

Editorial

In this issue of *Just in Time*, we're exploring the theme of racism and prejudice. It's a broad theme that touches our lives almost daily. Racism and the expression of prejudice have changed over the years. While it once was common for overt incidents of racism to occur regularly, today a growing number of people in Canada feel empowered to speak up and criticize racist speech or actions.

In October 2014, there were two attacks on Canadian soldiers by Muslims in Canada. On October 20, a Muslim man drove his car into two Canadian soldiers in Quebec, killing one. Two days later, a mentally ill Muslim man shot and killed a Canadian soldier who was acting as the ceremonial guard for the National War Memorial. There was an expectation that anti-Muslim sentiment would rise across Canada after these incidents.

On October 25, the residents of Cold Lake, Alberta, found that vandals had attacked their local mosque. The windows were broken, and graffiti messages reading "Go home" were painted outside the building. The story of vandalism and anti-Muslim sentiment would have stopped there except that the press happened to notice the unexpected reaction of the non-Muslim community in Cold Lake.

Without any planning or organizing, non-Muslims walked to the mosque that morning with buckets of water, degreasers and scrub brushes and began removing the graffiti from the walls; others brought flowers, money and coffee to donate to the mosque. The community rallied around its mosque, and political leaders and the general citizenry spoke out against the prejudice that motivated the destruction.

On October 29, just a few days after the vandalism, the *Globe and Mail* reported a story about the filming of an anti-racist video in Hamilton, Ontario. Three university students conducted a social experiment involving two

actors: one played a quiet, traditional Muslim man, and the other actor played a bigot who verbally harassed the Muslim man at four bus stops. A third student secretly filmed the reaction of other people at each bus stop.

At each bus stop, unsuspecting citizens defended the Muslim man from the bigot and challenged anti-Muslim bigotry. At two of the bus stops, citizens said the Muslim man was with them in a bid to defend him from the bigot. In one instance, two men physically attacked the actor playing the bigot. They later apologized but defended their actions as necessary to "defend the [Muslim] guy."

That is not to say that racism and prejudice aren't an ongoing problem in Canada. During the incident in Ottawa, a black male university student reported trying to find shelter from the confusion at a Second Cup in the area, "but the coffee shop was locked with people in it. I realized this was a lockdown so I didn't persist. Right after I turned to walk away a few other people, who happen to be Caucasian, knocked and were allowed to enter. When I tried to go in with them, the man at the door rudely pushed me out and locked the door in my face." The action of the person at the door can only be described as racist.

The fact is that regularly we hear of racist vandalism of synagogues and mosques across the country. Our First Nations communities continue to struggle to obtain per student educational funding that matches per student funding of the provincial governments. There are many examples of institutional and individual bigotry that are committed on a daily basis in our country. These injustices are completely unfair, and it is important to note that they exist. At the same time, though, it is heartwarming to know that these examples of prejudice are increasingly confronted by Canadians across our country as unfair and mean-spirited assaults on innocent people.

—Sandra Anderson`

Grants Supporting Diversity, Equity and Human Rights

Here are some of our recent DEHR grant recipients who completed projects about racism and prejudice.

Diversity and Peace Conference 2013

*Mona Lutfy and Valerie Couture
Bob Edwards School, Calgary*

This application was for funding to help stage Bob Edwards School's 10th annual Diversity and Peace Conference. The conference addresses issues related to racism, bullying and discrimination, and promotes peace. This conference has helped many students discover their passion for social justice; to illustrate, the school's Diversity and Students for Change Council now has more than 50 students. Students attended the keynote speaker session and two sessions selected from a variety of topics and issues offered by expert facilitators. Students demonstrated the motivation to engage in actions of global/local citizenship, take pride in Bob Edwards School and the school's ideals of inclusivity, and showcase the conference to the wider Calgary Board of Education community. Other benefits were bridge building with adults and developing leadership skills, effective communication skills and the confidence to put together a large event. Throughout the conference day, Diversity and Students for Change Council students acted as emcees, hosts to guests and, in some cases, facilitators themselves. Students presented what they learned at a closing assembly.

Diversity Day 2013

Bev Toews, Olds High School

The aim of this project was to invite people from various cultures, life circumstances (homeless, living with HIV/AIDS), abilities (developmentally challenged) and origins (Aboriginal/Métis) to speak to students about their day-to-day lives. The goal was to dispel discrimination. Events like this work well at diminishing prejudice and replacing it with acceptance, which leads to a safer school. The event fit the school's mandate as a UNESCO ASPnet school and brought together the entire community. Events included a keynote speaker, lots of different breakout sessions, a poster campaign, leadership classes and musical performances by students. The plan was to work with such local groups as Olds College, YMCA, different ethnic groups and First Nations groups.

Diversity and Peace Conference 2012

*Mona Lutfy and Valerie Couture
Bob Edwards School, Calgary*

This grant was requested to enhance a Diversity and Peace Conference that has been offered for six years as a half-day event. The school wanted to make the conference an all-day event and offer more sessions. The school is in a multicultural community that has experienced problems with racism and bullying. The conference has begun to address these issues. Over the years, it has been extended to include the fight against all forms of discrimination and to promote peace as a way of life. Students were involved in organizing and hosting the conference. The day ended with a closing assembly where students presented learning. Groups invited to participate included One World Drumming, Project Ploughshares, Alberta Civil Liberties Research Centre, Humane Society and Hate—Don't Buy In.

MAD (Make a Difference) Club 2012

*Tiffany Pino
HE Beriault Junior High School, Edmonton*

The MAD (Make a Difference) Club challenged, encouraged and guided students to get mad about discrimination, injustice and inequality—globally, locally and in their own school. The school, which has a diverse student population, has experienced some problems with bullying and students who show a lack of respect for individual differences. This program was meant to counter that and to increase awareness of discrimination, celebrate different cultures and backgrounds, give students leadership opportunities and increase compassion and understanding. Activities included team-building; heritage celebrations that involved the sharing of food, dance and art from cultures around the world (money raised from the food sales would be donated to local and global initiatives); racial discrimination awareness activities (for example, stories shared over the announcements and in classrooms about racial discrimination); guest

speakers; vision lunches (students engaged in discussions and presentations on various issues); MAD Club T-shirts to raise awareness of the club; pink shirt day to show support for those who are bullied; mental health awareness days to promote thinking and discussion about mental health issues; and silent lunch hours to demonstrate the lack of voice marginalized people can experience.

News from the ATA

ATA President Applauds Delay on Bill 10

Release Date: December 4, 2014

Alberta Teachers' Association (ATA) President Mark Ramsankar is encouraged by Premier Jim Prentice's decision to delay passage of Bill 10. There is a general consensus among teachers about the importance of Gay-Straight Alliances (GSAs) in schools. Teacher representatives endorsed policy on GSAs in 2005 and have reaffirmed that stance in 2008, 2011 and 2014. There is essentially no debate on this issue within the profession.

Teachers regard Gay-Straight Alliances as contributing to a safe and caring school environment. LGBTQ students are 15 times more likely to feel unsafe at school compared to nonLGBTQ students, and GSAs have been proven to make all students feel safer in schools.

I encourage the premier to reintroduce legislation that ensures that students wanting to establish a GSA in their school will be supported. I also encourage the premier to eliminate the prior notification provisions currently contained in section 11.1 of the *Alberta Human Rights Act*.

—ATA President Mark Ramsankar

The ATA offers workshops, resources and assistance for teachers and schools related both to teaching controversial issues and to implementing Gay-Straight Alliances in schools.

The ATA, as the professional organization of teachers, promotes and advances public education, safeguards standards of professional practice and serves as the advocate for its 36,000 members.

For more information, contact Jonathan Teghtmeyer, associate coordinator—
Communications; phone 780-447-9477, e-mail jonathan.teghtmeyer@ata.ab.ca.

News from Around the World

Australia

A café in Sydney, Australia, was the site of a hostage standoff on December 15 by a mentally disturbed Muslim man. Within 12 hours of the standoff ending, a campaign of #illridewithyou was started by nonMuslim Australians to support Muslims who were fearful of being attacked on public transit in revenge. This is an interesting case of white privilege being used to protect an ethnic group.

Sweden

A mosque in Uppsala, Sweden, was the target of vandals on January 1, 2015. It was the third attack on a mosque in Sweden since Christmas. In response to the vandalism, Swedes "lovebombed" the mosque by covering the vandalism with paper hearts and held demonstrations to show support for the Muslim community.

Nigeria

More than 200 Muslim youth volunteered to protect Christians during Christmas services at the Christ Evangelical Church in Sabon Tasha, Nigeria. The volunteers were motivated by an effort to strengthen the tradition of peaceful coexistence of Muslims and Christians in the area.

United States

On January 4, a picture of Pittsburgh Police Chief Cameron McLay holding a sign saying, "I resolve to challenge racism @ work #endwhitesilence" was praised by Pittsburgh's Mayor Bill Peduto but angered the head of the police union who said it was demoralizing to officers.

United Kingdom

A powerful antiracism protest was held at the University of Kent on December 18. Forty students placed tape over their mouths and kept their faces lifeless as they held signs saying, "I Can't Breathe." The signs referred to the strangulation death of Eric Garner at the hands of police officers in New York.



Alberta School Boards Association • Alberta School Councils' Association • Alberta Teachers' Association
 • College of Alberta School Superintendents

Eligibility

This annual recognition is awarded to a student of First Nations, Métis or Inuit heritage, who demonstrates leadership and inspires others, through embracing and respecting an aboriginal perspective or world view from an aboriginal perspective, by:

- Pursuing his/her goal or dream despite challenges
- Persevering in his/her studies
- Maintaining a positive outlook on his/her future opportunities
- Promoting his/her heritage and culture
- Providing leadership within a cultural perspective
- Embracing and respecting the heritage of all

Criteria

The First Nations, Métis or Inuit student is enrolled in Grade 10 –12 program in

- a school operated by a school board
- a school operated by a First Nations Education Authority
- a private or charter school

and who exemplifies the characteristics listed above.

Guidelines

The student can be nominated by a student, teacher, principal, superintendent, trustee, or school staff.

Nominations must be received by March 30 and include:

- a letter outlining why the individual is deserving of recognition
- at least one additional letter of recommendation

Nominations will be considered by a committee comprised of one representative from each of the education partner organizations - Alberta School Boards Association (ASBA), Alberta School Councils' Association (ASCA), Alberta Teachers' Association (ATA), College of Alberta School Superintendents (CASS) and Alberta Education FNMI Field Services Branch and one person appointed by the Task Force.

The successful candidate will receive opportunity to attend a youth conference on leadership and change. Financial support will include registration cost, travel and accommodation, and reasonable expenses to attend. The recipient will also be recognized in their home community or school at a locally arranged event.

Sponsored by 

Introduction to Race and Ethnicity in Canada: Chapter Excerpt

Excerpted from *Introduction to Sociology: 1st Canadian Edition*. “Chapter 11: Race and Ethnicity,” by William Little, ed. 2013. Houston: Rice University. Available at <http://opentextbc.ca/introductiontosociology/chapter/chapter11-race-and-ethnicity/> (accessed January 20, 2015).

Minor changes have been made to conform to ATA style.

Visible minorities are defined as “persons, other than aboriginal persons, who are non-Caucasian in race or nonwhite in colour” (Statistics Canada 2013, 14). This is a contentious term, as we will see below, but it does give us a way to speak about the growing ethnic and racial diversity of Canada.

The 2011 census noted that visible minorities made up 19.1 per cent of the Canadian population, or almost one out of every five Canadians. This was up from 16.2 per cent in the 2006 census (Statistics Canada 2013). The three largest visible minority groups were South Asians (25 per cent), Chinese (21.1 per cent) and blacks (15.1 per cent).

Going back to the 1921 census, only 0.8 per cent of population were made up of people of Asian origin, whereas 0.2 per cent of the population were black. Aboriginal Canadians made up 1.3 per cent of the population. The vast majority of the population were Caucasians (“whites”) of British or French ancestry. These figures did not change appreciably until after the changes to the *Immigration Act* in 1967, which replaced an immigration policy based on racial criteria with a point system based on educational and occupational qualifications (Li 1996). The 2011 census reported that 78 per cent of the immigrants who arrived in Canada between 2006 and 2011 were visible minorities (Statistics Canada 2013).

Still, these figures do not really give a complete picture of racial and ethnic diversity in Canada. Ninety-six per cent of visible minorities live in cities, mainly Vancouver, Toronto and Montreal, making these cities extremely diverse and cosmopolitan. In Vancouver, almost half the population (45.2 per cent) is made up of visible minorities. Within Greater Vancouver, 70.4 per cent of the residents of Richmond, 59.5 per cent of the residents of Burnaby, and 52.6 of the residents of Surrey are visible minorities. In the Toronto area, where visible minorities make up 47 per cent of the population, 72.3 per cent of the residents of the suburb of Markham are visible minorities (Statistics

Canada 2013). In many parts of urban Canada, it is a misnomer to use the term *visible minority*, as the “minorities” are now in the majority.

Projecting forward based on current trends, Statistics Canada estimates that by 2031, between 29 and 32 per cent of the Canadian population will be visible minorities. Visible minority groups will make up 63 per cent of the population of Toronto and 59 per cent of the population of Vancouver (Statistics Canada 2010). The outcome of these trends is that Canada has become a much more racially and ethnically diverse country over the 20th and 21st centuries. It will continue to become more diverse in the future.

In large part this has to do with immigration policy. Canada is a settler society, a society historically based on colonization through foreign settlement and displacement of Aboriginal inhabitants, so immigration is the major influence on population diversity. In the two decades following World War II, Canada followed an immigration policy that was explicitly race based. Prime Minister Mackenzie King’s statement to the House of Commons in 1947 expressed this in what were, at the time, uncontroversial terms:

There will, I am sure, be general agreement with the view that the people of Canada do not wish, as a result of mass immigration, to make a fundamental alteration in the character of our population. Large-scale immigration from the orient would change the fundamental composition of the Canadian population. Any considerable oriental immigration would, moreover, be certain to give rise to social and economic problems of a character that might lead to serious difficulties in the field of international relations. The government, therefore, has no thought of making any change in immigration regulations which would have consequences of the kind (cited in Li 1996, 163–64).

Today this would be a completely unacceptable statement from a Canadian politician. Immigration is based on a nonracial point system. Canada defines itself as a multicultural nation that promotes and recognizes the diversity of its population. This does not mean, however, that Canada’s legacy of institutional and individual prejudice and racism has been erased. Nor does it mean that the problems of managing a diverse population have been resolved.

In 1997, the UN Committee on the Elimination of Racial Discrimination criticized the Canadian government for using the term *visible minority*, citing that distinctions based on race or colour are discriminatory (CBC 2007). The term combines a diverse group of people into one category whether they have anything in common or not. What does it actually mean to be a member of a visible minority in Canada? What does it mean to be a member of the *nonvisible* majority? What do these terms mean in practice?

Pride Events in Alberta

We encourage teachers to attend Pride events in their communities as a show of support for their LGBTQ students. Here is a list of upcoming Pride events across the province.

March 2–7	University of Alberta Pride Week
March 19–22	Jasper Pride Festival
June 6–13	Edmonton Pride Festival
June 26–28	Alberta Rockies Gay Rodeo and Festival
June 26– July 4	Lethbridge Pride Fest
Mid-Aug	Central Alberta Pride
Aug 28–Sept 7	Calgary Pride
Sept 19	Medicine Hat Pride Festival
Oct 3	Banff PRIDE
TBD	St. Albert Pride

Defining Our Terms

In preparing this issue, we found that there are newer terms in the lexicon used in the discussion of racism that need defining.

#CrimingWhileWhite

Subject tag used by Caucasians on Twitter to highlight incidents of white privilege they benefit from when dealing with the police.

Cultural Competence

An ability to interact effectively with people of different cultures and socioeconomic backgrounds.

Cultural Intelligence

A view of intercultural capabilities as a form of intelligence that can be measured and developed.

Ethnicity

Describes shared culture: the practices, values and beliefs of a group. This might include shared language, religion and traditions, among other commonalities.

Social Justice

Fairness and mutual obligation in society: we are responsible for one another and we should ensure that all have equal chances to succeed in life.

White Privilege

Societal privileges that benefit white people beyond what is commonly experienced by the nonwhite people under the same social, political or economic circumstances; for example, a white man in the US will not be pulled over for a minor traffic offense while a black man would be pulled over and prosecuted for that crime.



Inspiration INTO ACTION

The Annual Diversity, Equity and
Human Rights Conference for Locals

Friday, March 13 (evening)
Saturday, March 14, 2015

Barnett House | 11010 142 Street | Edmonton



Topics of Discussion

Dr Lund will be discussing the importance of promoting equity and the acceptance of differences within schools and communities.

Eligibility and Registration

Two delegates per local on a grant-in-aid basis are eligible to attend. Additional delegates are welcome. Interested teachers should talk to their local president for registration information. Additional information available at www.teachers.ab.ca.

Keynote Speaker

Dr Darren Lund

Dr Darren Lund is a professor in the Werklund School of Education at the University of Calgary, where his research examines social justice activism in schools and communities. Born and raised in Calgary, he earned a teaching degree and a professional diploma from the University of Calgary and has studied at the University of Victoria, University of Hawaii, and earned his PhD at the University of British Columbia. He has held fellowships from Killam, SSHRC and Rotary International.

A frequent invited expert on diversity and human rights issues, Darren is a regular keynote speaker who has presented at over 300 meetings and conferences. He was named the 2013 Distinguished Lecturer at the University of Calgary and the University of Manitoba (Faculty of Education). His research and opinions have been featured in hundreds of news stories, radio and television broadcasts, and he has consulted to a wide range of programs and projects.



The Alberta Teachers' Association

PD-80-18 | 2014 11



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On Racism and White Privilege

Excerpted from *White Antiracist Activism: A Personal Roadmap*, by Jennifer R Holladay. 2000. Roselle, NJ: Crandall, Dostie & Douglass. Available at www.cddbooks.com/Bookstore/DetailPage.asp?item=WP004 (accessed January 20, 2015).

Minor changes have been made to conform to ATA style.

On Racism

Racism is a doctrine or teaching, without scientific support, that does three things. First, it claims to find racial differences in things like character and intelligence. Second, racism asserts the superiority of one race over another or others. Finally, it seeks to maintain that dominance through a complex system of beliefs, behaviours, use of language and policies. Racism ranges from the individual to the institutional level and reflects and enforces a pervasive view, in white-dominated US culture, that people of colour are inferior to whites.

Racist beliefs include things like “white people are smarter than people of colour” or “white people make better teachers.” Racism can manifest itself in terms of individual behaviour through hate crimes, or in institutional behaviour through employment discrimination. Racism might manifest in individual language through the use of slurs, or in institutional policy through a school’s selection of Eurocentric textbooks.

Related to these relatively obvious manifestations of racism is a subtle system that also contributes to the maintenance of the racial status quo. That subtle system is white skin privilege.

On White Privilege

White skin privilege is not something that white people necessarily do, create or enjoy on purpose. Unlike the more overt individual and institutional manifestations of racism described above, white skin privilege is a transparent preference for whiteness that saturates our society. White skin privilege serves several functions. First, it provides white people with “perks” that we do not earn and that people of colour do not enjoy. Second, it creates real advantages for us. White people are immune to a lot of challenges. Finally, white privilege shapes the world in which we live—the way that we navigate and interact with one another and with the world.

White Privilege: The Perks

White people receive all kinds of perks as a function of their skin privilege. Consider the following:

- When I cut my finger and go to my school or office’s first aid kit, the flesh-coloured Band-Aid generally matches my skin tone.

- When I stay in a hotel, the complimentary shampoo generally works with the texture of my hair.
- When I run to the store to buy pantyhose at the last minute, the nude colour generally appears nude on my legs.
- When I buy hair care products in a grocery store or drug store, my shampoos and conditioners are in the aisle and section labelled hair care and not in a separate section for ethnic products.
- I can purchase travel-size bottles of my hair care products at most grocery or drug stores.

My father, who has worked in economic development for 30 years, would explain away these examples of white privilege as simple functions of supply-and-demand economics. White people still constitute the numerical majority in this country, so it makes sense, for example, that Band-Aid companies would manufacture flesh-tone bandages for white people.

Even if I concede to his argument (and ignore the buying power of communities of colour), it still does not change the impact of these white privileges. As a white person, I get certain perks that people of colour do not; I get the bandages and the pantyhose and the shampoo at the hotel that works with my hair. And in a new grocery store, I will not have to scan the aisles for my hair care products. They will be in the section called hair care. This is how I experience the world.

These seemingly benign perks also demonstrate a danger on closer examination. Let’s say that I forgot to pack my shampoo for a business trip. When I get to the hotel, I see that the complimentary shampoo is not the standard Suave product to which I am accustomed but rather Pink Oil Lotion for African American hair. I would be surprised and might even think to myself: “Those black folks and all their lobbying ... This is so unfair!” I expect these perks. As a white person, I think I am entitled to them.

White Privilege: The Advantages

Certainly, white privilege is not limited to perks like Band-Aids and hair care products. The second function of white skin privilege is that it creates significant advantages for white people. There are scores of things that I, as a white person, generally do not encounter, have to deal with or even recognize. For example

- My skin colour does not work against me in terms of how people perceive my financial responsibility, style of dress, public speaking skills or job performance.
- People do not assume that I got where I am professionally because of my race (or because of affirmative action programs).
- Store security personnel or law enforcement officers do not harass me, pull me over or follow me because of my race.

All of these things are things that I never think about. And when the tables are turned and my white skin is used against me, I am greatly offended (and indignant). The police department in my community, like so many other law enforcement agencies throughout this country, uses policing tactics that target people of colour. Two years ago, I was driving down Rosa Parks Boulevard, a street that runs through an all-black and impoverished area of town, at night. I was looking for a house that I had never been to before, so I was driving slowly, stopping and moving as I searched for numbers on residences.

Out of nowhere, this large police van pulled me over, blue lights flashing and sirens blaring, and a handful of well-armed police officers jumped out of the van and surrounded my car. I did as I was told and got out of my car. (“Hands above your head; move slowly!”) I then succumbed to a quick physical pat-down as well as a search of my car. The officers had pulled me over—not only because of my erratic driving—but also, because, in the words of one officer, I was “a white woman driving down Rosa Parks after dark.” They thought I was looking to buy drugs.

When I went to the office the next day, I relayed my story to several white colleagues. They shared my sense of violation, of anger, of rage. These coworkers encouraged me to call our legal department and report the incident. I later told the story to a colleague who is black and who lives on Rosa Parks. “You just never have to worry about those things, do you, Jennifer?” she asked and then walked off. In 12 words, she succinctly challenged my sense of privilege.

White Privilege: The World View

The third thing that white privilege does is shape the way in which we view the world and the way in which the world views us. The perks and advantages described above are part of this phenomenon, but not all of it. Consider the following:

- When I am told about our national heritage or “civilization,” I am shown that people of my colour made it what it is.
- Related, the schools that I attend or have attended use standard textbooks, which

widely reflect people of my colour and their contributions to the world.

- When I look at the national currency or see photographs of monuments on the National Mall in Washington, DC, I see people of my race widely represented and celebrated.

As a white person, I see myself represented in all of these places. And, until a couple of years ago, I never questioned that representation—or why people of colour were excluded. After all, people like me have done a lot for this country and for the world. If people of colour had done their part, so the theory goes, they too would see themselves represented.

Well, people of colour have done more than their share for this country. There is an old saying that the victors of war get to write the history of the world. White privilege works this way, too. Since white folks have been in control for so long, we have determined what is valuable or interesting or useful in terms of education. Greek and Roman mythology, Chaucer and other canonized works have been selected and revered through the ages as critical components of any “solid liberal arts education.”

I rarely have to question the validity of these selections—this is, after all, what is valuable and considered “the real stuff.” And I am entitled to a good education, aren’t I? I never question how or why some things are valued and others are not—why some things are important to us and other things are not. When people begin talking about diversifying a curriculum, one of the main things that opponents say is: “I am not willing to lower standards for the sake of minority representation.”

The Black Student Coalition at my college, for example, lobbied the faculty to diversify the readings for the Literature 101 class, a required course for first-year students. One professor objected, saying: “You want me to replace Chaucer with the likes of Alice Walker?” Why do we value Chaucer more than the literary offerings of Alice Walker, Toni Morrison or Audre Lorde? Who assigns that value and on what basis?

Things are starting to change slowly. Perhaps your high school hosted programs during Black History Month or during Asian and Hispanic Heritage months. Maybe your college offered courses in black, Latino, Caribbean, Native American, Asian or ethnic studies. These are good places to start, but we should not need separate months or classes. Black history is US history; Chicano literature is valuable literature.

White privilege is a hidden and transparent preference that is often difficult to address. Only on closer inspection do we see how it creates a sense of entitlement, generates perks and advantages for white people and elevates our status in the world.

RESOURCES IN YOUR ATA LIBRARY

Benign Bigotry: The Psychology of Subtle Prejudice

Anderson, Kristin. 2010. Cambridge, UK: Cambridge University Press. (303.385 A547)

The Biracial and Multiracial Student Experience: A Journey to Racial Literacy

Davis, Bonnie M. 2009. Thousand Oaks, Calif: Corwin. (370.117 D261)

Building Cultural Competence: Innovative Activities and Models

Berardo, Kate, and Darla Deardorff, eds. 2012. Sterling, Va: Stylus. (303.482 B483)

Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools

Singleton, Glenn E, and Curtis Linton. 2006. Thousand Oaks, Calif: Corwin. (370.117 S617)

Ending Denial: Understanding Aboriginal Issues

Warry, Wayne. 2007. Toronto: University of Toronto Press. (971.00497 W295)

Four Skills of Cultural Diversity Competence: A Process for Understanding and Practice

Hogan-Garcia, Mikel. 2013. Belmont, Calif: Brooks/Cole. (658.3 H714)

Getting Real About Race: Hoodies, Mascots, Model Minorities, and Other Conversations

McClure, Stephanie M, and Cherise A Harris. 2014. Thousand Oaks, Calif: Sage. (305.800973 M111)

The Great White North? Exploring Whiteness, Privilege, and Identity in Education

Dei, George et al. 2007. Rotterdam, NL: Sense. (370.971 D657)

Our Worlds in Our Words: Exploring Race, Class, Gender, and Sexual Orientation in Multicultural Classrooms

Dilg, Mary. 2010. New York: Teachers College Press. (370.117 D576)

Promoting Diversity and Social Justice: Educating People from Privileged Groups

Goodman, Diane. 2011. New York: Routledge (303.372 G653)

Race Frameworks: A Multidimensional Theory of Racism and Education

Lenardo, Zeus. 2014. New York: Teachers College Press. (371.82900 L581)

That They May Be One: Catholic Social Teaching on Racism, Tribalism, and Xenophobia

Nothwehr, Dawn M. 2008. Maryknoll, NY: Orbis. (241.6 N912)

This Is Not a Test: A New Narrative on Race, Class, and Education

Vilson, José Luis. 2014. Chicago, Ill: Haymarket. (370.415 V763)

Understanding the Psychology of Diversity

Blaine, Bruce Evan. 2013. Thousand Oaks, Calif: Sage. (305.8011 B634)

What If All the Kids Are White? Anti-Bias Multicultural Education with Young Children and Families

Derman-Sparks, Louise, and Patricia G Ramsey. 2006. New York: Teachers College Press. (370.117 D435)

DVDs

Between: Living in the Hyphen

Nakagawa, Anne Marie. 2009. Ottawa: National Film Board of Canada. (AV BET)

Race Is a Four-Letter Word

Benjamin, Sobaz. 2006. Montréal, PQ: National Film Board of Canada. (AV RAC)

Them and Us: Prejudice and Self-Understanding

Schrank, Jeffrey, and Todd Neuman. 2007. Chicago, Ill: Learning Seed Production. (AV THE)

Tim Wise on White Privilege: Racism, White Denial and the Costs of Inequality

Wise, Tim. 2008. Northampton, Mass: Media Education Foundation. (AV TIM)

Wide Eyed

Elliot, Jane. 2008. np: Elliot and Elliott's Eyes. (AV WID)

Work for All: Films Against Racism in the Workplace

Office national du film du Canada. 2010. Montréal, PQ: Office national du film du Canada. (AV WOR)

Online Resources

Alberta Human Rights Commission

www.albertahumanrights.ab.ca

The Commission has a twofold mandate: to foster equality and to reduce discrimination. It fulfills this mandate through public education and community initiatives, through the resolution and settlement of complaints of discrimination, and through human rights tribunal and court hearings.

All of Us Are Related, Each of Us Is Unique

<http://allrelated.syr.edu>

This exhibition is designed to contribute to contemporary discourse on human diversity. Dramatically, through evidence on human migrations and adaptations, the exhibition shows how erroneous conventional wisdom has been about the deeply ingrained concept of discrete “races.”

Calgary Antiracism Education

www.ucalgary.ca/cared

An educational resource aimed at those who want to engage in antiracism work of their own. There is a focus on not only what is taught but also how it is taught.

Calgary Centre for Global Community

www.calgarycgc.org

Calgary Centre for Global Community provides education, engagement and research opportunities to enhance and expand Calgaryans’ capacity for responsible, well-informed, effective global citizenship.

Canadian Human Rights Commission

www.chrc-ccdp.ca/eng

The Canadian Human Rights Commission was created to administer the *Canadian Human Rights Act*, which was created in 1977 to provide equal opportunity to everyone in Canada and to help people confront discrimination in their daily lives.

Canadian Human Rights Museum

<https://humanrights.ca>

The first museum solely dedicated to the evolution, celebration and future of human rights. It is a hub for human rights learning and discovery.

Canadian Race Relations Foundation

<http://www.crr.ca/en>

The Canadian Race Relations Foundation is Canada’s leading agency dedicated to the elimination of racism and the promotion of harmonious race relations in the country. This organization focuses on systemic and institutional racism.

Central Alberta Diversity Association

www.cadiversity.ca

The Central Alberta Diversity Association is a charitable, not-for-profit organization that works to promote inclusiveness, respect and dignity for all. It works to eliminate racism and all other forms of unjust discrimination.

John Humphrey Centre for Peace and Human Rights

www.jhcentre.org/welcome

The John Humphrey Centre initiates and conducts numerous workshops, conferences and public forums on a wide variety of topics. They also produce a number of educational resources, conduct training programs on various human rights issues and occasionally speak on important human rights topics for the general public.

Racial Equity Tools

www.racialequitytools.org

This site supports individuals and groups working to achieve racial equity and offers tools, research, tips, curricula and ideas for people who want to increase their own understanding and to help those working toward justice at every level—in systems, organizations, communities and the culture at large. Curricula resources are included on the site.

Racism Free Edmonton

racismfreedmonton.ca

This collaborative group of 16 Edmonton organizations has come together to build a racism free, inclusive community that respects cultural diversity. Racism Free Edmonton helps identify and address institutional barriers to Aboriginal people and other racialized groups.

Stop Racism and Hate Collective

www.stopracism.ca

This Canadian nonprofit organization has more than 20 years of experience in providing antiracist education. It tracks hate groups and lobbies government and governmental agencies for the development of effective policy and legislation to stop racism.

Teaching Tolerance

www.tolerance.org

A site for educators to find thought-provoking news, conversation and support for those who care about diversity, equal opportunity and respect for differences in schools.

Upcoming Diversity, Equity and Human Rights Dates

February, Black History Month

Canadians take this time to celebrate the many achievements and contributions of black Canadians who, throughout history, have done so much to make Canada the culturally diverse, compassionate and prosperous nation it is today.

www.blackhistorycanada.ca

February 20, World Day of Social Justice

A day declared by the United Nations to focus on promoting efforts to tackle such issues as poverty, exclusion and unemployment.

www.un.org/en/events/socialjusticeday

March 8, International Women's Day

International Women's Day is a time to reflect on progress made, to call for change and to celebrate acts of courage and determination by ordinary women who have played an extraordinary role in the history of their countries and communities.

www.internationalwomensday.com/

March 21, International Day for the Elimination of Racial Discrimination

March 21 was selected as International Day for the Elimination of Racial Discrimination. On that day, in 1960, police opened fire and killed 69 people at a peaceful demonstration in Sharpeville, South Africa, against the apartheid pass laws. Proclaiming the day in 1966, the United Nations General Assembly called on the international community to redouble its efforts to eliminate all forms of racial discrimination.

March 21–28, Week of Solidarity with the Peoples Struggling Against Racism and Racial Discrimination

This week celebrates the importance of communities and nations striving toward racial equality and tolerance.

www.un.org/en/events/racialdiscriminationday/week.shtml

March 25, International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade

A day to honour and remember the 15 million people who suffered and died at the hands of a brutal slavery system that lasted for over 400 years.

www.un.org/en/events/slaveryremembranceday

April 7, Day of Remembrance of the Victims of the Rwanda Genocide

A day the UN appointed to remember the 800,000 victims of genocide who were killed in Rwanda and the survivors of the attacks.

www.un.org/en/preventgenocide/rwanda/commemoration/annualcommemoration.shtml

April 17, Equality Day

A celebration of the anniversary of section 15 (equality rights) of the Canadian Charter of Rights and Freedom.

April 29, Day of Remembrance for All Victims of Chemical Warfare

A day of tribute to the victims of chemical warfare and chemical weapons. April 29 was chosen for this memorial day because the Chemical Weapons Convention was established on this day in 1997.

www.un.org/en/events/chemwarfareday

Upcoming Events

February

February 2

The Youth Action Project on Poverty (YAP)
9 AM–12 PM, Heritage Room, City Hall,
Edmonton

John Humphrey Centre for Peace and Human Rights will be hosting a Youth Action Forum on Poverty. If you are a young person with something to say about poverty, please join us! #endpovertyeg

February 6–7

Festival of Faiths: Celebrating the Spirit of
Edmonton

With the aim of fostering a greater awareness and appreciation of Edmonton's faith diversity, Festival of Faiths will foster a safe, inclusive and welcoming space for Edmontonians of all backgrounds to reflect on faith diversity, community and compassion. Contact the John Humphrey Centre for more information at 780-453-2638 or info@jhcentre.org.

February 7–8

First Edmonton Resilience Festival
Boyle Street Plaza, 9538 103 Avenue NW,
Edmonton

The agenda will be a mix of hands-on practical workshops, movie screenings, guided conversation cafés, art and social events, and a fair showcasing the work of community organizations called the Community Connections Fair. For further information on how to get involved, please visit www.thelocalgood.ca/edmonton-resilience-festival.

February 12 and 26

Canadian Institute of Diversity and Inclusion
Webinar: Conversations on Race in Canada and US
3–4 PM, online

For more information, please see <http://www.cidi-icdi.ca/whats-happening/events/cidi-educational-webinars>.

February 25

Human Rights in Employment Forum Series:
Accommodating Religious Beliefs
Edmonton

The Alberta Human Rights Commission is offering a breakfast forum. The forum presenters will discuss accommodation of religious beliefs in the workplace. This is the fifth session in the Human Rights in Employment Forum series. Registration is limited to 60 participants. Watch for details at www.albertahumanrights.ab.ca/education/workshops/forums.asp.

March

March 12 and 30

Canadian Institute of Diversity and Inclusion
Webinar: Understanding Hidden Bias
3–4 PM, online

This program will examine how our perceptions of others are formulated, the entrenchment of bias that may be unconscious and its impact, and finally, how to enhance awareness and reduce the potential for disrespect that bias can engender. For more information, please see www.cidi-icdi.ca/whats-happening/events/cidi-educational-webinars.

March 13–14

Inspiration into Action: The Annual Diversity, Equity and Human Rights Conference for Locals
7–10 PM on March 13, 8:30 AM–3:00 PM on March 14, Alberta Teachers' Association, 11010 142 Street, Barnett House, Edmonton

Darren Lund from the Werklund School of Education at the University of Calgary will be the keynote speaker and will discuss the importance of promoting equity and the acceptance of difference within schools and communities. A broad selection of breakout sessions will be offered on such topics as establishing a DEHR committee in a faith-based system, religious diversity in the classroom, establishing GSAs, First Nations, Métis and Inuit education, and antiracism. Register at www.surveymonkey.com/s/DQK7F6G by Friday, 2015 02 27.

March 17–28

Emmanuel Jal, former child soldier and now international musician and actor will be sweeping through Alberta with the John Humphrey Centre. Sharing a message of peace and forgiveness, Jal will be challenging youth in five communities to consider our identity as Canadians and our role in building peace here at home. Starting in Rocky Mountain House, Jal will make his way through Edmonton, High Prairie, Cold Lake and Fort McMurray. Watch for details on www.jhcentre.org.

March 26

Inside/OUT Speaker Series “Comics Creation, Queer Youth and Community Education”
5–6 PM, 7-152 Education North Building,
University of Alberta, Edmonton

The potential of comics creation to be a self-actualizing tool for queer youth in the context of community art education remains understudied, as does its potential to be a methodological tool for data analysis and representation in queer and qualitative research.

March 26

Indigenous Rights—Stories and Themes from Around the World
6–9 PM, Grace Presbyterian Church, 1009 15 Ave SW, Calgary

This workshop will begin by exploring how historical, political and cultural contexts influenced our relationship with Indigenous people in North America and Australia. It will also consider how violence and violation were perpetuated among Indigenous people.

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14

