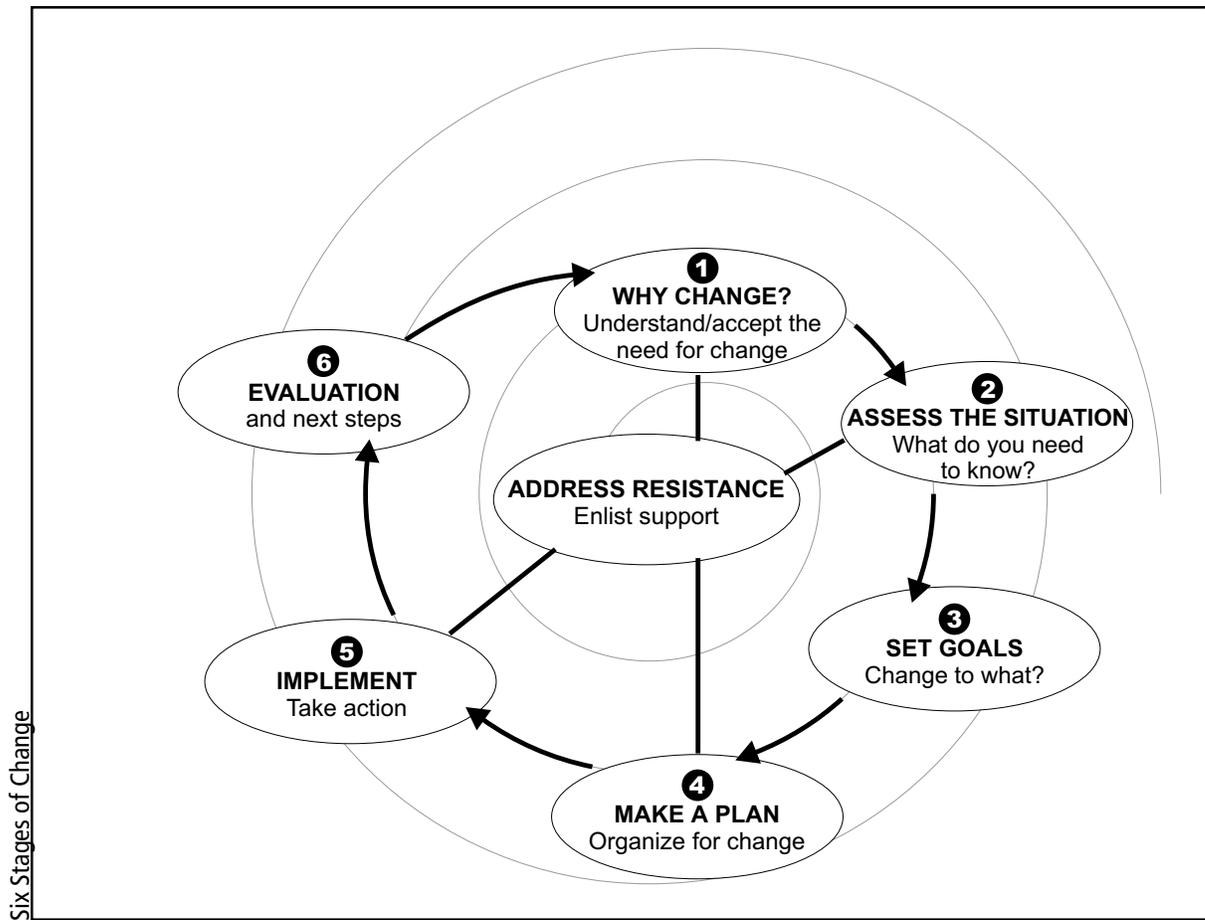
When we walk to the edge of all the light we have and take the step into the darkness of the unknown, we must believe that one of two things will happen: there will be something solid for us to stand on, or we will be taught to fly.

Patrick Overton

This will require flexibility and a willingness to listen. It will involve ambiguity, uncertainty, but also the joy of finding like-minded people. It will mean letting go and building anew. To this end, here are some suggested places on which we can stand along the way.

1. **Identify core group**

   In the initial stages, long-term anti-racism strategies rely on the commitment and energies of the converted. They understand the effects of racism from personal experience, know that change is necessary, and want to work to make it a reality. They will take the first steps to become clearer about what needs to be done and why.

2. **Gather the stakeholders**

   Who are the stakeholders? They can be individuals and organizations sitting on the fence, whose minds have not been made up. They can be the ones who have

been moved out of their complacency by racial incidents in their community. Or, they can be people who have been afraid to act because they think they are alone. They are natural allies, individuals and organizations that share your concerns and your politics on other community issues.

Participation from the community helps to ensure the successful implementation of projects and strategies. Involving individuals and organizations as early as possible in the process ensures their on-going involvement in the long-term and their ownership of the steps along the way. They become advocates of the initiative and have a vested interest in the success and sustainability of its projects. In addition, a collaborative alliance of organizations not only allows for a sharing of resources, but it also avoids unnecessary duplication of programs and competition for funding. It expands the number of people exchanging and sharing ideas, and promotes open debate and coordinated action.

Name the stakeholder and invite them. Include the community change agents and the decision makers. In this way, the work comes out of the community's experience, is community based and community controlled.

What we perceive as effective strategies and priorities may differ between groups and individuals, and within groups because of racial and cultural differences and past histories. There will be conflict and struggles for clarification as people react and interact with each other. It is important to the overall process that we do not ignore differences, that they be discussed and that a consensus be reached. Therefore, it is necessary that initial ideas grow and change. Above all we need to take time.

Key to the success of the overall process is ownership. It is critical that the program background reflects the consensus of program stakeholders. If time has not been taken to build a program background that represents a major consensus of program stakeholders prior to developing a program model, disagreement may develop among program stakeholders about the objectives, activities, outputs and impacts of a program.

3. **Who is here? Getting to know our community**
   There is information available from government web sites (for Statistic Canada http://ceps.statcan.ca/english/profil/ and for Ministry of Multiculturalism and Immigration Community Profiles http://www.gov.bc.ca/mi/rpts/profiles.htm). However, because the free information is based on the 1996 census, it is dated and can only give an indication of trends. Additional information about immigration trends is available in the pamphlet: *BC Special Immigration Report*, produced by the Immigration Planning and Research Division of the Ministry of Multiculturalism and Immigration. The local school board and the local municipality also may have information. However, for the most part, the stakeholders are the best authorities on the community and its members.

4. **What is the capacity of our community? Community mapping**
   Traditionally, community inventories have looked at needs, deficiencies and problems. However, community mapping is based on the premise that within each community there are unique combinations of strengths, resources and abili-

ties. An inventory of our assets means that we are building on the activities and resources which already exist. By increasing the ways and the places in which they exist, we increase the opportunities to strengthen existing relationships and develop new ones. It also helps to move us away from funding and funder driven programs and to assert community control.

The model put forward by John McKnight (*Building Communities From the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets*, ACTA Publications, Chicago 1997) is based on three basic principles:

(a) The process is asset based – it starts with what is present in the community and uses the capacities of residents, workers, institutions, associations and organizations
(b) The process is internally focused – it relies on the planning and problems solving capacities of local residents, local institutions, associations and organizations; and
(c) It is relationship driven – the process is dependent on building and maintaining relationships among local residents, institutions, associations and organizations

Its aim is to get to know the community, its agencies, businesses, organizations, public institutions and individuals, looking at common services, target groups, ways of doing business, service provision, philosophy, etc. It also means looking at what is being done in the present and what has been done in the past. What worked? /What did not work? What can we build on?

Then, a community map shows the real and potential interconnections graphically. It helps the community see what assets exist and the ways that these assets can be mobilized. It may even point to needs which have not been identified.

(Much of the information for this section is taken from *Community Capacity: Building New Partnerships* by Jim Baker, presented to the Canadian Association for Community Education Board of Directors, 1997)

5. **Education**
A key piece to the development of long-term anti-racism strategies is the availability of information about the issues. By sharing information, all the stakeholders will have a better understanding of the issues and can begin to develop a common language to express their concerns.

Workshops suggestions:
• Diversity
• Oppression
• Stereotypes
• Racism, personal, institutional and systemic
• Organizational change
• Dealing with media
• Identifying our natural allies
• Racism, homophobia, sexism
• Issues of power and privilege

"The use of personal experience of racism to educate others not only makes us vulnerable, it puts us on display. It is as if we need to give evidence and testimony to prove the existence of racism."

Voyeurism and Vulnerability: Critiquing the Power Relations of Anti-racism Workshops. Sarita Srivastava in *Canadian Woman Studies/Les Cahiers de la Femme*. Volume 14 Number 2

6. The visioning

Strategies can be developed to promote new linkages and relationships among individuals, agencies, associations and institutions; for increasing the impact of initiatives already happening in the community and for encouraging and supporting new initiatives. However, it is important to remember that what guides the visioning process is the community mapping which helps us to see the community as a place of potential and of sharing gifts, not just of problems needing to be addressed.

7. Action plan

A successful action plan includes:
- A commitment from the community, and to community ownership and control
- Clear goals, objectives, implementation components and activities, outputs and outcomes
- Realistic timelines
- Collection, design and dissemination of resource materials
- On-going education
- On-going reporting, assessment and evaluation
- Frequent updates about the progress

Once the projects have been identified, their goals and objectives must be clearly defined.

Develop and Define Program Goals and Objectives

Program goals and objectives play a key role in developing a program logic model (e.g., in defining the activities, outputs, impact/effects of a program). In developing program goals and objectives, it is important to remember that a goal is not measurable but an objective is.

A *program goal* is a statement that reflects the mandate and common frame of reference of the program. Generally, this is achieved by highlighting the nature of the social problem to be tackled, the client population, and the general direction of anticipated client change.

A *program objective* is a statement of what impact and effects the program is specifically designed to accomplish or contribute to (not what the program does). Program objectives should specify in detail the measurable and intended results that are anticipated as a result of program participation and each program objective must logically link to the stated program goal(s).

From *A Guide for Developing a Program Evaluation and Monitoring Framework*, prepared by Shannon Baskerville and Janet McLash for Ministry of Skills, Training and Labour, 1994

8. **Sample Case Studies**

The following case studies provide examples of communities applying *The Process* to their unique situations:

Community Centred Anti-Racism Project

In 1996, the Capital Region Race Relations Association (CRRRA) received funding from the Ministry of Multiculturalism and Immigration to develop a consumer centered anti-racism project. The aim of the project was to provide support to individuals living in the Capital Region who had been victims of racism.

"In an attempt to respond to consumer needs, the project has addressed racism in the areas of personal and family relations, education, social services, health care, policing, housing, employment and environment". (CRRRA, 1998:6) To this end, the project took a multi-agency approach, involving other agencies. Not only did this mean that clients were better served, but it also brought the issues of racism in the community to the attention of other service agencies as well as creating a grassroots infrastructure from which to develop and maintain anti-racism initiatives and support networks.

The success of this project was due to the steps taken to ensure that the clients had a venue in which to raise their concerns around the issues affecting them directly, but demanding a community response. Harinder Dhillon, Coordinator of the Capital Region Race Relations Association, pointed out that the clients were able to create a safe place in which to discuss pertinent issues. The clients also had a voice in the design of the implementation strategies and so had ownership of the results.

Dhillon spoke of the need for a one-stop-shop rather than having a range of different organizations (i.e. multicultural or immigrant serving organizations), many of which lacked the necessary competency to carry out specific anti-racism work. She asserted that the expertise within one specific organization responding to anti-racism is very different and unique. Such expertise cannot be expected in other organizations which are responding to a whole host of other issues. She added that "there needs to be one community anti-racism center, period". Such organizations hold the expertise, knowledge and can maintain grass-roots involvement to facilitate change within the wider community.

Combating Hate and Bigotry: One Community's Response

Coordinated by Abbotsford Community Services, the aim of this project was to develop a community response team that would address issues of hate, racism and bigotry in the community, incorporating both reactive and proactive strategies. The result was a collaborative effort of a coalition of individuals and organizations.

While most of the coalition members are volunteers, they attend regular meetings and special activities consistently. As a result of this commitment, the community coalition was able to move from the developmental stage to the implementation stage. Kiran Malli, Diversity Education
Coordinator at Abbotsford Community Services, felt that for a project such as this to be successful, it was important that the people involved understand the dynamics and the politics of the community. This was achieved through an on-going dialogue around community issues. Malli added that the members of the community were driving, directing and instilling ownership into the project, with paid staff simply guiding them and providing resources.

Education is a necessary part of the process of any anti-racist strategy and this project offered education programs for the whole community, not just the 'converting the converted'. To this end, the coalition organized the Human Rights-Human Dignity Conference. The Conference provided to participants an opportunity to network and share information as well as to educate the community about issues of hate and bigotry. It also informed the project staff about the needs and key issues in the community and provided for input from the community in the development of a range of activities necessary to tackle the issues.

Splash and Ripple —
An Alternative Way of Introducing Outcome Measurement

How the different Outcome Measurement terms work together can be ... understood using the "splash and ripple" image. The image involves a person standing over a pond holding a rock. The person drops the rock into the pond creating a splash and then ripples. Inputs are the person and the rock; the output is the splash, and the ripples are the impact on short and long term outcome). The image conveys the following key ideas:
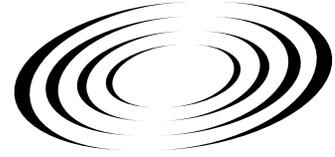
1. The splash covers a small area, as compared to the ripple - this suggests that an activity and its output involves a relatively limited number of people but that, just as a splash becomes a ripple, the influence of the activity and its output spreads beyond the initial group of implementors. It is the zone of the ripples where real development transformation {social change) takes place.

2. Project implementors have a lot of control over the use of inputs, activities and outputs – i.e. up to when the splash occurs in the pond. But after that, implementors have decreasing control.

3. This is because ripples take their course but the course they take is influenced by other disturbances in the pond - in real life, the pond is rarely calm. We no longer have *direct control,* but we do have *influence* on the ripples. This influence decreases as the ripples work outward to become a long-term outcome.

4. Despite not being able to manage 100% for the results (or ripples), the more we know about the ripple effect of our work, the more we can refine the activities to get the development results we need. We can alter or add to our activities or, to put it another way, drop the rock differently, change its size, or change the number of rocks we drop in. Thus, monitoring becomes especially important. Monitoring helps us learn about and modify the "splash and ripple" effect of our work

from *Wrestling with Outcomes!* A primer for Groups Preparing Projects for the Multiculturalism Program of the Department of Heritage (Alberta District) by Plan:Net 2000 Ltd.

Evaluation mechanisms need to be woven into the implementation process and to involve all stakeholders. Keeping track of what is working and what is not means that changes in process, in timelines, in design, can be made when they would be most effective. Evaluations also serve to keep successes in view and the momentum building.

10. Maintenance – Trust the Process

It is these that keep everyone involved for the long-term
- Honour the progress and the process
- Celebrate achievements
- Acknowledge contributions from individuals and organizations
- Keep records

11. Next – Remember the Spiral

- Involve new stakeholders
- Map the community
- Educate
- Envision

And on and on

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Appendix 2: Glossary

> [What] we should be doing is discussing some of the principles that emerge: identify them and possibly use that as a framework to develop new or alternative terminology. We really do need to get beyond the terminology and agree with what the principles are, because until we agree on the principles, we can struggle on indefinitely and talk about semantics, about each other's perspective, etc. and not convince each other at all.

Anti-Racism: Terminology, Concepts and Training, Ministry Responsible for Multiculturalism and Immigration 1994

The Terminology of Diversity
Edited by Sandy Berman, Project Coordinator, and Anne-Marie McInnis, Evaluator, *Multicultural Change in Health Services Delivery*

Access The ability, opportunity and means to approach, consult, and utilize an organization's services and organizational structure. In the context of diversity, accessibility ''... is about voice, representation and participation in all aspects of organizational systems for people who have been traditionally excluded from the programmes and the institutions ...'' (adapted from Alok Mukherjee, *Presentation on Anti-Racism Education*, June 27, 1991, Canadian Human Rights Foundation.)

Acculturation ''The process of becoming familiar and comfortable with and able to function within a different culture or environment, while retaining one's own cultural identity.'' (G. Simons, et.al. *Transcultural Leadership: Empowering the Diverse Workforce,* 1993)

Anti-Bias The practice of identifying, challenging, and changing the values, structures and behaviours that perpetuate systemic discrimination.

Assimilation ''To become absorbed into a society, to make one's own'' (Webster's Dictionary). A process, distinct from *integration,* of eliminating group characteristics so that newcomers to a society 'blend in' to the host society.

Assumption ''Taking things for granted about others. Something accepted or supposed true without proof or demonstration.'' (Simons et. al)

Attitude A way of thinking and the resulting behaviours which are based upon underlying philosophies and *assumptions,* many of which are operating at an unconscious level.

Barriers Real and/or perceived obstacles and problems which limit or impede equal access to and participation in any service or programme. These impediments usually can be linked to communications, services, practices and policies that do not meet, or are unable to respond to, the needs of staff and patients who are outside of the predominant *culture* of the organization. See *Access.*

Bias   An opinion, preference or inclination formed without any reasonable justification. Bias is reflected in people's attitudes (towards people of a different race, class, gender, cultural background etc.), and can offer result in unfair treatment of individuals.

Collaboration   A process for reaching broad, long-term goals that cannot be easily achieved by working individually. The partnership goes beyond the individual client to encompass the specific communities in which the clients live and the broader geographic community. The collaboration is supported by pooled resources, common understandings and policies about inclusively and community development, and staff-dedicated to the collaborative service initiative. (Adapted from *Defining Collaboration in the Context of Inter-Agency Relationships: An Overview and an Attempt at Re-Definition*, Niels Agger, Alberta Community Development, 1994.)

Consultation   An ongoing process of dialogue: • between an institution, clients/consumers, stakeholders, community members, and employees and; • involves planning, goal setting, development of short and longer term direction of the institution in the fulfilment of the institution's mission. Consultation also involves the development of relationships, not just gaining information

Cross-cultural   Moving from one's own culture to another. This may refer to communication: sending, giving, or exchanging information or ideas between individuals coming from different cultural backgrounds.

Cultural Sensitivity   Awareness of one's own cultural assumptions, biases, behaviours and beliefs, and the knowledge and skills to interact with and understand people from other cultures without imposing one's own cultural values on them. Cultural sensitivity is required at both an individual level and at systemic, professional and organizational levels.

Culturally Sensitive Health Care   This term describes those aspects of health care which take into account culturally influenced health benefits, practices, behaviours and physical and biological differences of patients. This would include the following practices: evaluating cultural, religious. and social values as well as health beliefs important to the patient; communicating with the patient in an empathetic manner, negotiating with and accommodating the patients' beliefs in health delivery and evaluation of care; accepting the involvement of the patient's family members in patient health care and assisting the patient in accessing community resources.

Culture (noun)   Patterns of learned behaviours and values that are shared among members of a group, are transmitted to group members over time, and distinguish the members of one group from another. Culture can include: ethnicity, language, religion and spiritual beliefs, ethnicity, gender, socio-economic class, age, sexual orientation, geographic origin, group history, education and upbringing, and life experiences.

Discrimination   The result of prejudice. The term refers to overt or systematic denial of equal treatment, civil liberties and opportunity to individuals or groups. Under BC Human Rights Act, discrimination is prohibited on the following grounds; race, ethnicity, class, gender, age; religion or political belief; marital or family status; physical, or mental disability, colour, ancestry, place of origin, sexual orientation and criminal background (unrelated to employment).

Diversity   Broad term used to reflect the unique characteristics of us all. Its components include race, colour, ethnicity, ancestry, place of origin, age, gender, sexual orientation, physical and mental abilities/qualities, socioeconomic status/class, education, language, family and marital status, religious beliefs, political beliefs, and criminal background.

Dominant culture   Refers to the value system that characterizes a particular group of people (often called the *mainstream)* that numerically predominates over the value systems of other groups or cultures.

Employment equity   A program designed to remove systemic barriers to equality of outcomes in employment. It involves identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of designated groups.

Employment Systems   Those formal or informal procedures used to recruit, hire, manage and develop human resources. They consist of policies and practices related to job recruitment, selection, training and development, upward and lateral mobility, wages and benefits, working conditions, terminations and layoffs.

Ethnicity   Like race, is a social and political construct used by individuals and communities to define themselves and others. Ethnicity tends to be based on common culture, language or nationhood.

Ethnocultural group   A group of people who share a common distinctive ethnicity, heritage, culture, language, social patterns and a sense of belonging.

Exclusion   The state of group disempowerment, degradation and disenfranchisement maintained by systemic barriers and supported by an implicit ideology of ethnic or racial superiority.

Glass ceiling   An invisible barrier that prevents women, or members of ethnic groups different from the predominant group (see *premature plateauing)* to be hired or promoted beyond a certain level of seniority or responsibility in an organization.

Harassment   Practices, comments or suggestions making reference to sex, racial or ethnic origin or disability [race, ethnicity, class, gender, age; religious, or political belief; marital or family status; physical, or mental disability, color, ancestry, place of origin, sexual orientation and criminal background (unrelated to employment)] that injure, humiliate, insult or intimidate, invade personal privacy, undermine job performance or threaten economic livelihood.

Inclusive organizations   understand, accept and respect all aspects of diversity. They involve people who are reflective of the diverse groups in the community — in the development of policies, services and programs which are appropriate and relevant to them. An inclusive organization respects differences and pays attention to the dynamics of different. They do continuous self-assessment, expand cultural knowledge and resources, adapt their service models to accommodate needs. Such organizations consult with diverse communities, and are committed to hiring unbiased employees. (Cross 1989).

Integration   The renegotiation of a more equitable power-sharing equation in the society; the redistribution of power in social, cultural, political and economic spheres.

Marginalization   The process of placing a group or groups on the outside of the mainstream. In this position of the margin, there is an inability by these groups to participate actively in social, political, and economic contexts. Marginalized groups often have relatively diminished voice, influence, and power.

Mosaic   ''A popular image to describe Canadian diversity. The concept of the mosaic itself implies a pattern of distinct tiles whose interconnectedness creates a recognizable entity, yet never detracts from the distinctiveness of the constituent units'' (Fleras & Elliott 1992).

Multicultural organizations   An organization that reflects the contributions and interests of diverse communities in their mission, operations, management and services. These organizations are sensitive to *service equity gaps,* and enable diverse groups to participate fully at all levels of the organization, particularly at the policy level. Discriminatory or racist incidents are not tolerated and there is a clear process in place to deal with these. Communications present a positive and balanced portrayal of diverse groups.

Multicultural Organizational Change   This term refers to:
a) the *process* of dismantling visible and invisible barriers to the full social participation of all people in a community, especially people from traditionally non-dominant groups, and
b) establishing an organization reflective of, and responsive and responsible to the entire community.

Participation   The opportunity to become genuinely involved, in an organization or in society, on equal footing with all others, and to feel valued for the skills, talents, knowledge and experience which the individual brings as a customer, client, employee or volunteer.

Partnership   Involves joint activity between or among agencies, but allows individuals/agencies to maintain their own sets of goals, expectations and responsibilities. The focus is on meshing the existing services, rather than developing new services which would change the status quo.
Partnership can occur at three levels staff, delivery or system.

Racism

> **Individual racism**   Any action or practice which denies equality to any person because of their race, religions ethnicity or culture.

> **Systemic Racism**   Social and organizational structures, including policy and practices, which whether intentionally or, most often unintentionally, exclude, limit and discriminate against individuals not part of the traditional dominant group. Systemic Racism is most often an unconscious by-product of ethnocentrism and unexamined privilege. See *Systems discrimination.*

> **Ideological Racism or Prevailing Ideals**   A set of beliefs, whether conscious or not, in the superiority of one race over other races.

Reasonable Accommodation   Adjustments or provisions made in the work situation to address needs arising from disabilities, cultural or gender differences. Reasonable accommodation may include such measures as redesigning job duties, allotting time off for differing religious holidays, providing specialized tools or equipment, modifying the work place and upgrading facilities. These accommodations are limited to those that do not result in undue hardship for the employer.

Service Equity   Refers to the comparison between a mainstream organization's mandate to ''serve everyone'', and the actual demographics of who is served. If individuals from particular diverse groups from within the area served by the organization are not, in fact, served, the organization has a *service equity gap.*

Stereotype   A false or generalized conception of a group of people which results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may relate to race or age; ethnic, linguistic, religious, geographical or national soups; social, marital or family status; physical, developmental or mend: attributes; and/or gender.

Systemic discrimination   Social and organizational structures, including policy and practices, which whether intentionally or, most often unintentionally, exclude, limit and discriminate against individuals not part of the traditional dominant group.

Tokenism   A process and action of involving an individual group member, primarily based on their membership to that group. It does not take into account individual differences or contributions.

> Some possible results of tokenism:
> - unspoken pressures placed that individual to have input based on their group membership
> - expectation that these individuals will behave like "mainstream" group members, still representing their group
> - expectation that these individuals will speak on behalf of their group
> - expectation that these individuals will give evidence of the worthiness, or unworthiness their group.

Modern Racism

Adapted from *Modern Racism: New Melody For The Same Old Tunes*,
Valerie A. Batts (nd)

1. Dysfunctional Rescuing

This form of modern racism is characterized by helping people of colour based on the assumption that they cannot help themselves. It sets them up to fail, to be patronized, and is condescending. By helping people of colour in such a way, we limit their ability to help themselves. This help that doesn't help is often motivated by guilt, shame or fear.

2. Blaming the Victim

In this form, racism is expressed by attributing the results of systemic oppression to the target group.. It ignores the real impact of racism on the lives of people of colour, blames them for their current situation and sets them up to fail.

3. Avoidance of Contact

Modern racism may also be manifested by persons who avoid social or professional contact with people of colour, don't make an effort to learn about other cultures, live in all white communities, exercise the choice that most people of colour do not have of not being involved in the lives of people of colour.

4. Denial of Difference

In this expression, modern racism refers to people who minimize obvious physical or behavioral differences between people, discount the influence of culture add of the ethno-specific experience, are colour blind in a way that masks discomfort with differences. Denial minimizes and negates the experience of people of colour who do feel different and are treated differently on a daily basis.

5. Denial of the Political Significance of Difference

Finally modern racism may be manifested by people who don't understand or deny the impact of social, political and economic realities on the lives of people of colour. They minimize the influence of such variables on all our lives and institutions and have the attitude that cultural differences are just interesting or fun.

Appendix 5: Focus Groups

(Abridged from description from the focus group facilitator)

Four focus groups were organized with experienced anti-racism activists from around the province. Individuals were asked to identify what they believed to be the essential components and values that needed to be considered when developing and implementing long term anti-racism strategies.

The first focus group consisted of twenty members who form the Collaborative Committee on Multiculturalism (CCM). The second focus group consisted of six members mainly from the Anti-Racism and Human Rights Committee. The third focus group was made up sixteen young people. The fourth focus group was made up eight people from the Aboriginal community. The youth committee included young people from the aboriginal community. Also, questionnaires incorporating the questions from the focus groups were sent out to individuals unable to attend the scheduled times. Those responses are also documented.

The four focus groups were organized through the co-ordination of a steering committee to take account of issues such as non-affiliated individuals, diversity and geographical representation. The questions/discussion points were:

- In terms of key values and components what works when pursuing long term anti-racism strategies?
- Why do these work?
- What definitely would not work. /Barriers to implementation?
- How do you believe this component works (evaluation processes)
- Would you do anything else given hindsight for greater success in eliminating racism?
- From my own research of a literature review, the following components and values are common when implementing long term anti-racism strategies. The first one is empowering individuals…

The questions for the focus groups were structured in this format so those individuals would not be influenced by the components and values that were identified in the literature research. Their answers were based on their individual and organizational experiences.

Focus Group 1

Key values and components:

- A systematic and persistent approach
  - The need to ensure sustainability of initiatives rather than 'short sharp shots'
- Changes incurred in attitude and behaviour
  - To explore the changes in individuals as a result of anti-racism interventions (evaluation processes)
- Manifestations of racism and different tools available
  - The understanding of different forms of racism and different anti-racism strategies.
  - Using the appropriate strategy depending on the situation
  - To share and acknowledge definitions of racism, prejudice and discrimination
- Advocacy and Lobbying
  - Having cross-cultural awareness and understanding during the process of advocacy and lobbying on behalf of individuals/organizations

Focus Group 2

Key values and components:

- Short term strategies partnering with long term strategies
  - To recognize that short term strategies are effective and should not be ignored in the name of sustainability.
- Preventing re-victimization of victims of racism
  - The need to ensure that victims of racism also gain the necessary support, understanding and assistance from anti-racism strategies.
- Authorities on racism
  - The 'authorities' on racism should be primarily people from visible minority communities and should be included in any discussion on anti-racism initiatives/strategies.
  - Front-line anti-racism activists need to take on leadership roles through support, education and self- awareness.
- Understanding of inter-racism
  - The inter-racism and inter-relationships between minority groups and causation from dominant groups needs to be examined
- Contextualizing racism with other "isms"
  - The need to analyze racism with other forms of exploitative measures aimed at different minority groups and to understand the differences and similarities in the power relations

Focus Group 3

Key values and components:

- Self-expression through common 'loves/likes'
  – The need to educate through creative means such as poetry, music and cultural shows to increase awareness of racism

- Accessibility of information
  – The need for current information that is accessible and applicable

- Formal Education
  – The need for the formal education system, especially pre-secondary and other educators to assess all educational material for racist bias before distributing to individuals.
  – The need for critical awareness of publications that reflect reality rather than distortions of reality, particularly regarding historical events

- Connect and Globalize
  – To communicate on a wider basis so that good practices can be exchanged, adopted and applied
  – Understanding of far right groups (interpersonal and institutional racism)

Focus Group 4

Before examining the key values and components that emerged from this focus group, a number of points were discussed by members from the aboriginal community which will be presented.

Members of this group stressed the importance of addressing inter-racial conflict and the need to recognize that minority groups do have differences and hostility between them which isn't always classified as racism, but still needs to be recognized as existing between different groups. The group discussed the relevance of this research project to the aboriginal community and enquired about the involvement of "players" at the planning stage. They added that consultation with the aboriginal community was important throughout the research project to ensure inclusiveness and credibility. Time constraints and resources regarding the scheduling of the focus group was another issue raised, in terms of more time being allocated to organizing a larger representative group of people. The group felt that the aboriginal community was often "used" by agencies during short term interventions and never consulted on an ongoing basis.

Other points that were raised were the histories and cultural background of First Nations, which needed to be validated and considered. The need to learn about each minority group rather than having the ethnocentric perspective being presented was highlighted. The group added that colonization was still alive and had moved on from racism to ethnocide, where federal and provincial policies were based on eliminating the aboriginal community. The lack of representation of the aboriginal community by mainstream "players"/agencies was emphasized as being part of the problem when considering racist and discriminatory practices.

Key values and components

- Development of coalitions
  - The development and maintenance of coalitions and partnerships in order to challenge and eliminate racism.
  - To identify indigenous groups as homogenous rather than heterogeneous to form real associations

- Aboriginal/Community Control
  - Community control rather than controlled by, or "lip-service" by service agencies

- Ownership and control of community media
  - The need for ownership of different mediums of communication to portray the "truth" and educate without any interpretations or biases from external bodies.

- Racism being different for different groups
  - The need to address that racism is different and is perpetuated differently amongst particular groups.
  - To understand contemporary racism, the history of racism needs to be understood and examined

## Feedback from Questionnaires

Key values and components

- Adoption of anti-racism policy with clear action plans
  Achievable, realistic and measurable action plans delivered under the umbrella of an anti-racism policy

- Recognition of groups other than visible minority groups
  - The need to acknowledge that visible minorities are not the only immigrants in Canada, and that other groups can also face some degree of hostility/resentment due to their background/culture

- Moving beyond "preaching to the converted" approach
  - Focus on the wider community to include educational and preventional strategies and programs especially 'kid-friendly' activities to engage participation

- Roles and responsibilities for the community
  - Establishing and agreeing upon roles and strategies to respond to racism and reviewing with the community on a regular basis

Collation of Focus Group
and Questionnaire Responses

Key values and concepts

The responses from the focus groups and questionnaires regarding the key values and concepts have been compiled as such:

- A systematic and persistent approach
- Analysis and contextualization of power dynamics
- Changes incurred in attitude and behaviour
- Manifestations of racism and different tools available
- Advocacy and Lobbying
- Short term strategies partnering with long term strategies
- Preventing re-victimization of victims of racism
- Authorities on racism
- Understanding inter-racism
- Contextualizing racism with other "isms"
- Self-expression through common 'loves/likes'
- Accessibility of information
- Formal Education
- Connect and Globalize
- Development of Coalitions
- Aboriginal/Community Control
- Ownership and control of community media
- Racism being different for different groups
- Adoption of anti-racism policy with clear action plans
- Recognition of groups other than visible minority groups
- Moving beyond "preaching to the converted" approach
- Roles and responsibilities for the community
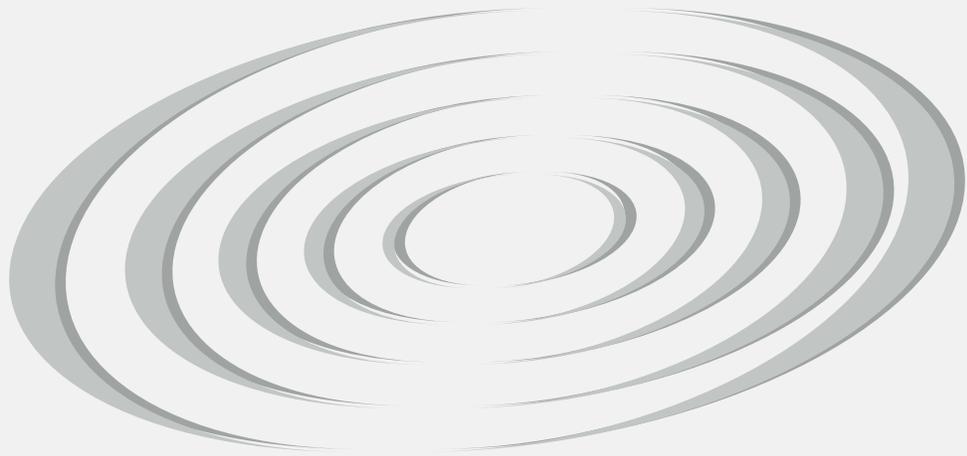
**AMSSA believes
in a just society
which values Canada's
cultural diversity**