

**Alberta Youth Against Racism-Campaign 2001: A Report in
Preparation of the United Nations World Conference Against
Racism, Racial Discrimination, Xenophobia, and Related
Intolerance**

By

The Northern Alberta Alliance on Race Relations

NAARR

for

**Canada Heritage/
Multiculturalism**

**Patrimoine Canadien/
Multiculturalisme**

Canada

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PREFACE

This research was compiled by the Northern Alberta Alliance on Race Relations (NAARR), a registered not-for-profit organisation. NAARR is an Alberta not-for-profit organization that consists of individuals, institutions, agencies, and organisations that seek to eliminate racial discrimination and other forms of discrimination through education advocacy. We work with schools, community groups, and international organisations to bring awareness of the issues around racism through a number forums and activities including the commemoration of March 21: (*The International Day for the Elimination of Racial Discrimination*) as well as December 10: (*International Human Rights Day*). NAARR also coordinates and facilitates activities of organisations and individuals that work tirelessly toward the elimination of racial discrimination in Alberta.

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With Kind Regards
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Organisation of the Report

This report relates and synthesizes the thoughts and perceptions of Alberta youth participating in the *NAARR Youth Against Racism* research project. Specifically, the report focuses on what the participating youth see as the sources, causes, modern manifestations, and forms of racism, discrimination, xenophobia, and related intolerance. The report further examines the manner in which racism is conceptualised in society through the eyes of the youth.

The first section of the report gives a short literature review using theoretical frameworks and concepts articulated by researchers in the field of race relations. These concepts provided useful guides for the research and assisted us to analyse the discussions. The second section of the report highlights the project's research methodology. This section concentrates chiefly on the design, participant sampling, and ethical issues addressed in the process of conducting this research.

The third section of the study presents the findings that arose in group discussions with participants. We asked participants a set of broad and flexible questions (please see Appendix E) whose responses developed the themes of this section. Section three relates the youths' experiences, thoughts, and remedies regarding racism. Along with relating youths' voices, this section gives an analysis of the findings, detailing major themes that arose in conducting the study as well as youth recommendations and action plans in combating racism globally, locally and nationally.

In summary, this research was not conducted to provide a final understanding on what Northern Alberta youth thought about racism and discrimination. Rather, it is to provide an area in which Alberta youths' voices are respected and heard, for youths have clear intuition about social issues such as racism, and they have innovative ways for combating racism.

Executive Summary

This report presents the results of a participatory action research project undertaken between April 2001 to June 2001. Its aim was to incorporate the voice of Alberta youth in the ***United Nations World Conference on Racism, Racial Discrimination, Xenophobia, and Related Intolerance***. Since the first official United Nations first established resolutions challenging and combating racism and other forms of inequality, people and governments continue to take an number of initiatives at global, national and local levels.

The Northern Alberta Alliance on Race Relations (NAARR) was funded by the Department of Canadian Heritage, under the direction of the Secretary of State (Multiculturalism) (Status of Women), to gather and report the voices of Alberta youth in preparation for the WCAR. The mandate of NAARR's initiative was to:

- Stimulate a youth discussion on the issues raised by the World Conference and ensure lasting benefits for Alberta,
- To inform WCAR of Alberta youths' perspectives on racism and social inequalities, and
- Facilitate dialogue among youth interested in eliminating racism, while assisting in the development of a local anti-racism activist youth group.

This study has four purposes:

- To seek input from diverse groups Alberta youth regarding to important issue of racism and related inequalities.

- To gain a perspective on the extent of racism in their context and to identify the means to combat it.
- To assess and evaluate the impact of social structures and institutions in perpetuating racism and other forms of discrimination including gender, ability, sexuality, and class.
- To build on existing anti-racism programs in Alberta and mobilise youth to take active roles against racism.

Significant Results

Key themes emerged from the questions we asked participants. These themes are what the youth identified as expressions, sources, causes of racism, as well as the solutions to its perpetuation. There was much continuity between focus groups, as youth observed a pattern of racism occurring in society and had experiences with similar undertones.

- Most of the participants identified racism as a major problem when indicating that racism is “everywhere.” Personal experiences of racism and observations became topics of discussion, for many youths reported their direct and indirect experiences of racism and other forms of discrimination. When reporting their experiences, youth also described the accompanying emotions of fear, superiority, hurt, inferiority and depression.
- When participants were asked who they thought were the “major contributing factors in perpetuating and continuing racism,” they responded with many sources. These sources were social structures, governments, schools, media, the workforce, sports, individual beliefs and behaviours, attitudes, collective apathy, families, peers, and jokes. Parents were cited as major contributors to perpetuating racism, while

media also perpetuated race-based stereotypes. Indeed, participants gave many current examples of racism in the media, but one example was particularly note-worthy – the media’s term to describe certain gang activity: “Asian gangs.”

- Rural participants acknowledged that racism as a major problem for them due to lack of exposure to different cultures and people. However, many of the cause of racism they identified were similar to those identified by urban youth. Fear, ignorance, insecurity, and experiences were seeds of racism, while a continuous cycle maintained the roots and plants of racism.

The Key Alberta youth recommendations:

- **Structural and social change:** Adoption of anti-racism action plans by authorities figures (such as teachers, business owners, and parents), social institutions (such as schools, the media, and employment agencies), and governments to directly deal and challenge racism head on. The youth in the study recommended that institutions must practice equity at all levels including having a diverse representation of all Canadians regardless of race, gender, ability, sexuality, and economic status in their institutions. The youth also demanded an anti-racist political and social life in their schools and communities whereby authorities abide by an anti-racism principle of respect for differences, as a condition to provide services. They also suggested that people work to change the conditions in which discrimination is deeply rooted such as sexism, racism, heterosexism and religious bigotry by incorporating lessons that teach respect.
- **Media:** Critical outlook and monitoring of the media to challenge the monopoly of media ownership, and against the media’s negative portrayal of Aboriginal Peoples, women, and other socially disadvantaged groups.

- **Education system:** Anti-racist education plan whereby the curriculum teaches positive information about disadvantaged groups including (women, people of colour, disabled, and Aboriginal peoples, homosexual and transgender people). The youth also recommended more cross-cultural awareness training for teachers and parents to help stop the cycle of racism.
- **International issues:** Many youth saw the UN as limited in its ability to effect direct and mass change, for they envisioned a grassroots mobilisation as the most successful means for combating racism. However, they acknowledged a role for national and international bodies to integrate anti-racism awareness. For example, they can educate people about exploitive corporations and financial institutions on the youth and the less advantaged in society, which because of demographics lies along racial and gender lines. The youth recommended establishing a network of youth against racism locally and linking the network to national and international networks.
- **Strategies:** Youth had many ideas for combating racism within their community. Examples included anti-racism newsletters, youth groups and community awareness programs, anti-racism media centres to offer a different perspectives, using mediums such as music and the arts to express an anti racism message, organising anti-racism educational forums and youth conventions, organising anti-racism campaigns with youth as organisers.

In general, the results of this study show that a majority of participating youth experience or witness racism on a frequent basis in Alberta. However, from the recommendations and action plans provided, the youth showed tremendous amount of courage and commitment. They are not sitting apathetically while racism persists. Rather, they made a first step in combating racism by attending the forums on the World Conference on Racism and by committing themselves to an Alberta-wide Anti-Racism youth organisation aimed at implementing multi-faceted youth-based antiracism programs and activism.

Section 1:
Introduction

1.1 Description of the Project

Social theorist, bell hooks (1992, 4-7) made an insightful remark that "images of race and representation have become a contemporary obsession," yet "little progress is made if we transform images without shifting paradigms, changing perspectives, ways of looking." In September, the ***United Nations World Conference against Racism, Xenophobia, Racial Discrimination, and Related Intolerance*** will be held to assist in transforming and changing the present situation with regards to racism and other forms of intolerance that exist globally. The objectives of the United Nations World Conference Against Racism (WCAR) is to review all factors leading to racism and racial discrimination, review the process in the fight against racism, increase awareness of the problem, and recommend new (and improvements to existing) measures to combat racism globally, nationally and locally (for a more detailed description see appendix A).

To set the groundwork in this worthwhile endeavour, the Northern Alberta Alliance on Race Relations (NAARR) conducted a research project entitled *Alberta Youth Against Racism Project: Campaign 2001*. The Department of Canadian Heritage generously funded this project with the objective of hearing the voice of youth in the consultation process. *Alberta Youth Against Racism Project: Campaign 2001* mandate was to collect data from young Albertans with regards to the important issue of racism. The target participants were all northern Alberta youth aged 13-28 felt they had voices, ideas and strategies to contribute in the fight against racism and discrimination. The participants were as diverse as possible, including rural and urban, Aboriginal, immigrant, and visible minority youth, religious, ethnic, and advocacy groups, as well as participants from various sexualities, genders and socio-economic status. We contacted youth

through schools, religious organisations, community and advocacy groups, the NAARR membership and through Edmonton activist email list-serves (please see Appendixes B.1, B.2, B.3).

1.2 Conceptual Framework

An imperative aspect of qualitative research is recognising that people's voices cannot be removed from the various discursive contexts in which mainstream society speaks about the issues at hand. Youth's ideas, perspectives and opinions do not occur within a vacuum, but reflect the social dialogue in which we learn and speak about social structures. This being the case, we cannot remove youth's perspectives from the larger social discourses about race and multiculturalism in Canada, for youth are part of this society and learn within it.

In their article, "The Theory and Practice of Democratic Racism in Canada," Frances Henry and Carol Tator (2000, 286) argue that the contexts in which we acknowledge and discuss race relations in Canada "grow out of and are sustained by the structure of social relations." The ideology that defines Canadian social relations regarding race is one Henry and Tator define as democratic racism. Democratic racism is a dynamic ideology "in which two conflicting sets of values are made congruent" (Henry and Tator 2000, 289). More specifically, democratic racism is the persistence and retention of racist beliefs, behaviours and structures in a society that claims to be democratic and based on equal opportunity (Henry and Tator 2000, 285, 289). This ideology is so ingrained in society, so embedded in popular culture and discourse, that its myths, misconceptions and notions of Canadians are treated by the dominant social majority as common sense (Henry and Tator 2000, 289-290).

Henry and Tator (2000, 292-295) sketch twelve different discursive manifestations of democratic racism. Some of these discourses appear in the spoken words of the Alberta youth in this study. While critical of *special interests* and moral degradation discourses, as well as claims that equal opportunity exists everywhere, youth were less critical of the discourse that defines racism as only

overt expressions of hate by extremists, and of the individualist discourse that maintains individual liberalism as a universal truth. The most prevalent of Henry and Tator's discourses in youth's perspectives were the discourses of colour-blindness and multicultural tolerance. The former is an insistence that the speaker fails to notice skin-colour; he or she is colour-blind and this proves that he or she is not racist. Yet as Henry and Tator (2000, 293) argue, the discourse ignores differences in experiences and social status when focusing on appearances. Ultimately, such perspectives disallow people with dominant status to evaluate their own power and privilege within society.

The latter discourse is also one that aids in maintaining power for the current dominant social group (Henry and Tator 2000, 295). Through periodic events that celebrate multiple cultures' songs, dances and foods, the dominant culture demonstrates its *kindness* and *sensitivity* to minority cultures; the dominant group allows minority groups to periodically express their tolerable differences in a public setting. While song, dance and food are tolerable differences, value systems, philosophies and literature are not so tolerable and have no place in the public, and especially in the education system. Even though youth spoke within the context of multicultural tolerance, many of the participants were also critical of the traditional curriculum canon, demanding more than tolerance for a real expression of multiculturalism.

Henry and Tator offer a valid analysis of Canada's social discourses on race, and the ideology from which they develop. Racism pervades much of Canadian society, and the ways in which we talk demonstrate its underlying ideology: democratic racism. Although youth cannot be vacuumed out of this social context, and indeed frequently proved to reflect it, it is hopeful when many youth are also able to transcend the discourses rooted in democratic racism. Many youth observed the systemic and structural racism undercutting the dominant discourses on race, and thought of ways to develop equality and a true practice of multiculturalism.

Section 2: Methodology and Design

2.1 Description of Research Methodology

This section provides the research methodology used in this study. The nature of the research objectives and issues explored in this study required a qualitative method of participatory action research, as its concern "with the meaning of actions and events to the people we seek to understand" provided the necessary framework for a strong conclusion on people's views of racism (Spradley, 1974, 32). The underlying assumptions and description of the methodology and design used as well as the information about participant selection and criteria, research procedures, and methods used for data analyses, are delineated in some detail. This section concludes by giving a rationale of how we guided the research, detailing the perceived ethical concerns and considerations that emerged while conducting this study.

The qualitative method of research enables researchers to study social and cultural phenomena, and to explore what Berg (1995, 6) refers to as the "meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of things". According to Drew, Hardman, and Hart (1996, 162), the qualitative method emphasises "the exploration of reasons for behaviour and the ways in which behaviour unfolds: needing exploration, explanation, description, and illustration."

The motivation for doing qualitative research, as opposed to quantitative research, comes from the observation that, this approach will yield the *rich data* needed to understand and present the Alberta youths' perspective with regards to racism, discrimination, xenophobia, and related intolerance. The qualitative method is designed to understand the youths' social and cultural contexts within

which they view and experience racism. Through techniques such as participatory action research, interviews, questionnaires, and case studies, the qualitative method allows the researcher to acquire first-hand knowledge of a social situation and experiences from the point of view of the participants.

Kaplan (1998) argues that the goal of understanding a phenomenon from the point of view of the participants and its particular social and institutional context is largely lost when textual data are quantified. In addition, Highlen and Finley (1996, 119-134), argue that the benefit of qualitative research is its emphasis on process and meaning, the social construction of reality, and the experimenter-participant relationship.

Thus, qualitative methodology serves to yield reliable knowledge and insights about social experience and offers access to first-hand information in the construction of situations. Because the aim of this research is to explore how Alberta youth view the issue of racism, the qualitative orientation suits that aim. Thus this method will be effective in clarifying the perceptions of the youth, placing them within the wider context.

2.2 Participatory Action Research

Within the framework of qualitative research methodology, this study adopted the participatory action design as a research approach. The participatory action design has been used in many areas where an understanding of complex social situations has been sought in order to improve the quality of life. According to its proponents, participatory action research perspective seeks to put the participant in the dual role of producer of contextual knowledge, and user of that knowledge (Schon 1983). This is both a way of producing knowledge about experience, and a powerful way of improving social conditions (Carr and Kemmis 1986; Kolb 1984).

According to Kolb (1984), action research is a learning process, whereby people learn and create knowledge by critically reflecting upon their own actions and experiences, forming abstract concepts, and testing the implications of these

concepts in new situations. Through this method, individuals can articulate their own experiences and understanding of their situations and act upon it, thereby improving conditions. In other words, participatory action research is critical in the sense that individuals not only look for ways to improve their conditions within the various constraints of the situation in which they are, but are also critical agents of change – changing those constraints, and themselves.

To sum up, the participatory action research design adopted in this study, is an appropriate approach embracing problem identification, action planning, implementation, evaluation, and reflection (Zuber-Skerritt 1982). Understanding the experiences of Alberta youth by voicing their thoughts, articulating their realities, and assigning meanings to their experiences will help us to better understand the issue of racism as youth experienced and articulated it. This is crucial for the purposes of this study.

2.3 Ethical Consideration and Guardian Consent

In order to yield a detailed record of the focus group discussions, each session was audio-taped, and where possible, notes were collected. The interviews were transcribed and then edited for clarity of presentation. Throughout this transcribing process, we maintained the anonymity of speakers, and wherever possible, the researchers transcribed the exact words of the participants, with minimal interference. This process allowed us to understand the experiences and issues from the individual personal experiences and perspectives. It also allows us to identify issues salient to youth and to examine the meaning they derive from their lived experience.

Because many of the participants in this study were aged below 18 years old, we provided schools and community groups with parental consent forms upon request. Racism can be a controversial issue in some communities, thus some groups and schools felt it necessary to cover their bases, so to speak, and ensure parental consent (please see Appendix B.4).

2.4 Participant Sampling and Focus Groups

In late April of 2001, work began on the process of participant sampling. Schools, youth agencies, religious organisations, and community groups were consulted to help recruit potential youth participants. We made an attempt to reach a wide range of young people from different regions, genders, ethnic groups, religious affiliations, national origin, and socio-economic classes in northern Alberta, including from as far north as Fort Vermilion, Grande Prairie, Lac La Biche, Athabasca region and High Level, and as far south as Red Deer (please see Appendix E.2). During the first week of the study, we obtained a list of youth service agencies, schools, religious organisations, and community groups in Alberta. We originally contacted groups and individuals by post, including letters, posters and pamphlets in the mail-out package (please see Appendixes F.1 and F.2). Within the third week, we telephoned the groups we contacted to encourage youth participation.

Overall, 20 focus groups were conducted and a final sample of about 350 participants was selected as a result of the responses. The participants included Alberta youth from both rural and urban setting with diverse linguistic, cultural, and socio-economic backgrounds. The majority of the youth were residents of Alberta for more than ten years and most of them were still attending junior high school, high school or post- secondary school.

Section 3: Research Findings: Youth Voices

3.1 Concepts of Racism, Prejudice and Discrimination

Before we can remedy racism and other forms of discrimination (i.e. sexism, heterosexism, ableism, ageism, classism, and ethnocentrism), we must know the definitions of such discriminations. Because racism is a complex issue and does not have a simple definition, we decided to have participants discuss their *concepts* of racism and other forms of discrimination rather than handing them dictionary-type definitions. Many participants' concepts of racism related to physical appearances, people treating others poorly and disliking others because of physical appearances, as well as linguistic differences. Racism also conjured up connotations of inequality and stereotypes in society.

- Thinking that races are more superior or inferior than others.
- People are mean to each other because they think they are better than the rest. White supremacist people think white people are superior to other people. That's crazy and stupid.
- Racism is acting out your frustrations of hate. ... I think people are prejudice because they have stereotypes about other people.
- Racism is a problem because it segregates, gives limitations, and puts people at a disadvantage through acts of violence and degradation.

Participants mentioned that "people think that it (racism) does not exist," but were quick to point out that racism does exist in Canada, and that it cultivates in people's attitudes and in our social structures.

3.2 Expressions

The youth in this study expressed a significant interest in articulating their experiences with racism's expressions and demonstrations of racism. Participants overwhelmingly stated that contemporary manifestations of racism in Alberta are very subtle and entrenched within the social structures of society. Subtle expressions are often in the form of humour; while the joke or teasing may have blatant racist connotations, the intent to be derogatory is often a subtle way of expressing sentiments of superiority.

- Racism is everywhere. People think it does not exist here. People make comments and they don't realize that they are being hurtful to someone else.
- You see it when you are trying to get a job, the way you dress, your national background and how you talk...Racism is everywhere especially in schools. There are lots and lots of teasing here at (the name of the school). For instance, I have heard people make fun of the new students from Africa. They will say things like: they are so dark... all you can see is their eyes and white teeth.

The majority of participants agreed that although racism and discrimination is expressed in subtle or humorous ways, some acts of racial aggression are more overt and even violent. Participants who had personal experiences with racist expressions reported that these incidents left them feeling angry and hurt.

- I have seen fights where a Native kid got beat up because he was Native. Some guys thought he was gay and they just beat him up...
- My teacher, for example, thinks that I am bad because some Lebanese guy last year told her off. She always will give me a low mark for no reason. My parents have complained to her and she says I don't work hard enough, that I fool around a lot. She always makes comments about the Middle East and does not tell the whole story.
- At McDonald's, my friend works there and she's black. A white man came up to her and asked for a cheeseburger. She went and got it for him, and when

she came back, he said “No I don’t want that one, I want a white person to serve me and get me my food.” I thought that was pretty harsh.

- Storeowners are racist. Just because I am a guy it does not mean I am going to steal. They treat me like a criminal all the time I go to a store. A lady once followed me into a store and accused me of stealing. She called security on me. They did not find anything and she looked mad.

Participants provided many examples of racist expressions occurring in the media. Such expressions are based on racial and ethnic stereotypes, and help to uphold racism. Participants also discussed the dearth of visible minorities in the media, and that their appearances are usually defined by stereotypical notions about the character’s race and culture.

- I believe racism is in the media. How many shows do minorities appear on TV? I never see interracial marriages on TV and if there are, they are in stereotypical roles.
- On TV and in the news, all you see about Africa is famine, war and hungry kids, nothing on the lives of the people and their culture.
- A lot of the time they have an ethnic minority in the show; it’s like poking fun at them.
- Canadian shows are as bad [as American shows], though, because they don’t even show minorities at all.

The participants also believed that other forms of discrimination, like sexism, heterosexism, ableism, classism, ageism, and ethnocentrism compound modern expressions of racism.

- All kids make fun of other kids, and it doesn’t just have to do with race.
- People are always discriminating against you. I think we get it more because we are girls.
- Racism occurs in different forms and it does not matter what you do or who you are people will discriminate against you. Because of my age I think adults are prejudice against me.
- When I walk in a store people think we are going to steal or something. My boyfriend has a long trench coat and he is always being harassed by people

cause they say he is a freak. He like the gothic look and people compare him to the Colorado shooters.

3.3 Sources

When focus group participants were asked where they saw racism occurring – or the sources of racist expressions -- they often replied as a group with one word: "everywhere." With this statement, participants conveyed their perceptions that racism permeates every aspect of society. Many participants noted that Canadians often deny the prominence of racism in society because Canada has a multicultural policy. However, denial merely ignores the prevalence of racism and lack of multicultural practices in the larger society. Indeed, racism takes on both subtle and blatant forms when transmitted through social structures, governments, schools, media, the workforce, sports, individual beliefs and behaviours, attitudes, collective apathy, families, peers, and jokes. Often, the subtle forms of racism that pervade in these social institutions and actions are rooted in, and maintain, ethnic and racial stereotypes that view cultures as homogenous and static rather than internally diverse and static.

- I think racism is everywhere – you know like racial jokes, and then a lot of times people of different races don't get a good job or the promotions. A lot of times, you don't want to say this happened because of racism.
- I agree that racism is everywhere. In the movies, on TV, in schools, and when trying to find a job.
- I see racism in sports a lot. The sport teams and sports are colour-coded.
- Maybe teachers don't do it intentionally, but you see it a lot with Chinese kids in the sciences or the maths and the African-descended kids end up in basketball and stuff like that.
- There are minorities in those shows ... but not enough and not in leading roles. The story lines for them are very stereotypical.
- In Canada, we support the reserve system for Natives. That is a form of racism.
- On a more local scale, families, parents (pass racism on). I know people, and their parents tell them stuff, racist stuff, stereotypes.

- It (racism) happens in humour and through jokes.
- To me, the whole of multiculturalism has got to be a farce because otherwise things like that wouldn't happen.

Because this topic was discussed in almost every focus group, it is important to note it here. Recently in Alberta, the news media has been reporting gang activity in racialized terms by defining certain gang activity by race. *Asian gang* has become the term by which the news media identifies certain gangs' activity. Participants noted this as a clear example of how the media is a source of racism.

- When there were those "Asian gangs." Well, which kind of Asian are they talking about? The Russian Mafia? (This last statement was a sarcastic remark pointing out that we do not mean the Russian Mafia, but visible minority gangs from the continent.)
- We've heard so much about the "Asian gang, Asian gang, Asian gang," that now when we see Asian people together in a group, you automatically think, "that's an Asian gang."
- It was never just gang activity; it was always "Asian gang" activity.
- Instead of Asian gang member, why don't they just say the name of the gang? We say Hell's Angels, but we don't say "white gang."

Participants gave examples of many places and mediums where they have seen racism displayed. This leads us to believe that when the participants say "everywhere," they are sincere in their belief that racism is pervasive.

3.4 Causes

We then asked youth about the causes of racism; what instigates racist behaviour and attitudes, and what initiates racist social structures. Responses to such questions often discussed history, emotions, self-esteem, lack of knowledge, and experiences. Youth's insights often pointed to ignorance and fear as being seeds of racism, and to other forms of discrimination based on gender, sexuality, ability, class and age. This seed produces the roots of assumptions and stereotypes that when fertilised and maintained by the sources of racism, flourish into discriminatory expressions.

- I think a lot of people are basically insecure about anything that's different from them.
- Racism is caused by fear, and people hate others because they don't feel good about themselves.
- They might feel insecure about themselves so they have to put someone else down to make it look like they are better.
- Lack of knowledge, lack of education, and lack of understanding.
- Lack of communication in ways people came to America and saw Native people.
- You have to look back in history at the whole imperialism and colonialism thing. That's where it comes from. It still lives on.

An interesting insight emerged from many of the participants' stories and personal experiences. Because people are insecure about themselves on an individual level, and because people collectively fear change and difference, they must learn to deal with both unsettling positions and sentiments. Unfortunately, people often deal with such feelings in a negative way by searching for definitive reference points that will make them feel superior and powerful – emotions participants noted as frequently accompanying discriminatory acts and attitudes. Building assumptions and stereotypes gives people (individually and collectively) a sense of knowledge about the unknown, and this sense of knowledge equates to a sense of power internally and over others. It is the negative ways of dealing with ignorance, fear and insecurity that sprout the roots and plants of racism.

3.5 Cycles of Racism

We asked youth about their views on who were victims and perpetrators of racism in society. Responses revealed a prevalent theme of a continuous cycle of racism, where racism makes us all victims, and those who are often victims can become perpetrators in return. Further, participants expressed that the cycle of racism is one that “lives on from generation to generation,” meaning that parents and elders contribute to maintaining the cycle of racism.

- Let's say a group of white people is making fun of a group of brown people. Then the brown people might start thinking that they're all arrogant and stupid, and start making fun of them. It gets back and forth, and it gets worse and worse.
- There's definitely status in our society. I'm not saying that people aren't all victims and perpetrators, but I think some people are going to be more vulnerable victims and some people are going to be more powerful perpetrators. I think that the amount of damage you are going to give out or receive is not necessarily balanced, depending on your spot in society.
- Parents are to blame with spreading racism. My mom judges people she doesn't know. My mom hates Natives for no reason. She thinks Natives are all on welfare or something. I don't like that because I have a Native friend, and her mom works.
- Parents are the worst...I also think adults in the community continue racism. They say they don't like someone for no reason. They don't like black people.
- Most people, especially parents, use stereotypes against other people. This lack of knowledge about others continues and perpetuates racism and prejudice.

For most youth participants, racism victimises everyone. It is not a beneficial social structure, for it denies many members in society the ability to realize their potential, and thus denies the collective society from full development. The manner in which participants articulated who they saw spreading racist beliefs expressed an underlying cycle of racism. The youth acknowledged that for the cycle to end, individuals must take responsibilities and must acknowledge the wrong that they do to others.

- Most people might think it is funny to say racist jokes, but it is not. People get hurt. It is not a joke and it is not funny.
- Racism can create group hatred and mistrust. It does not matter whether the group is based on racial, ethnic, national or class lines, the fact still remains that once you are not part of my group or do not share the same unique characteristics that I do, you have no business with me.

- We are all its victims; it is a cycle. People always think that those on the receiving end of racism are its victims, but all of us are its victims. We all suffer from it.
- This is the sentiment that recurs a lot as the main reason why there's so much discrimination in society today. It only make sense that since you do not belong to my group and would as I see it desire my status, it is best I keep my distance from you and make sure that I employ all methods in keeping you also at bay. This deep sense of mistrust and insecurity is one major factor that single-handedly can tear into pieces, the entire fabric of society, if not checked.
- I don't understand those who say reverse discrimination exist. Racism or prejudice is prejudice. Racism is racism no matter who is responsible for it.
- Racism causes a lot of problems for people. Some people get depressed because they are being told that they are not worth it. Other people might commit suicide. This is bad.

Racism perpetuates through individuals relating their discriminatory attitudes and behaviours to other people, whether children or adults. Participants believed that this cycle can come to an end re-educating and re-evaluating our ideas with regards to what makes us different ourselves and others of its dangers. Indeed, many participants have already begun to end this cycle, as they expressed dismay with authority figures' perpetuation of racism.

3.6 Solutions

Solutions to racism were predicated on participants' ideas for an ideal society. Because goals for developing changes stem from ideals, we thought it important to ask youth to describe their ideal society. Many of the participants' ideal visions were grounded in ideas of equality: equal opportunity, equal respect, equal social status, and economic equality. They also wanted responsibility, acceptance, tolerance, compassion and learning about people rather than pre-judging them. While participants who had visions for equality (not to be defined as homogeneity) and acceptance of differences implied diversity as an ideal, other participants flatly stated that diversity was an imperative aspect of their ideal society. Essentially,

participants envisioned a society where a diverse group of people could "peacefully co-exist" as equals.

To obtain such ideals, participants devised ways to combat racism and other forms of discrimination. Even though some participants felt that certain forms of discrimination, especially blatant hatred, would never truly be overcome, they did not see combating racism as futile or unable to effect positive change. Their solutions were diverse. They examined ways to deal with different forms (i.e. subtle, blatant, institutional, structural and individual) and different levels (i.e. personal, community, national and global) of discrimination. According to participants, the key to combating racism at these different forms and levels of discrimination is education and positive learning. For example, learning about other cultures with a community potluck dinner that invites everyone in the community to share their cultural foods and celebrations offers one venue for education.

One participant described her initiation of an education program at her community day-care. She helped build the education process within the community by getting involved with the day-care's early childhood educational programs. Together, she and workers at the day-care developed a Variety Culture Day each week that allowed children to learn about cultures, and explore them in a positive way. Many participants felt that education at an early age would prove effective, and this woman's experience demonstrated it to be true.

- At school, we have to have more of what other countries have invented, what other countries have thought of, not simply our Western Euro-centric view of things.
- Education using the media.
- I don't think the answer is punishment. You have to get the whole society thinking a certain way.

Participants also discussed other ways of building an egalitarian society from the inequalities that currently persist. Such solutions involved talking about the issues, anti-racist advocates and activists coming together as organised groups,

mobilising a critical mass of people for change, creating support networks and safe environments for victims of racism to overcome being victimised, making personal contacts, and developing resources for empowerment.

- Talking to other youth, like we are doing today. When we do this, we not only create the first step, but we also create the necessary environment for the promotion of dialogue among people concerned.
- You have to start on a personal level with yourself. ...Once you can admit your prejudice and deal with it, you can move on to start educating people and start embracing multiculturalism.
- By joining campaigns and other forums predisposed to the elimination of discrimination. ... When we are able to rally ourselves together, we can always effect change.
- Organise a group that you can talk about what you go through.
- We need to give people a chance.
- We have to start speaking up.
- I see the Internet as being one of our best hopes. I think the whole ability to make personal contacts with people in a completely different part of the world is probably one of the greatest things that have come along.

Even though some participants saw governments as not being able to eradicate racism from a top-down approach, they did see governments as able to influence change, as well as create change in the ways they operate.

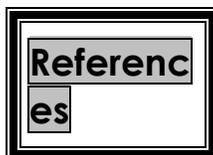
- Making laws, expressing rights of people clearly.
- I think they (government) can influence in a way of affirming that change is here.
- It's possible to make policy so that there can be an equal playing field.
- A change in the education policies for Alberta.

Discussing solutions to racism and finding ways to combat discrimination acknowledges that change is possible. As participants noted, it takes time, and

cannot all happen overnight, but that is not to say change is impossible. As one participant expressed: "It's just an idea, and an idea can be changed."

In conclusion, the youth saw racism as a multiplex concept that has varieties of applications and definitions, each depending upon a particular context. The majority of the youth acknowledged the complexity of the term and often noted that other forms of inequality including sexism, heterosexism, classism, ableism, ethnocentrism, ageism, and racism compound racism.

Our conversations with the youth highlight the existence and prevalence of racism and other forms of discrimination in our society. Through our discussions, we learned that many youth have a strong commitment to alleviate racism at national, local, and global levels. This is a strong motivation to prioritise the fight against racism as a social imperative



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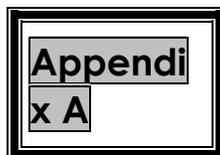
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Objectives of the World Conference Against Racism

The following are the main objectives of the World Conference Against Racism, as stated in the UN General Assembly resolution 52/111 (1997):

- To review progress made in the fight against racism, racial discrimination, xenophobia and related intolerance, particularly since the adoption of the Universal Declaration of Human Rights, and to reappraise the obstacles to further progress in the field and ways to overcome them.
- To consider ways and means to better ensure the application of existing standards and the application of existing standards and the implementation of the existing instruments to combat racism, racial discrimination, xenophobia and related intolerance.
- To increase the level of awareness about the scourges of racism and racial discrimination, xenophobia and related intolerance.
- To formulate concrete recommendations on ways to increase the effectiveness of activities and mechanisms of the United Nations through programmes aimed at combating racism, racial discrimination, xenophobia and related intolerance.
- To review the political, historical, economic, social, cultural and other factors leading to racism, racial discrimination, xenophobia and related intolerance.
- To formulate concrete recommendations to further action-oriented national, regional and international measures to combat all forms of racism, racial discrimination, xenophobia and related intolerance.

- To draw up concrete recommendations for ensuring the United Nations has financial and other necessary resources for its actions to combat all forms of racism, racial discrimination, xenophobia and related intolerance.

*Source: *Combating Racism Together: A Guide to Participating in the UN World Conference Against Racism* by the International Human Rights Law Group. (2000). p.4.

Appendix B: Letters to Soliciting Participation

B.1 Letter to Schools and Community Groups

Urgent

Dear Sir/Madam

In preparation for the *World Conference Against Racism*, the Northern Alberta Alliance on Race Relations (NAARR) is organizing a series of focus group discussions for Alberta youth (aged 13-27). The purpose of the youth forums is to exchange ideas, voice concerns and formulate recommendations about how to combat racism and discrimination locally, nationally, and internationally. The information gathered will offer a youth perspective and inform the Canadian government in the development of a position paper for the (*United Nations World Conference Against Racial Discrimination, Xenophobia and Related Intolerance* to be held in Durban, South Africa in late August/early September 2001. The objectives of the world conference are to review all factors leading to racism and racial discrimination: review the process in the fight against racism; increase awareness of the problem; and recommend new (and improvements to existing) measures to combat racism and other forms of discrimination.

We request your students' input as participants in this process. There is no limit on the number of youth that can participate in these focus group discussions. We will determine the size and amount of groups from the number of responses we get from you. Included with this letter is some information (i.e. poster and brochures) to distribute to student groups or individual students, who might be interested in participating in the forums. We would also appreciate the opportunity to randomly talk to students at the school, perhaps during the lunch hour or after classes, so that we can encourage a diverse participation of students. This will also encourage commitment and involvement in the fight

against the injustices of racism and discrimination in our respective communities and on a global scale. The more youth that participate in this project, the more hope we have for reaching a goal of taking great steps to end racism.

Sincerely

NAARR Youth project organisers

Ernest or Michelle at

(NAARR) #41, 9912-106 Street

Edmonton AB, T5K 1C5

TEL:(780) 425-4644

FAX: (780) 425-6244

ernestk@compusmart.ab.ca

michellemungall@compusmart.ab.ca.

B.2 Letter to NAARR Members

Dear Member

In preparation for the *World Conference Against Racism*, **NAARR** is organizing a series of focus group discussions for Alberta youth (aged 13-27). The purpose of the youth forums is to exchange ideas, voice concerns and formulate recommendations about how to combat racism and discrimination locally, nationally, and internationally. The information gathered will offer a youth perspective and inform the Canadian government in the development of a position paper for the ***United Nations World Conference Against Racial Discrimination, Xenophobia and Related Intolerance*** to be held in Durban, South Africa in late August/early September 2001. The objectives of the world conference are to review all factors leading to racism and racial discrimination; review the process in the fight against racism; increase awareness of the problem; and recommend new (and improvements to existing) measures to combat racism and other forms of discrimination.

We are requesting youths' input as participants in focus group discussions. Currently, we are contacting secondary and post-secondary schools, community and advocacy groups, and participants in past campaigns to take part in focus groups. While the focus groups will remain small enough to ensure a lively and full discussion, there is no limit on the number of youth focus groups. Because the issue of racism is a timely topic that inspires many opinions, we feel that the more people discussing the issue, the closer we are to addressing the causes and solutions to racism. Further, the more input we have from youth, the more information we have to prepare a detailed report for the *World Conference Against Racism*. This project will encourage commitment and involvement in the fight against the injustices of racism and discrimination in our respective communities and on a global scale. The more youth that participate in this project, the more hope we have for reaching a goal of taking great steps to end racism.

Sincerely,

NAARR Youth project organizers

Ernest Khalema or Michelle Mungall at

(NAARR) #41, 9912-106 Street

Edmonton AB, T5K 1C5

TEL:(780) 425-4644

FAX: (780) 425-6244

ernestk@compusmart.ab.ca

michellemungall@compusmart.ab.ca.

B.3 Letter to List-serves

Subject: Discussion group on Racism

Youth Against Racism:

The Northern Alberta Alliance on Race Relations (NAARR) is conducting focus groups to discuss issues of racism and racial discrimination. The focus groups are with Northern Alberta youth between the ages of 13 and 27. The objectives of the discussions are to identify sources, causes and solutions to racism, to recognise youths' concerns and experiences with discrimination, and to mobilise youth to continue the fight against racism. Discussions are fairly open, and guided by eight broad and open questions. As well, groups' discussions will be recorded onto audio cassette and facilitated by either youth project co-ordinator Ernest Khalema or youth project assistant Michelle Mungall so that they do not exceed more than one and a half hours. Information will be transcribed and presented in a confidential manner so that respondents remain anonymous.

Information collected from the focus groups' discussion will be used as a report to the federal government. This report will impact the federal government's position paper for the United Nations' *World Conference Against Racism* being held this September in South Africa. The conference includes both Non-Governmental Organisations (NGOs) and UN member national governments. Its objectives are increasing awareness about the existence and reality of racism, and to identify causes, sources and solutions to the many forms of racism. The *World Conference Against Racism* will focus on developing practical, action-oriented measures and strategies to combat contemporary forms of racism.

This project will also help to mobilise Alberta youth against racism. The Youth Against Racism project seeks to create a network amongst young people so that they can organise efforts to dismantle racist structures and racist attitudes.

Dates for focus groups in Edmonton:

June 4th 2001
11:00am-12:30pm
1:30pm-3:00pm

June 7th 2001
11:00am-12:30pm
1:30pm-3:00pm

7:00pm-9:00pm
Locations: TBA, University Campus

7:00pm-9:00pm

If you would like to participate or can help set up a focus in Northern Alberta outside Edmonton, please contact:

Ernest Khalema
ernestk@compusmart.ab.ca

Michelle Mungall
michellemungall@compusmart.ab.ca

Phone: (780) 425-4644

Fax: (780) 425-6244

B.4 PARENTAL CONSENT FORM YOUTH AGAINST RACISM: 2001

The Northern Alberta Alliance on Race Relations (NAARR) is conducting a series of focus group discussions for Alberta youth aged 13-27. We are specifically focusing on their thoughts, concerns, perceptions, and experiences with regards to racism at a local, national, and international level. The purpose of collecting this data is to help the Canadian government formulate recommendations about how to combat racism and discrimination and to give Alberta youth a voice in that process. The data collected from the focus groups will then be submitted to the Canadian government in the development of a position paper for the ***(United Nations World Conference Against racial Discrimination, Xenophobia, and Related Intolerance)*** to be held in Durban South Africa. The participation of the youth in the study will involve answering questions in a group format and engaging in group discussions.

Procedure, Ethical Considerations and Guarantee of Confidentiality/Anonymity

The discussions will take approximately one hour thirty minutes (1h 30min.) and the discussions will be audio-taped. After the information is gathered and transcribed, the tape(s) will be destroyed. This guarantees anonymity and confidentiality. In order to protect their identity, the youth will be assigned numbers to be used in the focus groups instead of their names. Additionally their schools/town will not be identified at any point in the study. At any time the youth have a right to:

- refuse to answer any questions they do not want to answer
- opt-out of the study if they wish to do so.

The research team (Ernest Khalema and Michelle Mungall) by signing this form, agree to treat your child with respect and dignity and promise to guarantee him/her confidentiality.

I, _____ (*Print Parents/Guardian Name*),
agree that my child be part of this study and understand fully the purpose and
objectives of this study.

Parent/Guardian's Signature: _____

Date: _____ 2001

**Appendix C: Print Media
Articles**

C.1 Press Release

Northern Alberta Alliance on Race Relations (NAARR) is conducting focus group discussions with youth in Northern Alberta during May and June. The topics of the discussions are racism, racial discrimination, xenophobia and related discrimination. Youth between the ages of 13 and 27 will be participating in NAARR's focus groups as a way to voice their concerns about racism and provide input into ways of combating it.

The results of the focus groups will be compiled with two purposes in mind. First, the discussions will provide the information for a report to the Canadian government. As a co-sponsor of the United Nations resolution to hold a **World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance**, the Canadian government will be presenting a position paper on racial relations in Canada to the conference. Second, the information will provide the foundation to mobilize Alberta youth to organize against racism.

The conference is the third of its kind, yet this year's conference is of particular importance because 2001 is the **International Year of Mobilization Against Racism**. The World Conference Against Racism will focus on developing practical, action-oriented measures and strategies to combat contemporary forms of racism. Its main objectives are increasing awareness about the existence and reality of racism, and to identify causes, sources and solutions to the many forms of racism. Both Non-Governmental Organizations (NGOs) and national governments will be participating in this conference as a means to achieve the conference's goals. The slogan for the World Conference Against Racism is "**United to Combat Racism: Equality, Justice, Dignity.**"

NAARR's project gives Northern Alberta youth the opportunity to influence the government's position at the conference. In turn, they also have the ability to influence local, provincial, national and international policies that address and combat racism and other forms of discrimination. In a recent 2000 study, the City of Edmonton Youth Council found that discrimination and need for support were the two main concerns of

youth. One respondent to the study said "Racism is everywhere ... equality is nowhere." By providing input about their experiences to the national government and the UN, Northern Alberta youth take part in the process to address their concerns and end racism.

NAARR's project also gives youth the opportunity to connect with each other on the issue of discrimination and racism. Through connections, discussion and information, Alberta youth can begin to mobilize against racism at local, provincial, national and global levels. Building strong voices today empowers youth to build a powerful force against racism for tomorrow.

For Further Contact:

Ernest Khalema

Michelle Mungall

ernestk@compusmart.ab.ca

michellemungall@compusmart.ab.ca

C.2 YouthOne Website www.youthone.com May

Feature: *Let's Talk about Racism*

From: Ernest Khalema

Let's Talk about Racism

In preparation for the World Conference Against Racism, the Northern Alberta Alliance on Race Relations (NAARR) is organising a series of focus groups for Alberta youth aged 13-27. The purpose of these forums is to exchange ideas, voice concerns and formulate recommendations about how to combat racism and discrimination locally, nationally, and internationally.

The information gathered will offer a youth perspective and inform the Canadian government in the development of a position paper for the United Nations World Conference Against Racial Discrimination, Xenophobia and Related Intolerance to be held in Durban, South Africa in late August/early September 2001.

The objectives of the world conference are to review all factors leading to racism and racial discrimination; review the process in the fight against racism; increase awareness of the problem; and recommend new (and improvements to existing) measures to combat racism and other forms of discrimination.

We request your input as contributors in this process and we believe that a "youth voice" is crucial in drafting a position paper to the Canadian government. This will also encourage commitment and involvement in the fight against the injustices of racism and discrimination in our respective communities and on a global scale. There is no limit on the number of people who can participate in these forums and it will also depend on the number of responses we get from you.

Tentatively, the forums are set to begin the week of May 9 and last until May 24, 2001 at the University of Alberta, Education North 5th floor (Department of Educational Policy Studies, Room 5-181A).

There will be two sessions daily each lasting for an hour to an hour and a half. If you are interested please indicate which session you would like to attend. Here are the dates and times.

Forums 1 & 2: May 9, 11:30 am -12:30 and 1:00-2:00 pm

Forums 3 & 4: May 16, 11:30 am -12:30 and 1:30-2:30 pm

Forum 5: May 22, 11:00 pm -12:30 pm

Please let me know if this time frame is good for you and please feel free to propose other dates or alternative times that might be convenient for you. If you have any questions or comments, you can contact Ernest at the NAARR office at (780) 425-4644 or e-mail him at naarr@compusmart.ca

This article provided by Youth One: www.youthone.com

C.3The Edmonton Journal

Letter to the Editor: *Youth Can Shape Policy on Racism*

Date: May 22, 2001

Page: A11

C.4 The St. Albert Gazette

Article: *Youths speaking up about racism*

Date: May 26, 2001

Page: 11

C.5 Fort McMurray Today

Article: *Youth to Discuss Race Relations*

Date: May 29, 2001

Page: 11

Appendix D: Questions for Focus Groups

D.1 Youth Against Racism Questions

The following questions are the broad questions we intend to ask as means to stimulate a full and vibrant discussion. We anticipate that they will initiate discussions where youth can identify racism, its causes, its continuation, its manifestations, and ways to create an equal society without racism.

- 1) What is your understanding of the concepts racism, discrimination and prejudice?
- 2) Have you witnessed or heard of racial incidents in your school, neighborhood, community?
- 3) What are the ways racism is continued or perpetuated in society?
- 4) What do you think causes racism?
- 5) What are the effects of racism on its victims and perpetrators? Who are the victims and perpetrators, and can we say that these two categories overlap?
- 6) If you were to describe the ideal community at local, national, or international levels, how would you describe it?
- 7) What are the strategies we can use to eradicate racism and achieve full and effective equality?

- 8) What are ways or mediums through which we can express an anti-racism message?

D.2 Youth Against Racism Questions and Probe Questions

The following questions are the broad questions we intend to ask as means to stimulate a full and vibrant discussion. We anticipate that they will initiate discussions where youth can identify racism, its causes, its continuation, its manifestations, and ways to create an equal society without racism.

- 1) What is your understanding of the concepts racism, discrimination and prejudice?
 - a. Do you think that racism is a problem? How is it a problem?
 - b. Are these forms of intolerance and/or lack of respect and acceptance?
 - c. Do you think racism occurs in different forms? (i.e. blatant or systemic or attitudes)
 - d. Where do you see racism occurring? (i.e in the media, social events, daily social relations, certain environments, in governments)

- 2) Have you witnessed or heard of racial incidents in your school, neighbourhood, and community?
 - a. What happened?
 - b. What do you think caused the incident?
 - c. Have you seen your friends instigating racism?
 - d. What did they do? What were the effects?
 - e. Have you seen your friends combating racism?
 - f. What did they do? What was successful and unsuccessful?

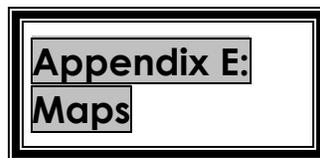
- 3) What are the ways racism is continued or perpetuated in society?

- a. Do you think authority figures in the community (i.e. teachers, police, business owners, mall security) hold racist attitudes and behaviours?
 - b. Do you think governments at local, provincial, national and international levels help maintain racism either blatantly or systematically?
 - c. What are other sources that perpetuate racism (e.g. the media)?
- 4) What do you think causes racism?
- a. Family influence, peer influence, societal influence?
 - b. Are your experiences with racism compounded by/ inclusive of other forms of discriminations (i.e. sexism, classism, ableism, ageism, heterosexism**)? OR Do you think other forms of discrimination pervade along side racism?
 - c. What are the types of emotions that accompany racism? (e.g. fear, anger, arrogance, superiority and inferiority)
- 5) What are the effects of racism on its victims and perpetrators? Who are the victims and perpetrators, and can we say that these two categories overlap?
- a. Who are the victims? The perpetrators?
 - b. What is reverse discrimination? Does it exist?
 - c. How does this effect achieving equality?
 - d. What are the emotional consequences?
- 6) If you were to describe the ideal community, how would you describe it?
- a. Leave as open as possible.
- 7) What are the strategies we can use to eradicate racism and achieve full and effective equality?
- a. individually: a) personally --on personal, internal levels.
 - b) through my own actions --on a public, external level
 - b. collectively: What can a group of people do at local, national and global levels?
 - As youth?
 - As a community?
 - Through institutions?
 - Through social interactions and attitudes?

What are ways or mediums through which we can express an anti-racism message?

- c. Arts (e.g. theater, painting, music, dance, poetry)
- d. Discussion
- e. Education
- f. Speeches

7. Has the discussion motivated you to find ways to combat racism? How do you see yourself doing this?



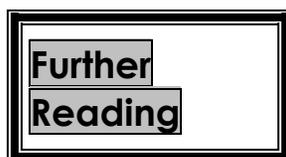
E.1 The City of Edmonton

E.2 Map of Alberta

**Appendix F: Recruitment
Materials**

F.1 Pamphlet

F.2 Poster



Anamoor, Ayanna, Merlinda Weinberg. (2000). Fighting Shame: A Somali Teen Mother in Canada. In *Running for Their Lives: Girls, Cultural Identity and Stories of Survival*. Ed. Sherie A. Inness. Oxford: Rowman and Littlefield. 97-112.

Weinberg takes excerpts from her interview with Ayanna, and relates them to readers following brief introductions under the main topics of racism, religion and sex, pregnancy, family, motherhood, and Ayanna's views. In these excerpts, Ayanna relates her experiences of immigrating to Canada as a Somalian refugee. As a visible minority refugee, Ayanna has dealt with stereotypes and racism in school and in her new home –frequently lashing out in violent ways to deal with the pain. Ayanna also relates how her family's religious beliefs and practices have shaped her life. Lack of education and knowledge about sex and sexuality has resulted in her current life situation of being a young single mother in poverty. Ayanna experiences attitudinal and systemic racism, sexism and classism on a regular basis, thus providing insight into the dominant values and norms in Canadian society.

Driedger, Leo, Angus Reid. (2000). Public Opinion on Visible Minorities. In *Race and Racism: Canada's Challenge*. Eds. Leo Driedger and Shiva S. Halli. Montreal and Kingston: McGill-Queen's University Press. 152-171.

Pointing out that racism is about attitudes, not just about expressions of segregation, the authors relate the data collected from three different surveys. Questions dealing with Canadian attitudes toward minorities demonstrated that

increases in immigration from non-white countries did not foster less racism through community integration. Indeed, racist attitudes and expressions intensified as immigration policies changed from blatantly favouring European born people to policies with multicultural language that increased immigration from Asian states. The chapter defines many of the terms used in the discourse of racism, providing a linguistic context in which to understand the processes and expressions of racism.

Eom, Jeongmin. (1996). *Ethnographic Narratives of Korean-Canadian Youth: Ethnicity, Difference, Culture and Identity Construction*. Master of Education Thesis. Edmonton: University of Alberta Press. 82-99.

The conclusion of the thesis provides a summary of the interviewees' personal narratives, as well as the group discussions that provided the author with material for research. Ethnicity, while a contested category, becomes a significant reference point for identity when race points to a visible, thus more noticeable, difference in ethnic origins. This visible reference point intersects with hierarchical racial structures, and concepts of majority and minority fall along lines of white and non-white, respectively. The author looks to understand how these structures and concepts translate into the daily experiences of Korean-Canadian youth, demonstrating that education and schools are environments in which the hierarchical racial structures and Euro-centrism are quite prevalent.

Henry, Frances, Carol Tator. (2000). *The Theory and Practice of Democratic Racism in Canada*. In *Perspectives on Ethnicity in Canada: A Reader*. Eds. Madeline Kalbach, Warren Kablach. Toronto: Harcourt Canada. 285-302.

This chapter examines a current form of racism defined by the authors as *democratic racism*. "Democratic racism is an ideology in which two conflicting sets of values are made congruent" (Henry and Tator 2000, 289). Essentially, this form of racism is a clash between existing commitments to democratic liberalism and the reality of pervasive racism in social institutions, systems and attitudes. The authors examine role of discourse in the perpetuation and expression of democratic racism, noting the discrepancies between ideas of democracy and realities of inequality. At the foundation of discourse is ideology, thus the authors examine the relationship between ideology and discourse and how they serve to reproduce individual, institutional and systemic forms of racism within the framework of a liberal democratic society. This is Canada dead on.

Kablach, Warren. (2000). *Ethnic Diversity: Canada's Changing Cultural Mosaic*. In *Perspectives on Ethnicity in Canada*. Eds. Madeline Kablach and Warren Kablach. Toronto: Harcourt Canada. 59-72.

This chapter compares past national censuses reporting of ethnicity. Because definitions of ethnic identities have changed during Canada's existence, comparing demographic statistics on ethnicity is not cut and dry. Rather, comparisons within definitions shed light onto government's Canadian ideas and categorizations of ethnicity over the years. Further, such changes reflect the ways in which Canadians identify themselves, more and more as Canadians with multiple ethnicities or simply as Canadian.