CAMPUS TOOL-KIT FOR **COMBATTING RACISM.**
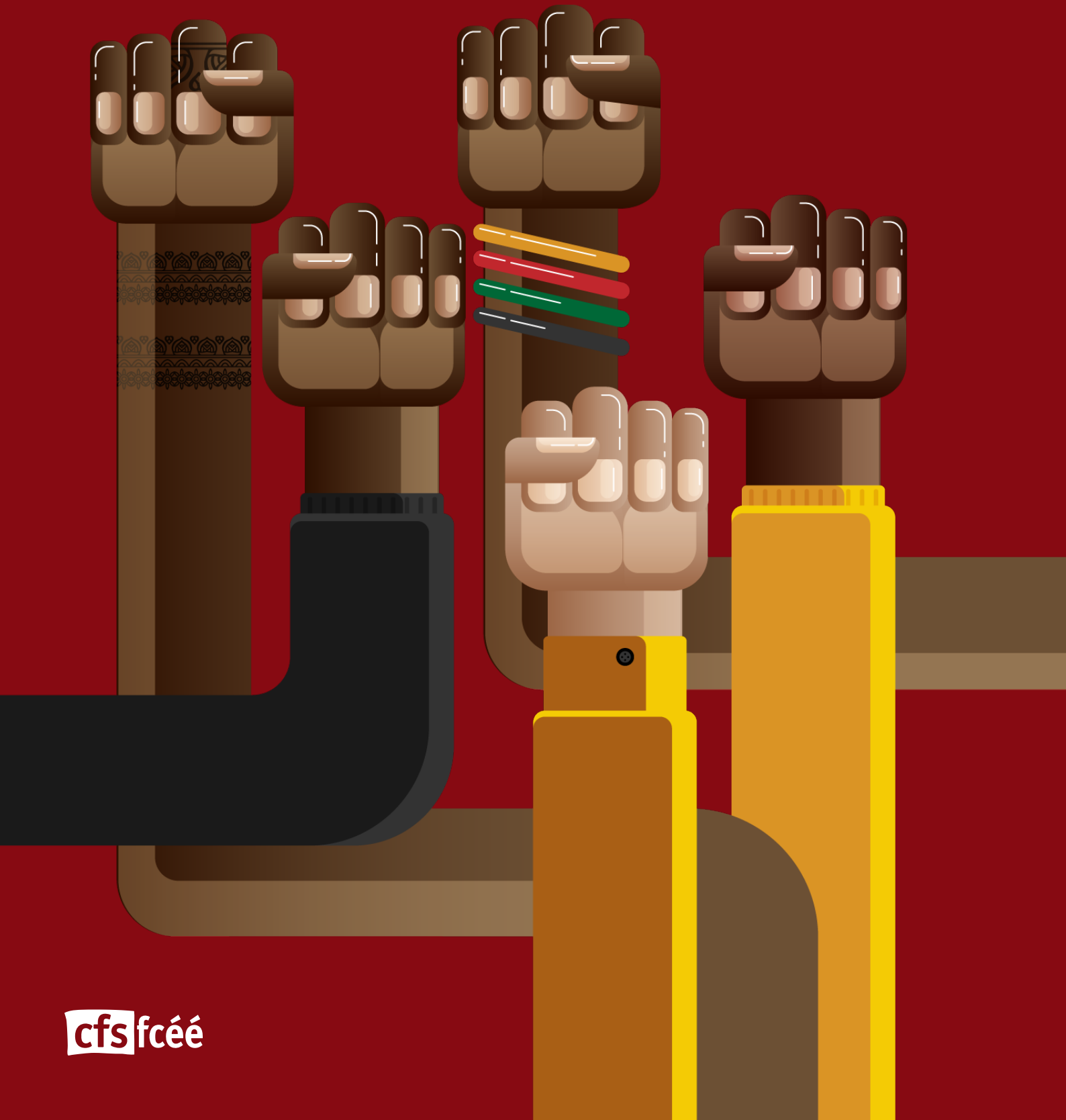
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INTRODUCTION

The pandemic of racism is widespread across North American campuses and communities. With the rise of white supremacist groups, racist social conservative policies, and the trend of these governments targeting student groups on campus, working together on anti-racism activism has never been more needed.

An anti-racism and/or racial justice task force, campus coalition, racial action team or a name that is relevant to your communities on campus, can be essential to avoid burnout during anti-racism organizing. This guide is to help students build resources and fight against racism on specifically their campuses. Your organizing teams will meet to organize, discuss and refute white-supremacy, racism, xenophobia, Islamophobia, colourism both in their interpersonal, collective and systemic forms. They are also important for creating community for the purpose of healing, educating and mobilizing specifically around issues that you have identified on your campus.
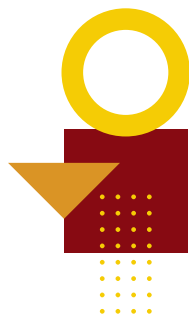
We will discuss organizing and creating a team on campus, and suggestions for organizing in a three step process we call Educate, Escalate and Execute. Additionally, we will discuss building infrastructure on campus, through the creation of Black, Indigenous, and People of Colour student associations, service centres, academic positions and hiring policies. We will also discuss three aspects of combating systemic racism through education, policy and support.

This toolkit is designed to help those are new to direct on-campus anti-racism organizing. This organizing guide will primarily be a resource designated for Black, Indigenous and People of Colour. In this toolkit, we will refer to First Nations, Métis and Inuit Students as Indigenous, and Racialized folks as People of Colour.

Furthermore, the suggestions within this starter kit should serve as a starting point or a supplement, but shouldn't hinder the collective and radical imagination of Black, Indigenous and Students of Colour from utilizing their unique grassroots strategies for executing their plans. Especially, when those who wish to stop your anti-racist organizing will do everything to thwart your efforts. To prevent this, strive to work with already existing spaces, associations and groups both on and off campus that conduct similar work. Working with as many partners, and staying as updated as possible is necessary for implementing serious counter-racist measures and policies.

Additionally bringing in folks from different groups with various levels of experience will enhance the resources you have for community building and awareness raising on your campus. You will see throughout the tool-kit that we will ask you to contact us. This is due to the varied nuances of each campus, with regards to partisan politics you may endure on campus and may need additional strategies that won't be provided in this tool-kit.

We must continue to supplement work being done in communities, and on the streets by organizing on our campuses to eliminate white supremacy.

SECTION 1

ORGANIZING GUIDE

ORGANIZING GUIDE: EDUCATE, ESCALATE, EXECUTE

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BUILD THE TEAM

GETTING STARTED

Before you jump into anti-racist organizing on campus, it's important to assess the kind of resources and organizing that currently exists near you. Evaluate the current climate on campus and determine what kind of organizing and mobilizing will be most effective.

Here are some helpful questions to help you assess the state of anti-racist organizing on your campus:

- **PRESENCE OF GROUPS ON CAMPUS**

  Do Black, Indigenous and People of Colour/racialized collectives or societies exist on your campus?

  If so, find out more about their work and how you can support or join them! You may also want to check in with international student groups and cultural societies.

  If these groups are inactive, it might be worth looking into their previous work and finding out why they are not currently active.

- **IS THERE A HISTORY OF ORGANIZING?**

  What kind of organizing has happened in the past?
  It's important to do your research on faults and successes of previous initiatives before making assumptions. What can we learn from the victories and failures of the past? Connecting with your students' union or trusted faculty can be a good place to look for this information.

- **IS YOUR STUDENTS' UNION OPEN TO WORKING WITH YOU?**

  What kind of funding is available to you and what supports currently exist within the union?

  If you are on your students' union executive team or their board of directors, you should be supporting and funding anti-racist initiatives. Seek out which types of funding are available and easily accessible for students and student groups/initiatives doing this work.

IT STARTS WITH A FEW : CREATING AN ACTION GROUP

Your team does not have to start off with large numbers. Make a list of 10 people who you know would be interested in joining. Host an initial meeting to brief them on your passions and initial ideas for what anti-racism work might look like, given the local context. Encourage them to get involved by attending organizing meetings and inviting others to join. If you want to create a collective, visit the Building Infrastructure chapter of the toolkit.. But for now, here are some tips:

• Figure out the composition of the team. Is this organizing team closed to specific Black, Indigenous and People of Colour? Is this group a mixed space, centered on Black, Indigenous and People of Colour, but open to allies? How and when will allies be participating? This will look different given your respective campuses, and what capacity and context look like.

• Once you have brought people together and have outlined your goals, think of your structure and the management of volunteers, promotion to potential new members, funds, partnerships, outreach, etc. Keep in mind that striving to be non-hierarchical (meaning that you have shared responsibilities instead of set leadership roles) is a good way to function. It is best to avoid exclusionary practices.

• Always remember to collect contact information for a supporters' database. This can be gathered from meetings, sign-up sheets or petitions collected. A personal and non-invasive follow-up is often what it takes to turn a supporter into an active volunteer.

• Ensure that students can sign up to volunteer with anti-racist organizing at all times whether it online on social media, through an online form, at organizing tables, during class talks or at events.

PROMOTION STRATEGIES

It is important to make sure you stay active with your team and frequently share information with interested individuals in the community. Online platforms are a good place to start but don't limit yourself to social media. Over time you will become aware of the best means to communicate with people to create a successful mobilization strategy.

• TWITTER

Tweet your meeting info using a unique hashtag or utilizing popular campus hashtags. Tag other campus groups as well so they can retweet your post to their followers.

• WEBSITE

If you have access to a website such as that of your students' union, post on the homepage details of your meetings as well as your contact information so people can connect with you if they want more information or cannot make that meeting time.

• FACEBOOK EVENT

This should be one tactic among several that you use to reach students. Remember that Facebook's reach is limited and is most effective for reaching people who are already seeing your posts or are within your social circles. Use tags to increase visibility and encourage other individuals and pages to share the event.

• FACEBOOK GROUPS AND PAGES

Post your event page in other campus Facebook groups that you may be part of.

• EMAIL LISTS

Write a blurb about your anti-racism taskforce meeting and send it to your membership email list. If you don't have access to an email list, reach out to your students' union or relevant collective groups and ask if you can use their list of contacts. Be sure to explain why students should get involved in this organizing.

• POSTERS

Create event posters (or use the provided templates) to promote your meeting. Post them at your students union office, on bulletins boards, in high traffic areas on campus and out in the community for increased visibility.

If you have the available resources, take out ad space in your campus newspaper to advertise your meeting. Alternatively, a free way to communicate this information to the readership is by writing a letter or op-ed (example available in Resource section). Provide a backgrounder on the issues or articulate you personal motivation, give the details of the meeting and explain why people should show up.

• CAMPUS RADIO

Reaching out to campus radio to host a show or talk series, or applying for ad time is a great way to get your message across as well as develop a platform for students to listen, learn and join in on the conversation around anti-racist organizing and issues on campus.

I RECRUITED FOLKS, NOW WHAT?

Officially launch your organizing team with an initial meeting, info session, day of tabling or an event. Plan to create frequent opportunities where students can engage with you. You should always be looking for ways to expand your network and develop spaces for community building on campus. Remember that your energy and enthusiasm for anti-racism and community organizing can change the lives of Black, Indigenous and People of Colour on your campus and in your community.

Now that you have the supporters, here are some ways to keep them engaged and actively continue to build your collective:

- stuffing students' orientation kits with flyers advertising your organizing meetings
- tabling on campus or at events around your community
- making announcements at events
- Promoting your meetings in unique and interesting ways like chalk writings around campus
- Holding diverse, accessible, and regular events (ie. study hall, social events, networking and academic development)

HOW TO RUN SUCCESSFUL MEETINGS

SAMPLE MEETING AGENDA

Effectively engaging with your team members can be as simple as ensuring there is a draft agenda for people to see and adjust before the meeting. Make sure to establish a meeting facilitator who will have the responsibilities of addressing all of the agenda points, keeping a speakers list, summarizing discussion points, creating actionable items and keeping track of commitments. Be sure to collect attendees' contact information to keep in touch.

A. Intros and Icebreakers: Make sure to start the meeting with introductions by asking everyone for names, pronouns, accessibility needs, and what brought them to the meeting. You can also ask attendees for interesting details about themselves as an icebreaker

B. Review of the agenda: Ask if anyone would like to add to or change the order of items

C. Provide an overview of any information that might be relevant to people's proper participation in the meeting (past organizing, upcoming work etc.)

D. Explain any current goals you may be working on and their timelines

E. Generate ideas with the group on ways to push Organizing momentum and take action on campus

F. Inform volunteers of available engagement opportunities. (ex. Online promotion, logistical work, outreach, events, panels, etc.)

G. Once you have gotten through your agenda, it is good to review your action-items and tangible next steps.

HOW DO I KEEP FOLKS ENGAGED?

VOLUNTEERS:

The ability not only to recruit but retain volunteers is a crucial aspect of community building. It is important to set up a structure that allows volunteers to engage in many different ways depending on their abilities to devote time, energy, and capacity. Here's some advice on how to keep people coming back:

• Make sure to have a consistent mode of communication with your volunteers. Plan regular meetings so you can check in with volunteers and keep them up to date on events and other on-goings

• Plan out tasks lists before meetings, keeping in mind the capacity and skills of your team and volunteers

• Caution!! When assigning tasks, keep in mind that volunteers are just as important to the group as any organizer and so should be given varied forms of work

• Always make space for creative ideas. In your organizing meetings, you are probably among talented writers, photographers, actors, artists, musicians, math wizards, web programmers, etc.! People come into these spaces with their unique experiences and skills. Hone in on them and give everyone a seat at the table. Asking people about the tasks they're interested in makes them feel more invested in what they are doing

HOW TO MAXIMIZE PRODUCTIVITY DURING ORGANIZING:

• Create working groups for certain projects, events or actions and allow space for report backs during meetings. Be sure to follow-up with working group leaders in-between meetings to ensure they have the tools they need to succeed.

• Remind volunteers of their commitments.

• Give people a quick text or call before their scheduled volunteer shifts. Students are often juggling numerous roles and responsibilities and sometimes just need a gentle reminder!

• Go out of your way to say hi to volunteers when you see them on campus and make time to stop and chat. Remembering people's names and asking about their lives will leave a lasting impact.

Never stop appreciating volunteers and community. Always be grateful for students who take time out of their busy lives to get involved in organizing. Thank you notes go a long way!

Host regular volunteer appreciation socials, such as a board games night, movie screenings, potlucks, outdoor events such as games in the park and more. Work hard and play hard!

Offer people volunteer certificates, reference letters or thoughtful tokens of appreciation in recognition of the time and the labour it takes to organize.

EVALUATION

It is important to evaluate and review your work as often as you can. Getting feedback and building on your organizing is not something that will always be uncomfortable but is crucial to this type of work. Here are some important questions to ask yourselves:

• Did the number of people in attendance meet, exceed or fall short of your expectations?

• Are you seeing new faces join your regular volunteer group? Are your volunteers actively participating in the meetings?

• Are you seeing volunteers from diverse communities and fields of study? Who is not at the table?

• Are you able to give all volunteers useful tasks?

It's always important to re-evaluate your outreach and recruitment strategies. Continue to reach out to different campus groups, advertise in new spaces and hold the meetings at varying times and in different locations to encourage participation. Be open to changing the structure of the meetings.

Regardless of the answers to these questions, always continue reaching out. Periodically, do a check-in with volunteers to see how they feel about the meetings, and whether they are engaged with and feel positive about the work of the group.
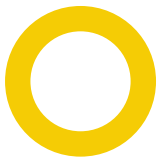
CHOOSE YOUR ACTION

Now that you have built your team and properly engage your campus, it is time to choose what type of action will keep pushing your goals forward. With your team you will have identified what your strengths, weaknesses, capacity levels, etc are and should be working as a well oiled machine.

When we are doing anti-racism work, we often think of rallies, protests and sit-ins, and although these are great options, they are not always right for the context in which you are working. There are many effective ways to engage people in an action, make use of a variety of different forms of actions to allow for students to choose how they would like to participate.

There will be hurdles that will come up with your organizing so it is important to be flexible. Here are some ideas to help get you started:

BANNER DROP (OR BANNER RAISE!)

Hang a banner in a high traffic area on campus or in your community, such as the University Centre or a highway overpass.

The banner could include the name of your organizing team, a call-to-action, information on the issue and a list of demands. If applicable, provide a hashtag on the banner that people can use to learn more or engage with the organizing online.

FREE CONCERT FOR CENTERING RESILIENCE

Host a free concert or open mic night. Make this a social, political and educational space to celebrate and support the resilience of Black, Indigenous and People of Colour. This can also act as a great opportunity to do outreach, petition collection or volunteer recruit for your group or collect petitions for a particular campaign.

GUERRILLA PROJECTION

Use a projector to display your message and/or a call to action on the side of a building or in a public space. Unlike a banner drop, a projection can be moved throughout the day to different high traffic areas for more interaction. For example, you could project the flag of the nation whose land you're on on the wall of the Financial Aid office to illustrate the message you want to get across.

MEDIA STUNT

A media stunt is often a creative action designed to garner the public and media's attention in order to raise awareness on an issue. The stunt should be creative, but not complicated - the media needs short, concise and clear messaging.

Media advisories and press releases can be crafted and uploaded to the Canada NewsWire, which journalists across the country monitor for leads on interesting stories.

DISRUPTION

Organize a planned interruption of the regular course of action of a specific organization, such as your Senate or Board of Governors, in order to make a political statement and give visibility to the Organizing goals. The disruption can take a variety of forms, such as a silent protest where students hold up signs or a loud disruption that aims to shutdown the meeting or event.

There should not be a single way to participate in the anti-racism organizing. To make sure your organizers can be on the ground, build into your plan a variety of ways to participate. Make your team inclusive to all people of colour, or have working groups within.

Let's say you have chosen to organize an occupation of the President's office. Not all students will be able to or want to participate in the action. What can you do to make sure that that these students are still excited about and are able to engage in anti-racism organizing?

MASS CLASS EXIT (WALKOUT)

Mobilize your fellow students to get out of the classroom and into the streets! A mass class exit is when students leave their classes at a coordinated time. The goal of the exit is to empty the school to demonstrate widespread disapproval with the current system. This action can be followed by a rally, picketing or other action.

If you are interested in organizing a class walkout contact us at chairperson@cfs-fcee.ca

OCCUPATION

Organize a group of people to take over a particular space in order to draw attention to your issues and put pressure on decision-makers to meet your demands. Most occupations take place in a decision-maker's office or place of work.

This action is very critical and impactful, but could have ramifications depending on the context. It's really important to plan in advance and create different plans based on possible developments in order to uphold safety and consent for the entire team.

It's important as organizers to state the risks, create a checklist, and create a safety plan with participants in the event of an incident occurring. However, you shouldn't fear taking up space in numbers. Occupation can be empowering and impactful, especially the longer that they happen for, so you must be prepared.

If you're interested in organizing an occupation, contact organizations that have experience with this action or reach out to us at the Canadian Federation of Students for suggestions, tips and

risks involved.

THINGS TO KEEP IN MIND WHEN CHOOSING YOUR ACTION:

• Who do you want to target with your action? Is the goal of the action to pressure decision-makers on your campus, locally, provincially or nationally? What action will effectively reach your target? Where should this action take place? What tactics would be most effective to educate students on your campus?

• There is strength in numbers. Coordinate your action with other students' unions and organizations on your campus, community or region. Together, brainstorm an action that will unite students across the campuses.

• Don't make the decision by yourself. The best ideas come from collaborative thinking.. Make this an activity with your volunteers and organizing coalition.

• What unique skills and experiences do your volunteers bring to the table and how can the action best use those skills? These are the folks that will be on the ground, engaging with students and they need to be excited about and feel ownership over the action.

• Identify your biggest allies and coalition partners and consult with them about what type of action their members would be excited to support and participate in.

• Evaluate where your members are. What organizations and actions have been successful recently? What made your campus peers so excited to engage in that work? Is there a particular issue students are passionate about that should be built into your anti-racism organizing.

*Direct action carries some inherent risks and it is important to ensure that participants understand and are prepared to participate in the action with plans in place to mitigate these risks. This type of action may also harm and prevent the interaction of international students. If you are considering organizing a direct action, email us at chairperson@cfs-fcee.ca or call us at 613-232-7394 to learn more about how to safely and successfully organize.

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MAKE AN ACTION PLAN

To be successful, anti-racism organizing cannot be limited to a single action, on a single day. To be truly effective, your executive, staff and volunteer team needs to engage your campus from the beginning all the way up to the end of the semester.

There are more actions that can be more effective and interactive than the ones suggested. However, you need to plan strategically to rally support and build up momentum. You also need to think about how to educate and agitate your membership so that they are ready to take acton. It's time for an Action Plan.

EDUCATE

It is important to meet your members where they are. Though anti-racist organizing can be

daunting, these are issues that affect lives of student on an off campus, creating spaces for student to learn the issues and how we can combat it can create a sense of community and empowers students on campus.

The most important part of this organizing will be the time you spend on-the-ground communicating and connecting with students on your campus.
Continuous outreach is necessary to show them that the current context of "diversity" and "inclusion" in Canada is not the fully objective narrative. It is also necessary for inform students of what your organizing is about, how they can get involved and to hear their concerns, struggles and experiences.

In order to get the most out of your outreach efforts, you should be implementing a multi-dimensional outreach strategy that promotes campus awareness, involvement and diversity.

ON-THE-GROUND CAMPUS OUTREACH

Class Talks

A class talk is a short speech made to a classroom audience, before a lecturer begins, to educate or raise awareness about an issue or organization, to promote an event or to encourage students to participate in an action. Class talks allow you to speak to dozens or even hundreds of students at once. You should hold class talks at the beginning of the school year and try to speak in every class at least once:

• Create a class talk list by using the registration website of your college or university. Search classes by time, day and faculty. Include class name, time, location and lecturer. Make sure to include classes from all faculties and at all levels. Although introductory classes usually have the largest number of students in them it's still important to visit smaller classes too.

• If you cannot access this database, head to any classroom on campus and make your pitch.

• Consider bringing someone with you if you are giving a talk to a very large room so they can help you hand out materials and write important information on boards.

• Pair new volunteers with more experienced volunteers to first learn from their delivery and then to act as a familiar and encouraging face in the room.

• Arrive at your class talk a few minutes in advance to ask the professor's permission to speak before the class starts.

• Before you begin, start circulating any material you may have (e.g. flyer, petition, pledge sheet) and write Organizing information on the board (e.g. website, hashtag, meeting info).

• Make a class talk speech (sample included under resources). Always finish your speech with thanking the class and professor for their time.

• Speak audibly and slowly, but with enthusiasm and energy.

• Record if there was a positive or negative response from the lecturer on the class talk list for future reference.

• Take note of any questions asked that require a follow-up and make sure someone is tasked to do this.

Tabling

Set up a table of Organizing materials in a high-traffic area on your campus as a base from which you can hand out materials and engage with students (it also doubles as a great meeting place for volunteers). If necessary, book your tabling spot(s) in advance. If you are unable to reserve a spot, scout out locations on campus where you can 'guerilla table'.

Lay out a combination of wearable materials (e.g. buttons, stickers), information materials (e.g. flyers) and action-oriented materials (e.g. pledge sheet, petition). Put out other Federation

materials if you have them and use it as an opportunity to talk about the interconnectedness of all issues that students face. For example, a student may reach for the mental health campaign material and you could connect that to the work you are doing to push for more diverse, culturally appropriate mental wellness resources on campus as well are more Black, Indigenous and People of Colour as counsellors.

The most effective way to table is to place yourself in front of the table, smile, make eye contact and reach out to hand people information or materials as they pass by. Draw attention to your table with music and an interactive activity such as a photobooth, massive cards, and/or food.

Leafleting and Door Knocking

Leafleting is the distribution of leaflets/flyers/handbills designed for individual consumption with the goal of having short face-to-face conversations with students about organizing or an upcoming event. Leafleting is most successful when done in common areas or routes on campus that are used by a large percentage of your membership (e.g. main entrance, common building, well-travelled pathway). You can also distribute leaflets to students who are seated in places like cafeterias or student lounge areas, or at the bus stop. In these one-on-one interactions, you and your team should be prepared with answers to frequently asked questions and facts to bust common myths. As always, try to match experienced volunteers, executives and staff with new volunteers.

Door-knocking is a tactic most commonly used by graduate students to connect with grad students in their research and teaching offices. However, it can also be used by college and undergraduate locals to find students in computer labs and club offices as well as those living off-campus.
Have your volunteers map out where the offices/student spaces that are in their assigned buildings so that you have maps to give your volunteers next time. Keep notes on who you visit and be sure to note where supportive students are so you can keep them updated on the organizing and visit them again right before any anti-racism action.

Residence-Drops

Getting outreach materials into on-campus residence buildings is a one-stop drop for reaching a ton of new students. Gain access to the residences and either hang door hangers or slip flyers under the doors. Don't forget to put up organizing posters in the common rooms too!

Connect with Campus Clubs

Tap into existing networks on campus! There are probably many academic, cultural, philanthropic, social and political associations and groups who would be interested in getting involved with the anti-racism organizing on your campus. Set up in-person meetings with the club executives to invite them to your organizing meetings, offer to make an organizing presentation to their club members and provide them with resources to mobilize their members. Further down the road, you may also want to seek out endorsements from these campus clubs. See the resource section for more information on endorsements.

Departmental/Faculty Presentations

Right before the start of the academic year, reach out to departmental course unions or faculty associations and ask to participate in their orientation events. Setting up a table or making a quick speech during an orientation event is a great way to build your profile amongst new students. At the beginning of the academic year, ask for an opportunity to make a presentation to the group's board or council.

Connect with Professors

There are numerous ways through which supportive professors can help with organizing. They can send a message out about upcoming organizing meetings or publicize contact information or details for the anti-racism organizing to their students.

You can also offer your time and expertise as a guest speaker in their course. Talk about social justice and social movements, for example, and contact the professor with your offer. These presentations are a fantastic opportunity to explore the organizing and issues more in depth with
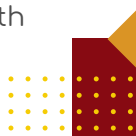
students and have a lasting impact.

Postering

Put up Organizing posters all around your campus! To avoid being lost in the sea of campus posters, try postering in blocks to grab people's attention. You may not think that many people will get involved in your Organizing because of a poster, but if in one day a student hears your class talk, gets handed a flyer and sees a poster in the hallway, they are far more likely to support your cause or seek out more information. In addition, having posters all over campus helps raise widespread awareness of the organizing and create momentum. Regularly re-poster to ensure your posters are not covered up by others or ripped down. Remember to, take down your old posters when the information on them is no longer relevant.

Chalking

Leaving a small message on classroom chalkboards can be a great way to spread information - such as a website, meeting place or hashtag. Often, the best time to do this is in the morning when classrooms are unlocked before the first class of the day. Get a volunteer team together and chalk as many classrooms as you can before classes begin. This tactic can also be combined with class talks.

ONLINE OUTREACH

Tactics

Using social media to reach more members complements - but can never replace - in person, on-the-ground outreach.

Share the types of posts that you like to see on your feeds. This means:

- High-quality, well-lit photographs

- Short, witty or funny videos

- Easy to understand infographics

Be consistent. Continuously build an audience. Don't just post during events! Have your posts read by students every day.

Personalize your message for your members. Do your members respond better to casual posts or more formal language? Anonymous posts or posts with a sign- off? Additionally, remember to use accessible language and avoid acronyms as much as possible.

Use hashtags consistently, but not too many. Stick to hashtags that will catch on with the community and are easy to use.

Create opportunities for engagement, such as creating a conversation about racism on campus through using a hashtag (ie. #BlackonCampus) and tweeting at the college or university president or posting a selfie with a written message.

Know when an oppositional comment on a post is an opportunity for you to publicly present your strong arguments for anti-racism and when to ignore a troll (don't feed 'em).

Instagram is great for posting photos and videos to inform your followers of the work you're doing, but not ideal for making connections with people that will encourage them to take action.

Social Media Promotion

Tips:

Use your free posts to test your ads and only promote or 'boost' content that you know people are responding to.

Set a goal and include a call to action. What is the purpose of the promotion?

For example:

> • To get students to attend an event? Secure your spot! RSVP now!
>
> • To get likes? Like us if you agree that white supremacy needs to be dismantled..
>
> • To share a video? Share this to show that you stand behind or with Black, Indigenous and People of Colour. (Directed at non-racialized audiences)

Facebook:

Ads must have less than 20% text. Use this platform for longer running ads . Use more than one image, test differently worded asks to see what people respond to better and drop the language and images that are not working. Rotate ads every 3-5 days. Use the location database on Facebook and create a custom audience of students at your school or in your geographic area.

*Boosted posts are short-term ads, running no longer than 3 days. Again, images must have less than 20% text. Promote content that is already successful on your page (e.g. a new video, a post that has been shared a lot). Don't waste money on content that members aren't connecting with.

Instagram:

Use Instagram ads sparingly to increase your following. People generally will not click on links in ads that will require them to leave the app. The bar is set high for quality on this platform. Keep it bold and use well-lit, original photographs and videos.

You can better promote your message if you create a business account for your campus group.

Twitter:

Paid Twitter ads are not the most effective online tool for organizations. Keep creating new content, building off what you learned last time.

This is in no way an exhaustive list of tactics for on-the-ground and online outreach. Where are your members and what outreach tactics will best reach them? Every campus is unique so it is important to think about what outreach strategies have been successful on your campus in the past that might not have been covered here.

ESCALATE

During the education phase, organizers and volunteers will have connected with members and educated them on the goals and principles of the organization as well as how to get involved.

Students who have stopped at a table, heard a class talk or received a flyer will be looking for more active ways to get involved in and contribute to the organizing.

As on-the-ground outreach is continuous, it is important to also escalate your tactics to ensure that these students stay engaged in and excited about the organizing. It is time to plan some actions that are more interactive and allow students to become more involved in organizing.
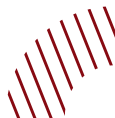
AGITATING EVENTS

PHOTO BOOTH

Construct a photo booth where students can go to have their photos taken with relevant hashtags prominently displayed. Post the photos on your students' union or organization's Facebook page, encouraging members to tag themselves and share the photos.

BUTTON MAKING

Let students create their own political statements and express why they support your activism by making a button. Set up a table with button makers and supplies - magazines, construction paper, markers, etc. - and have facilitators available to help students make the buttons.

Button-making materials are available online - check out peoplepowerpress.org or check online to find out if there is a local business you could support.

PANEL, WORKSHOP OR TEACH-IN

Host panels, workshops and teach-ins to educate members and promote their involvement in the organizing. Your event could include presentations by Federation representatives, students' union or club executives, professors and community organizers on a variety of topics, such as the basics of equity, myth-busting or how tuition in Canada remains inaccessible to people of colour. Allocate lots of time for audience questions and discussion.

As always, make sure there are organizing materials at the event and that participants leave the space knowing more about anti-racism organizing and how to get involved.

TESTIMONIALS

Have students complete a statement like,

"I am fighting against white supremacy because..." This can be done with whiteboards, photographs, videos, postcards etc. Collect and display these statements to create a collective narrative about the current student experience and the importance of being critical in challenging racism.

Depending on the medium you have chosen, you can display these testimonials on social media, on YouTube, on a wall or as an installation piece in a busy campus space.

TRIVIA NIGHT

Host a trivia night where students can prove their knowledge about social movements and anti-racism organizing. It can happen after a workshop to increase engagement and help people feel better connected. This is a different way to teach students about the current events affecting people across Canada and the principles of the organizing.

Mix things up with questions that include pictures, sound clips and word puzzles. Hand out prizes to the winning teams and to the team with the best, organizing-related name. Remember to include organizing materials with all the prizes.

OUTDOOR EVENTS

We all love free food! While the weather is still nice, host an outdoor event like an anti-racism BBQ and serve up some free food! Be sure to have halal and kosher options available. Offer other services and activities as well. For instance, you can connect with a local bike shop or co-op to offer free bike tune-ups. You can use this opportunity to talk to students about the organizing and hand out materials. Remember to set up a table at the event and provide different options to

engage in the Organizing, such as petition-signing.

If you would like suggestions or help organizing any of these activities, please contact the Federation at chairperson@cfs-fcee.ca or call us at 613-232-7394.

TASK LIST

So, you've come up with an outreach strategy and list of activities that are going to help to educate and agitate your members! What goes into making each of these activities, and your anti-racism organizing, a success? It's task list time!

Depending on the action, this list may include:

- Building a budget

- Booking a space/renting AV equipment

- Inviting guest speakers

- Advertising the action

- Making an outreach kit

- Printing, making or ordering materials

- Developing a volunteer schedule

- Coordinating with regional, provincial or national organizers

- Evaluating the risk of the action and assigning point people (ex. first aid, marshalls, security liaison, etc.)

- Contacting the Federation for materials and resources

To make sure the tasks are completed on time, assign someone to spearhead each action or, for more complicated actions, assign people to specific tasks.

EVALUATE

Though your Action Plan and task lists are important, organizing cannot simply consist of checking tasks off your list. You must constantly evaluate and reflect on where your membership is and whether your organizing is resonating with them and encouraging them to participating in anti-racism organizing.

Evaluation allows you to reflect on what you have done, where you are going and what improvements you can make in the future.

Evaluation is not about assigning blame to failure, but rather about constantly striving to improve your organizing by identifying how to make it more accessible, inclusive and effective, while using your resources as efficiently as possible.

Questions you may ask to evaluate your work include:

- Are you reaching new students? How many students did you reach?

- How many students expressed interest in getting involved in the organizing?

- What approaches and conversation starters did you find worked best?

- How did people react to the organizing? Were people receptive, excited, angered, etc?

- What were the main pushbacks you heard? Were volunteers able to respond to students' questions and concerns?

- How many people attended the meeting? Is attendance growing from event to event?

- Are students taking learning materials? Are there particular materials that students are gravitating towards over others?

In your volunteer and/or coalition meetings, include "check-in" conversations about the work you are all doing, and don't be afraid to be honest with yourself and your team when you evaluate your work.

EXECUTE

MAKE YOUR ORGANIZING CALENDAR

Now that you've brainstormed outreach strategies, events and actions that can kickstart or supplement your organizing, it's important to stay organized and focused especially in the face of antagonism from groups and individuals that are opposed to your work.

Your Anti-Racism team's calendar shouldn't just include the dates of your external activities, but everything that goes into making each of these, and your entire organizing, a success. You should include:

- Host teleconferences (reach out to us or other organizing groups for help you with that)

- Organizing material deadlines

- Regional coalition meetings if applicable

- Campus coalition and/or volunteer meetings

- Tasks for each action

- Booking a space

- Booking guest speakers for events

- Senate motion deadline for academic amnesty if doing mass class exists

- Specific outreach schedule with a breakdown of activities at different locations

- Coalition partners' events and meetings to attend

- Major campus events to plug into

- Holidays and reading weeks

SAFETY DURING DIRECT ACTION

Black, Indigenous and people of colour folks, international students and folks without Canadian citizenship are more at risk when participating in direct (and at times illegal) actions than white people and Canadian citizens.

People who hold privilege can leverage that in order to stand with and support marginalized people who may be more at risk.

It is important to remember that direct action is one of many ways to participate in activism. Direct action may not be possible for many for a variety of reasons.

Student Unions and student organizations should create opportunities to get involved that go beyond direct action. Identify other needs and areas of improvement and then get started on outreach to recruit volunteers as soon as possible!

It's important to talk through the plan for direct action beforehand, especially if international students are expected to participate. Don't assume people's abilities and comfort levels around direct action. Go through every possible scenario and talk through people's roles in the game plan. Direct actions should not be escalated without the consent of the group. Folks must only take on risks that they are knowledgeable about and comfortable with.
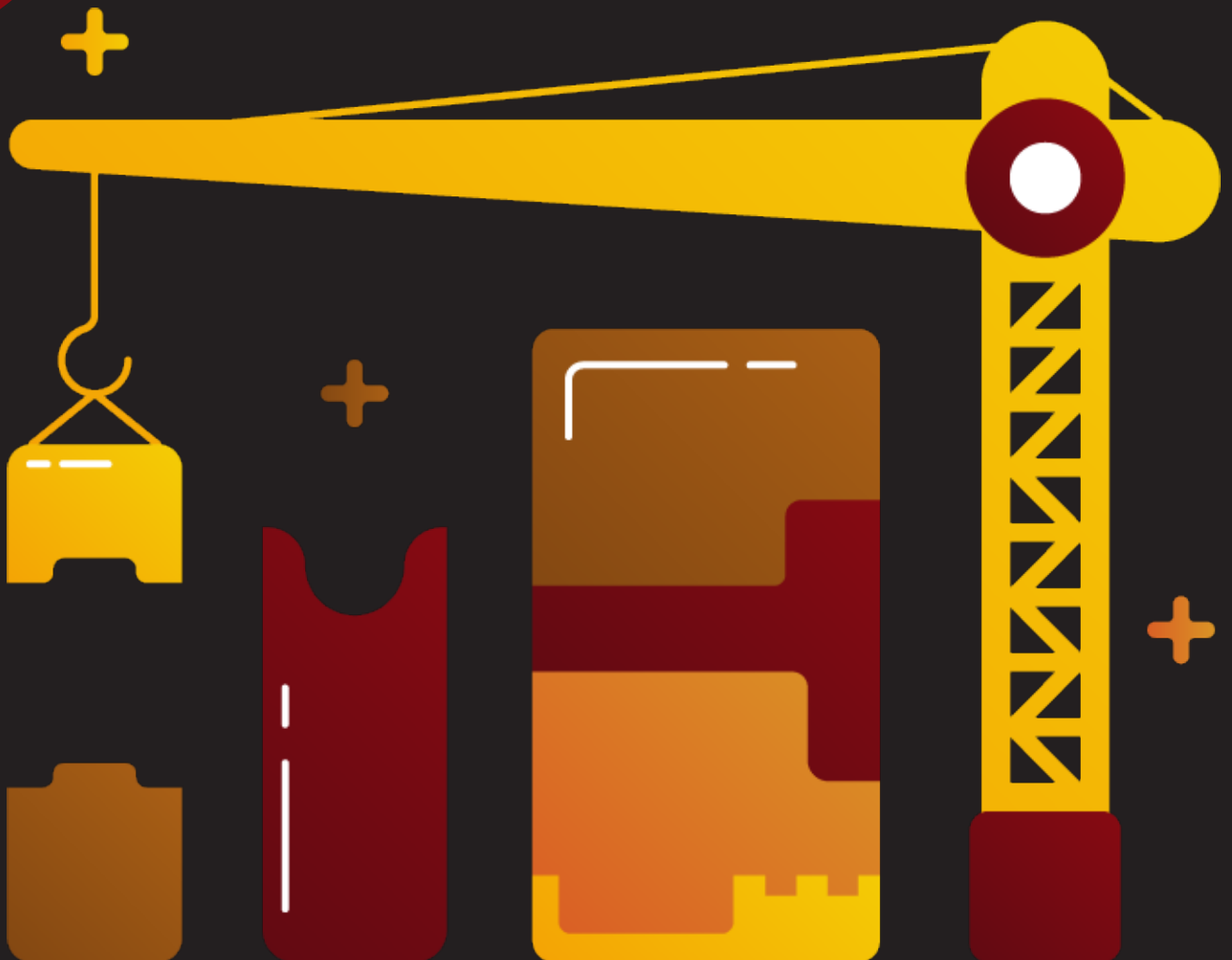
After direct action takes place, it's important to hold debrief sessions where people can talk about what went well and what went poorly and what to do better next time.

NOW IT'S TIME TO FINALLY ENGAGE YOUR ACTION PLAN AND MAKE IT HAPPEN THE WAY YOU PLANNED
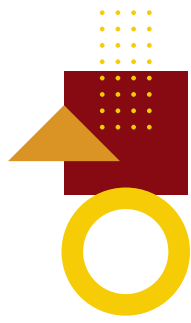
SECTION 2

BUILDING INFRASTRUCTURE

BUILDING INFRASTRUCTURE

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We've discussed how to build a team, how to create an action plan, and how to build momentum and execute your directive. Now we need to talk about why we are organizing, and how to build reformative structural support while we advocate for transformative justice. Through this section we will talk about policy, education and support.

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POLICY

Policy is a key pillar when discussing combating institutional racism from within the institution. Problematic policies that attack and fail to protect Black, Indigenous, persons of colour (BIPOC) and specifically international learners often go unnoticed and unchecked. Policy is more than just a set of recommendations set out by an institution, it is also the method by which we can hold our institutions accountable.

POLICY DEVELOPMENT

When an institution is in the process of developing campus policies, it is a common for student-led organizations to lobby/ work with their institution to create space for student consultations to ensure that the policies are reflective of the needs of students. As an institution develops policies such as; Free Speech Policies, Sexual Violence Policies, Mandatory Leave/ Mental Health and Resources Policies etc, it is imperative that the experiences of Black, Indigenous and Students of Colour are considered during the creation of such policies, recognizing that this group of people are disproportionately affected in comparison to their Euro-Canadian counterparts.

An example of this can be seen through the development of sexual violence policies on campus. In Canada, First Nation, Métis and Inuit women and 2Spirit people are 3.5 times more likely to have violence perpetrated against them than their non- Indigenous counterparts. In addition to this, Black, Indigenous women and non-binary people of colour rarely report cases of gender- based violence due to cultural, language and financial barriers. In 2011, the American-based National Coalition of Anti-Violence Programs (NCAVP) found that transgender women, people of color, and youth are at a disproportionately high risk of being victims of gender-based violence. Considering that this group of people disproportionately face gender-based violence, it is imperative that their experiences and needs are centered in the policies' development.

• Will the resources and services developed to support the policies reflect the needs of Black, Indigenous and Students of Colour?

• Are the policies reflective of different cultural and religious practices?

• Will the staff implementing the service and resources be versed on the unique experience of Black, Indigenous and Students of Colour, especially when looking at niche topics such as gender?

In order to develop policies that are inclusive, accessible and reflective of the needs and experiences of students, faculty and staff on campus, it is imperative that institutions and student leaders who have been selected to assist in the development of the policy reflect on how the policy will impact Black, Indigenous and People of Colour. Some things to think about when developing policies such as gender-based violence policies, mental health policies etc, include:

• Will these policies hinder students' ability to organize around / raise awareness on issues impacting their communities and other political organizations?

• What steps will be taken to ensure that all students, specifically Black, Indigenous and Students of Colour feel safe and comfortable?

• Considering that First Nation, Métis, and Inuit student as well as Black, Indigenous and Students of Colour are less likely to disclose or report instances of harassment, sexual violence and discrimination, what are ways that the policies can support Black, Indigenous and Students of Colour, but still maintain a level of confidentiality and safety?

Policies built without us, or without the consideration of experiences of Black, Indigenous and People of Colour will never fully support the needs all students. Instead they will continue to act as a barrier to :

• Access to support systems

• Access to longevity in programs of study

• Access to use of policies and navigating administrations for reporting

Increases to consultation and meaningful participation within policy are effective in ensuring that policies that are implemented are barrier free, and are not intentional in promoting racism. Policies that are in development should have racialized, Indigenous and international student representation, which we touch on in the Support section.

AFFIRMATIVE ACTION

A concept that has often used within work settings to ensure that at least one Black, Indigenous and People of Colour is employed in the workforce of private and public sectors. Affirmative Action is also inclusive of those who are queer and gender diverse, have disabilities, and are in social precarity. While this practice is not enforceable, we see many institutions and business taking up the challenge of diversifying their workforce. On campus, having staff that reflect the reality of your campus is crucial, whether at the campus bar, service centre, front desk, etc. When advocating for affirmative action, this should be stressed in all sections of ones campus at best.

BEST HIRING PRACTICES

In relation to affirmative action, and the importance of encouraging applicants from marginalized communities, we must talk about best hiring practices. In this section we will discuss positions that are directly and indirectly related to black, indigenous and people of colour. Hiring those who are not only academically qualified, but also have relevant experience should also be considered and encouraged.

Understanding that this can be hard to visualize, we have provided an example of a faculty hiring process. Imagine that a postsecondary institution is introducing an Indigenous studies minor that focuses on Indigenous contemporary culture:

The university is currently hiring an instructor to teach these courses, and has enacted a hiring committee comprised of faculty, students and administration. The committee is conducting interviews for a position following a collective agreement that has been negotiated with the relevant faculty association. Three applicants apply. One internally and two externally.

- **Alicja Białkówka, 37 - Internal Candidate**
BA and MA in Critical Theory. Thesis in The Alt-Right Movement in Poland
Polish-Canadian, Assistant Professor
9 years as an instructor in post-secondary education
No Experience in Indigenous Culture and Traditions
Speaks Polish, French and English Fluently

- **Christine Paul, 43 - External Candidate**
BA in Art History and Contemporary Culture, Indigenous Studies Major
Mi'kmaq First Nations, Artist
15+ experience in curating, and community engagement; traditional Educator
Proficient in pan- indigenous culture and traditions,
Speaks English and Mi'kmaq Fluently

- **Dr. Rachel Bianchi, 54 - External Candidate**
BA and MA in Classics, Doctorate in History. Thesis: United: Overcoming Colonialism on Indigenous Land
Italian-Canadian, Queer, Associate Professor
15+ Years as an eductor
Fluent in English

It is fundamental to hire someone who has experience beyond cultural competency, but someone who is relevant to the qualifications within an affirmative action framework. In the example given, Christine Paul may not have a graduate degree. However she has over 15 years experience working within indigenous culture and is a Mi'kmaq woman herself, who has equivalent experience and could very meet the demands of the program. Dr. Rachel Bianchi has extensive academic experience with a doctorate degree and self identifies as a queer woman, which would trigger affirmative action in this regard. Christine, while not having completed a PhD herself, has an academic background in in Indigenous studies as well as lived experience as she is from the community and speaks the language fluently.

This is often the case in academia, where a white professor is often chosen over Indigenous colleagues or applicants based on what the institution considers valid credentials for the position. Alicja however has no relevant experience. Even though her credentials are good, and she may have taken entry level Indigenous courses, this is not sufficient for her to educate students on Indigenous cultures and practices.

Undoubtedly, when it comes to the subject matter that is being adopted as a program, Christine has the lived and relevant experience to qualify her.
This act should not be seen as tokenization, as the applied candidate can bring both an objective and subjective lens to the curriculum, especially when they are a stakeholder.

If you are on a hiring committee, you may see examples like this. It is paramount to ensure that the hiring committee include this methodology in their selections. This example is especially common currently, as indigenous and race-based courses related to culture, histories, and alternative world views are being prioritized in post-secondary institutions.

EDUCATION

It is often stated that western post-secondary institutions were not originally and intentionally built for Black, Indigenous and People of Colour, let alone created to house Black, Indigenous, and/or racialised methodologies, ontologies and epistemologies. This not only leads to a deficit in many programs and fields of study, but also creates an environment of problematic discourse that is unprecedented.

In this section we will be discussing the implementation of Indigenous language courses, nuanced curriculum, and anti-oppression education, as education is a key to combating racism and anti-oppression.

ANTI-OPPRESSION EDUCATION

For the purposes of this work, education should be viewed as a tool, not only for personal growth, but also for your communities collective success, and as a contribution to a more educated population. Anti-oppression education is essential in a culturally diverse settler-nation like Canada . Providing and mandating anti-oppression trainings, through collective agreements, student orientation and programing, is integral to successfully integrating this methodology within a campus community.

An important thing to note is that when it comes to anti-oppression work, no one is an expert. As systems of oppression and power are constantly evolving, so are the concepts, and terms that we use to explain them.. However, holding regular trainings depending on what the needs of your campus are, is important to continue promoting equity for all peoples. Being reminded of how we can support one another in our different and ever-changing struggles is integral to anti-racism organizing and programming.

 There are many organizations that do different types of anti-oppression training (i.e. anti-racist, cultural competency). It is important to find a group or individual within your area to conduct this anti-racism training in a way that makes sense for your context and desired outcome. .

ACADEMIC CURRICULUM REVIEWS

Curriculum should be reviewed at least yearly in order to reflect the ever evolving knowledge that different marginalized communities are producing. While academic freedom should be upheld in its entirety, reviewing outdated, problematic and inaccurate information in curriculum should be prioritized. It can be quite the undertaking when a course is content heavy or research based, but having curricula that is culturally competent allows for diverse discourse and experiences to be properly supported and leads to important discourse.

Fighting for mandated reviews of curricula is important especially considering that most courses concerning Black, Indigenous, and/or people of colour traditions, knowledges, and histories are taught by professors who don't belong to these communities. For this reason, it is also important that folks carrying out course reviews have a lived experience related to the subjects being reviewed. Like many of the fights in anti-racist work, the one for accurate and representative curricula must be holistic.

Annual and Biennial Curriculum Reviews

Most institutions and departments hold annual curriculum reviews to provide relevant program updates. While student unions in some cases have representatives on curriculum review committees, it is important for Black, Indigenous, and people of colour to challenge the non-representative and non-inclusive conversations that are being held. While some faculties may be irrelevant to these notions, it is still possible for racism to be systemically ingrained within many curriculum in diverse fields. Here are some guiding questions for administrators and faculty to use in order to encourage student inclusion on these reviews..

  • Does the existing curriculum have problematic and inaccurate content that relates to specific Black, Indigenous and People of Colours, cultures , histories, worldview or contemporary reality?

  • Does the existing curriculum remove the humanity or self representation of Black, Indigenous and People of Colour or centre discourse around a specific group, that invokes or entertains tokenization, microaggressions, gaslighting or discrimination?

  • Does the existing curriculum include epistemologies, ontologies, and methodologies of Black, Indigenous and People of Colour, and/or has the curriculum been reviewed by those whose cultures are being offered as a credit?

These guiding questions bring into conversation the merit and intention of course related material. While academic freedom and open debate of ideas is necessary within post-secondary, we must find balance when developing curriculum and must resist racist curriculum which serves to continue systemic racism and oppression of Black, Indigenous and People of Colour.

At a bare minimum these questions should be investigated during the annual curriculum review

with the full participation of relevant Black, Indigenous and People of Colour. If you are reviewing curriculum, the types of questions you ask will change depending on the relevance of the material being reviewed.

Consultation With Teaching Assistants

If you are a graduate student who is currently serving as a teaching assistant, you probably know that this role can be often precarious. Both supervisor and student, or employer and employee dichotomies in nature, can prevent a teaching assistant from calling out racism in the classroom. If you, or a student engaging with the course, recognize a flaw in the curriculum, it is important to pass your concerns to the overseeing faculty.

But with the dilemma mentioned prior, this can be a concerning request, especially for those working directly with their study supervisors. It also should be noted that this can be hard for Black, Indigenous and People of Colour teaching assistants who may want to avoid the conversation for fear of discrimination.
Teaching assistant placements are not long in duration, but for a student, any particular course can be a turning point in their degree. For those who participate in pedagogy, we all have a responsibility to work with material that has been well researched and vetted. Arguably, graduate students, especially those who are Black, Indigenous and People of Colour should be involved with curricular reviews and should be given an opportunity during their placement to provide feedback without penalization. We each have a responsibility to create an accessible environment for discourse, and for this reason, advocating for teacher assistants to be a part of curriculum reviews is crucial.

SUPPORT

Strong formalized supports are a critical for maintaining anti-racist organizing and practices. In this section we will briefly explore institutional support systems like student run centres, advocating for seats on administrative committees, and being involved in your students union. There are many other supports (i.e. support workers, accomplices/allies) that are important to this work which we will discuss in other sections.

CREATING SPACE FOR US: BLACK, INDIGENOUS AND PEOPLE OF COLOUR

Community and grassroots organizing is key to any successful mobilizing. Furthermore, when it comes to creating permanent spaces on campus, we must engage within transformative approaches through activism. Without support, those who are attempting to establish secure funding and operations for anti-racism work will often run into barriers.

 In this section, we will discuss creating spaces on student unions, boards of directors and administrations; creatings and student centres, collectives and students associations and; multi-faith centres for the BIPOC community. Implementing these will look different depending on a variety of factors, including funding, institution size, student population, etc.

Inclusive Decision Making Bodies

It's critical to make sure you represent all voices to all the people on campus, either on your student association's council or executive slate. As student leaders, especially those who are non-black, indigenous and people of colour, it is
important that we have representatives to effectively represent marginalized students on campus. Here are some ways to advocate on your campus:

Advocating for a seat on students' council

- First Nations, and Inuit students' representative(s)

- the BIPOC/Racialized students' representative(s). This can be split into other groups that are predominant on campus e.g black, Chinese, etc.

• International Student's Representative(s)

It should be noted that not all International students are racialized. However, black and racialized students form the majority of international students who are preditorily recruited by universities admission centres, due to deregulated international student tuition fees. ,Despite the funds that international students provide, these institutions do not provide adequate support for them.
So it is important that black and racialized international students have a voice on their student decision-making body.

Advocating for a space on Board of Governors, Regents, and Administrators

Boards of Governors' (BOG) at institutions are the largest and often final decision-making space of a post-secondary institution. They vote on matters such as budgets, tuition fees, services, initiatives, funding etc. However, unlike other decision making bodies on campus, BOG seats are not primarily occupied by the general campus community. Instead, a few seats are reserved for a small selection of faculty and students with the majority filled by business owners, donors and other communities members.

This can pose a problem as professionals that have no relation to the institution are given the opportunity to make decisions for a diverse campus, and have to do so without a holistic understanding of the campus. This can have huge consequences when voices of Black, Indigenous and People of Colour are not heard on the highest level. Here are some suggestions for starting points for advocating for positions of power.

• Secure a presentation on issues affecting Black, Indigenous and people of colour on campus to present to the board.

• Using the cycles of organizing, inform your peers of the importance of these positions and use strategies from the organizing guide to propel your advocacy.

• Configure elections to be congruent with student union elections, and create these positions on your council and by-laws to streamline process for a more transparent and accountable process.

Collectives and Student Associations

In the organizing guide, we discussed how building your team either through a task-force or collective is effective for having a united front while organizing. Joining a collective or student association could help your organizing and even provide you with secured funding and infrastructure to endure for years to come.

The size of your institution or students' union and access to funding may affect what kind of ratified student group you are able to create. The reason for this is due to the by-laws, referendum processes, and funding models that can sustain these collectives and associations. If you need assistance, the Canadian Federation of Students can help you on a case by case basis. However, we will also include a general definition, and steps to take for your group to become ratified in this toolkit.

Racialized (BIPOC) and Indigenous Collectives

Collectives are often found in smaller institutions and are, in most cases semi-independent, although they often receive funding from their student unions. Creating a structured collective is essential to sustaining organizing capacity and support. In most cases, the collectives are chaired and maintained by a racialized or indigenous representative who is elected through general elections. Getting involved with collective meetings, or engaging with an elected council member is one way to get involved with local anti-racism organizing, or to influence and encourage them if the mobilization is stagnant or non-existent.

However, if you don't have a collective, that's okay. If you are a member of an already established organizing group for Black, Indigenous and/or People of Colour, then creating a collective through your team will be far easier (see Building a Team in organizing guide). Regardless of your starting place, we have more suggestions to get you going:

1. Research Collectives
Begin by investigating other institutions with similar Racialized and Indigenous collectives and find how they operate on these campuses. Reviewing their student union bylaws, standing resolutions and levy lists are an important place to start this process.

2. Create the Collective
Build accountability, structure through regular meetings, as you don't need funding or official recognition to get the collective started. If you need funding there are many ways to acquire this, but it shouldn't prohibit you from creating a collective.

3. Ratify and Officiate Your Collective
Bring these conversations up through your students' union. This might be easier if you are an elected council rep or union executive. If not, talk to allies in these positions and lobby them to help get the collective ratified. This is important so that you can receive additional funding for engagement and so that your collective can have a sustainable structure.
You may have to map out the process with your team, especially if you are advocating alone. However the more the Black, Indigenous, people of colour you have consulted with, the easier it will be. SIt is critical to engage with students on your campus as well.

If you are receiving pushback, then you may have to lobby with students and organize on campus to gain support. The more students are vocal about this, the better your chances of ratifying your collective.

Racialized/ BIPOC Student Associations

Black, Indigenous and People of Colour Student Associations like the Nigerian Students Association, Muslim Students Associations and Indigenous Students Associations often have their own elections, and have larger operating budgets.

Student associations are often more independent from the union, and have their own by-laws and rules of engagement. There are many however that are still are associated as a club or group through their student union in some way. Some are associated with the union and receive funding or levy fees though them However, others receive funding through donations or membership drives.

Usually anyone who identifies with the group, can be a member of the association and can get involved. Whether through activism, events or social networking, student associations can bring stability to campus organizing. Student associations go beyond their main purpose and often influence policies either by lobbying and consulting with student unions or the broader campus community.

If you already have a collective, this can make the process of creating a united student association easier. We suggest following the same steps we provided for forming a collective. However, here are some extra notes to take into consideration if you plan on being completely independent:

• You can create structure by deciding on a budget, by-laws, and positions following the federal and provincial non-for-profit act.

• Investigate levy, union transfers, and referendum protocols, as you cannot receive funding unless democratically approved.

• Look towards funding drives, events that can also help you pay for supports.

• We know that this can be a lot to take on, so if you need assistance don't hesitate to reach out to us at the Canadian Federation of Students.

Racialized Student Centres

Access to relevant mental wellness and cultural resources are essential in providing care and safe spaces for Black, Indigenous and People of Colour. While many of these service centres exist in larger institutions, it's important to advocate for the creation of these centres on all campuses. Some centres have employees while others are just a closed space for students to meet. Like creating collectives and student associations, the logistics for creating a centre will differ depending on the reality of your campus community.

Most of these service centres are funded by your Student Union, and/or run by the institution. These centres are often the first contact for Black, Indigenous and People of Colour on campus. They also tend to receive less funding, and are often the first victims of funding cuts. Here are some ways to create or maintain your centre.

1. Assess whether you already have a centre for racialized, First Nations and Inuit students on campus.

Answer: YES

a. Start by finding out from your students' union and admin where your student centre is located.

b. Investigate the services, and campaigns that are offered through the centre. Find out if they carry out advocacy work and if this is promoted.

c. Follow up to see if the staff that are Black, Indigenous or people of colour want to be involved. It is crucial that those employed reflect those who deal with anti-racism.

d. Get Involved. Whether through advocacy or service, having access to specialized resources can be beneficial to your academic tenure.

Answer: NO

There are different benefits to having a service center run through the institution, or run by the Students Union. Setting one up will look different depending on the institution, by-laws or levy system of your students union as well as the space available. Here are some basic steps to get your feet wet.

A. Check the demand for for a racialised students centre on campus. You can do this through general outreach and social media campaigning. Create a poll on social media or set up an outreach table where you can reach out to students.

B. Create a draft or policy of what this centre would look like. Research other centres in other institutions with similar populations and find out how they operate.

C. If you decide to set up this centre with the help of your students union:

1. Read your union's by-laws and budget to find out what the procedure for funding centres look like
.
2. Remember to use skills from the 'Educate and Escalate' section of this toolkit to initiate conversations with council members, executives and students about your intended purpose of the centre.

3. Present a motion, either through your council meeting or general meeting, to vote for a centre to be created, or create a levy referendum for for the funding of the centre. You can look at similarities of other existing centres that are run through other students' unions.

4. If you receive pushback while lobbying and advocating for a centre, use some escalation tactics or an action suitable for your campus. Note that there must be a demand for a centre that is collectively supported by BIPOC students on your campus.

5. If the student union is unwilling to fund the centre, consider petitioning the general student body by moving a motion to hold a levy referendum. Throughout this, continue your advocacy and research by looking into similar institutions and unions and their practices.

Creating a Multi-Faith Space

Multi-faith centres are spaces created to provide people of multiple different faiths and/or spiritualities with an area on campus to practice or meet. There are multiple campuses around Canada that have created multi-faith centres as a way to create safe spaces for marginalized folks of various backgrounds.

If you are thinking of creating a multi-faith space on the campus, it is important that you first understand the needs of your campus. You must remember that different religious groups have different needs and that the goal in this is to find something that best supports each individual group which may not always be multi-faith centres.

The aim is often for individual groups to have individual spaces. However, this is often a challenge. As a result, multi-faith centres have become one of the only viable options, in institutions with an administration that refuses to recognize the need for Individual spaces for worship.

To begin it is important to identify who would best facilitate the process of implementing this space on your campus. Questions that are important to ask yourself are:

- What religious groups exist on campus?

- Who will be the one to communicate with these groups?

- What is the goal and how do we best move forward advocating for this space?

Questioning yourself as to where this could go and how to get there is important, nonetheless you should be consulting with religious groups on campus. If there are no pre-existing and established groups on campus, then setting up an outreach plan is important for moving forward.

Once you have established an appropriate level of communication and representation with and for the different religious groups on campus, it is important to have an clear understanding of their individual needs before holding a collective conversation. During these conversations, it is important to discuss and understand the 5 W's (who, what, where, when, and why).

These meetings will be important spaces for folks to decide on the vision/action plan for the project Some of the important decisions to decide on are:

What kind of space are you looking to create?

Depending on your capacity and spiritual needs for your campus, your next task will be deciding on the kind of space you would like to create on your campus.

Prayer Space: A space created and resourced with the necessary elements to facilitate the worship/practice of different religions and/or spiritualities.

Multi-Faith Resource space: This is a space that is created to ensure that educative work is possible on behalf of different religious groups. It typically does not require too much space or attention, but is a place that different religions are able to practice and distribute faith based materials to students on campus.

Multi-Faith Service Centre: A space that caters to the needs of a campus and student group. It can include a space for students to pray, meet up, host events, store resources, etc.

Where is the infrastructure for this space coming from?

Like other spaces we've mentioned in the support section, funding and resources will differ depending on who you decide to ask. You should note that the type of space you want may not be the space that you will get, given institutional barriers. Make sure you consult with the relevant groups on campus to ensure your request receives a lot of support. Similar to the process of setting up a service centre, here are few steps you can take:

Administration

1. Investigate other institutions that have prayer/multi-faith spaces and inquire how these spaces were implemented especially if the institution is similar to your own campus

2. Either through your students union or through request of the appropriate bodies try to gain access to both your senate and board of governors meeting to advocated and do a presentation on why the administration should provide a multi-faith space on campus.

3. Make sure if it is multi-faith, that you have different folks from different faiths with you presenting. As secular institutions would need to visualize multitude of groups utilizing a space as necessary as this one.

Student Union

1. Read your association's by-laws and budget and see what the procedure is for operationalizing these spaces.

2. Remember to use skills from the educate and escalate portion of this toolkit and initiate conversation with all the religious groups and student groups on campus about the necessity of having a multi-faith space.

3. Provide a motion either through your council meeting or general meeting to either vote for a multi-faith/prayer space to be created, or if a service centre than creating a levy vote for this to funded to be voted on via referendum. You can look similarities of other existing centres that are through your students union.

4. If you receive push back from lobbying and advocating for a prayer space, uses some escalate tactics and eventually applicable executables. It's important that the buy in and need of a prayer space is supported by objective needs from students on your campus, as advocating for these spaces are among the hardest

5. In the scenario that your funding won't come directly through the student union, try to opt a levy referendum to get around this. Continue your advocacy and research.

RULES OF ENGAGEMENT - FOR ORGANIZERS

Institutions rooted in white supremacy are hard to navigate. Organizing and taking action to dismantle systemic racism is difficult and requires a great deal of emotional and physical labour. An important and often forgotten aspect of organizing work is caring for ourselves and each other. Coping strategies may change and will need to be adapted depending on the context of the situation
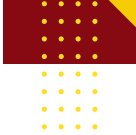
Student Association executives and council members may be excited to create spaces for students. However, this may not meet the needs of all Black, Indigenous and People of Colour. Even if they are Black, Indigenous and People of Colour students themselves, engaging your campus is critical.

Framing activism or organizing work only in relation to direct action, leaves a lot of people out of these spaces. This is due that not everyone is comfortable or safe during direct action, so checking the temperature on campus is key. Organizing is hard work and takes a lot of skill, coordination and time. Building people up before organizing begins is vital.

With all of this in mind, let's talk about some rules of engagement for organizers.

Self Accountability For Black, Indigenous and Organizers of Colour

• Build a community of people who can support each other. Avoid lateral violence and reproducing internalized and external racism during disagreements! Care and community must be prioritized to prevent burnout, division and dysfunction within the group.

• Constantly check in on and prioritize people's access needs and personal needs. If there are conflicting needs, have an open conversation around compromise or any other method folks can agree to.

• Create community standards for your team of organizers and volunteers to comply with to make sure that your organizing spaces are safer spaces considerate of intersectional experiences within the BIPOC community.

• State your access and personal needs, make sure that people know the way you engage. Your needs are important as these spaces should not be for re-traumatization.

• White allies must recognize that not all Black, Indigenous and People of Colour will be comfortable engaging with people, allies or accomplices outside of the community. Trauma is informed by this, so find people who have the capacity to be the liaison between accomplices and Black, Indigenous and People of Colour.

Stuff You Should Know About Accountability and Care

• Self-care does not mean checking out or letting your responsibilities fall on others, as this creates more stress later and can harm relationships

• Black, Indigenous and people of colour often experience more stress/trauma at work and school. Thus, you should understand that within organizing, not everyone will have the capacity to be involved fully with mobilizing in these spaces. Check to see people's levels.

• Confronting our own racism and how that impedes building communities of care, is vital to overcome challenges.

• Know when you mess up, apologize and change your behaviour → this is self care too!

## *Note For White Accomplices and those in Student Union Positions

While this toolkit is primarily for Black, Indigenous and People of Colour, it is imperative that those who hold privilege are able to support anti-racism efforts led by Black, Indigenous and People of Colour.

Spaces in which Black, Indigenous and students of colour can freely meet, socialize, heal and talk are integral to a campus culture that is rooted in anti-racist and anti-oppressive politics. It's imperative that these places are closed to Black, Indigenous and People of Colour and be undisturbed unless invited otherwise. Engaging with students and finding out what their needs are is an important step in creating spaces that will lead to organizing. Here are ways to engage and concepts to consider:

• Provide funding and/or In-kind donations towards the running of the space. This might look like providing snacks and drinks for meetings led by Black, Indigenous and People of Colour ; covering booking costs for speakers or forwarding grants and opportunities.

• Use your privilege: act as a liaison between the police or administration during demonstrations.

• Talk to your white friends: talk to the white people in your life about racism, call out your friends, family and classmates. Don't leave this work to Black, Indigenous and People of Colour.

• Know when to step back: offering funding or physical space is great but you don't need to be in all spaces at all times. Black, Indigenous and People of Colour need space to discuss, connect and organize without white-identified folks.

• Show up! Is there protest or rally? Attend, but leave the leadership to racialised folks Your presence there can be useful in a few ways such as acting as a liaison between the police, acting as a shield from potential counter-protestors, simply showing solidarity, etc.

• Is the student union a place where Black, Indigenous and People of Colour feel comfortable? Ask yourself why or why not, and what you can do to change this.

• Do students have information about support services on campus? Are these services well-funded and accessible?

White-identifying student executives and allies can help support these spaces of healing and community for Black, Indigenous and People of Colour by providing space and funding. And perhaps most importantly, by not taking part in the activities that are organized unless they are open to allies.

This shouldn't be interpreted in any other way besides providing support. Bowing out allows those who experience racism to activate and organize autonomously. When we centre conversations around the fragile nature of not being in control of one space, it can diminish trust, and further drive a wedge, thereby creating true divisiveness.
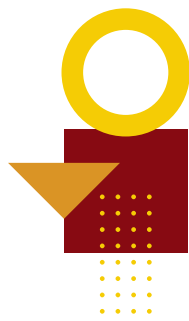
SECTION 3

ONLINE RESOURCES

ONLINE RESOURCES

WRITING AN OP-ED

An opposite editorial (commonly called an op-ed) is a commentary article that appears on the page opposite to a newspaper's editorial. Op-eds are usually about 500-800 words and are written by people with knowledge on a particular issue but who are not reporters, columnists or writers for the paper. Op-eds may be referred to simply as "opinion pieces" in your campus paper. Some local radio stations (like your campus station) may also accept "audio editorials" on issues.
Op-eds can be used to provide a unique perspective on an issue in the news, to clarify or correct the public discourse on an issue or to draw attention and call for action about something impacting students. Op-eds give you complete control of the message, but since newspaper space is often in high demand, you should use them for important issues. In your campus paper, op-eds can be used more often because campus papers are often looking for additional content.
Op-eds need to be timely and relevant, so write them right after an issue comes to your attention or when you have an important student perspective on a popular issue.

HOW TO WRITE AN OP-ED

• Read a few op-eds to get an idea of how they are structured.

• Write your op-ed. Start strong, with a clear opening statement that will draw your reader in. Why should they care about the issue you're writing about? Student quotes on the issue are welcome (in situations where a student would like to remain anonymous, remove their names and simply refer to them as a student studying at that organization).

• The body of the op-ed should clearly develop your argument. Support what you are saying with accurate and well-researched facts and statistics.

• End the op-ed with a call to action either for the target audience or to students and their allies.

• Contact the opinions editor of your local paper. Pitch your op-ed idea to the editor and ask if your piece is something they would be interested in publishing. Ask for a timeline on when your piece would be published.

• Send in your article. You should email it to the editor you spoke with and follow-up with a phone call. There may be a series of edits or they may publish it as is. If there are edits, make sure they do not compromise the message you are trying to convey.

EFFECTIVE LETTERS TO THE EDITOR

Letters to the editor are an effective and inexpensive means of getting your message out. Among the readers who are likely to pay attention to political issues in a newspaper, in some situations,

pay more attention to the letters to the editor page than to the editorials or columnists. Letters to the editor can help provide additional context or clarity to an issue, put a student spin on a timely matter, provide more coverage to a particularly important issue and/or challenge statements or comments made in the newspaper.

KEY COMPONENTS OF EFFECTIVE LETTERS TO THE EDITOR

• KEEP IT SHORT.

» Editors of letters sections don't print long pieces. If they decide to print them at all, they tend to edit and shorten them. The more you put in a letter, the more an editor has to cut and the less likely your letter will read as you wanted it to. Keep your letter short–three or four short sentences is best–and try to make only one point. Never go over 200 words.

• BE STRAIGHTFORWARD AND RESPECTFUL–DON'T BE SARCASTIC.

» Too many writers of letters to the editor use sarcasm to make their point. Unfortunately, sarcasm is often lost in print. Say what you need to say clearly, concisely and in a straightforward manner. Otherwise you will leave your readers confused.

• PROVIDE A NEWS STORY TIE-IN.

» Letters that don't relate to current issues and news stories are less likely to be published. If you can, refer to an article printed in the paper to which you are sending your letter. If there isn't such an article, provide a tie-in in your lead sentence.

** In situations where you do not have the capacity or credibility to submit an op-ed or letter to the editor, reach out to other organization within your community that is willing to write a collaborative letter or send one on your behalf.

MESSAGE BOX

When creating your message box, figure out the clearest, most concise way to communicate the perspective of the racialized and indigenous students' so that it resonates with the audience. Your message box is a set of statements that you want to get across. All of the ideas that you want to see represented in a media interview, or shared in a meeting should be reflected in your message box.
You should draft a message box anytime you are going to do media, and securing what your angle on the issue is. Taking the time to think through what you are going to say will help ensure your perspective is represented clearly and accurately. Be sure to consult with your team/community member to ensure that the messaging is reflective of all people involved goals.

BUILDING YOUR MESSAGE BOX

• Decide what you want to say about your issue. Establish your strongest arguments.

• Identify your audience. On a single issue, you may have one message you use with campus

media and an entirely different approach for radio/television that reaches non-students.Though both messages might be similar, media messaging may involve you sharing more background information on the issue and outlining ways the community members can support you.

• Consider what your audience wants to hear about your issue. What arguments will the majority of your audience be sympathetic to? Are statistics and real-life experiences helpful to share?

• Determine what your opposition will say about your asks.

• Develop responses to your oppositions' arguments.

STAYING INSIDE YOUR MESSAGE BOX

• You want to stay in the "Us on Us" statements of your message box. The other elements will help ensure your messaging is stronger and will support you when the media asks about what your opposition is saying.

• Review your message box and do a mock interview. Although a mock interview may feel silly at first, it is the only way that you will get a real assessment of how well you know the issue and how well you will perform in the real interview.

• Whatever question is thrown at you, always repeat at least one element of your message box. Remember that reporters cannot print things you didn't say. By repeating your most important points several times, your message will likely get through more clearly.

YOUR MESSAGE BOX

Use the following format to create your message box:

US ON US

Three key points you want to say to your audience about the issue.
1. _____
2. _____
3. _____

THEM ON US

Three key points your opponents are likely to say about your position.
1. _____
2. _____
3. _____

US ON THEM

Three key points you want to say about your opponents' position.
1. _____
2. _____
3. _____

THEM ON THEM

Three key points your opponents will say to their audience about the issue.
1. _____
2. _____
3. _____

HOW TO DO A CLASS TALK.

1. Review the class schedule for the lecture halls and classroom you are looking to do a class talk in.

2. To ensure you're familiar with the classroom you will be entering, look up the name of professor, the class they are teaching, and the year of study. This will give you an understanding of the class environment

3. When attending the class talk, be sure to go to the class 2- 5 minutes prior. Be sure to go alone. For safety and comfort, go in groups of two to three.

4. During the class talk, be sure to have a clear and consistent message.Have a plan on how to prevent getting trapped in a one-on-one conversation. (ie. how to wrap up a conversation) with the students in the class. Leave your contact information (for example; website, social media, event page etc)

5. If the class talk goes well, note that lecture space as well as professor. If not, let your team members know so that you can avoid the class or professor in the future.

CLASS TALK TEMPLATE/EXAMPLE

Hi everyone, my name is [insert name] and I am a here on behalf of [insert name of campus group and brief summary of purpose of group] . This week, we will be hosting a town hall for all racialized/ BIPOC students to discuss ways in which we would like the administration to better support us within the campus community and through academia. If you would like to know more about our organization or the event, follow us on Instagram and Facebook or email us @[insert name].

MEDIA RELEASE SAMPLE

Students at the Memorial University Call for Graduate School Grants
Morning

NEWFOUNDLAND—The Racialized and Indigenous Students' Collective at Memorial University vieling their campaign this today, calling on the Memorial University administration to create a funding pool for Racialized and Indigenous students looking to pursue graduate studies.

With the rising cost of tuition fees being an ongoing barrier to access higher quality of education for racialized and indigenous students, it is important that institutions like Memorial University provided grants for racialized and indigenous students looking to pursue graduate studies.
With an increase in racialized and indigenous students entering into graduate studies program, but a low completion rate, it is apparent that university administration must put measures into place to support the academic learning experiences of the most vulnerable on campus.

Today, at 5pm, students on campus will be rally outside and inside today's board of govern meeting to present their asks to university administration.

"In order to create a fruitful academic environment, within the graduates studies program at Memorial University, university administration should invest in the voices that have historically been barred from post-secondary institution, especially at the graduate studies level", says Jance Howard, PHd student and organizer of the Racialized and Indigenous student's Collective at Memorial University.

Information on the campaign platforms can be found in the collective website.

Event: Rally for Graduate Studies funding for Racialized and Indigenous students
Location: Board of Governor Chambers (2nd Floor of University Center)
Time: 5:00 pm, (add date)
Who: Racialized and Indigenous students' Collective

For further information, please contact:
Add name and phone number
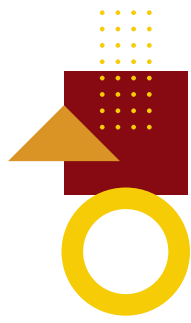
SECTION 4

RACE- BASED DATA

RACE BASED DATA

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WHAT'S RACE GOT TO DO WITH IT?

At some point during your time in post-secondary education, it is likely that you will be asked to fill out some form of census data about yourself. Most institutions collect some kind of demographic data to be able identify the general composition of the population within their campuses. This helps to determine programming, identify gaps in departments, and examine the direction an institution may want to take in terms of areas such as recruitment, admissions and hiring.

This data is also used to track the progress of the institution. Have more women entered STEM programs? Are most students coming directly from high school? Which programs are getting smaller? What are the new demands for higher education?

Needless to say, collecting information about the members on your individual campus is already work that is being done and has been utilized to implement changes on your campus. However, many institutions have avoided collecting data on the racial demographics of their students.

The reasons behind this range from disinterest in collecting data on race to a particularly Canadian anxiety around naming race and confronting racism and xenophobia within the system of higher education. However, just as it was once taboo to implement survey questions asking about gender orientation or country of origin, institutions should be willing to adapt and consider expanding their research of their campus population. At the national level, there is already some element of ethno-racial data collection, such as Canada's Census Program which occurs every 5 years.

This means that there is already data collection happening and in some cases, our institutions are falling behind in taking up this issue.

WHAT IS RACE BASED DATA?

Often when people are discussing "race", there is a tendency to blur the concept of race and the concept of ethnicity together. Race refers to a person's physical characteristics (ie. the color of one's skin, bone structure, hair and/or eye color) while Ethnicity can refer to a person's shared cultural characteristics (ie. language, religion, traditional foods).

Just as it is is possible for people to belong to more than one racial group, it is also possible to belong to more than one ethnic group. In Canada, there is also the use of hyphenation for ethnic groups to distinguish themselves. Two people can both be born in Canada and identify differently with being Canadian based on their hyphenation. For example, Afro-Nova Scotians are multi-generational Black Canadians of African descent, while Japanese-Canadians are multi-generational Canadians originating from Japan.
Since race and ethnicity are often blended together, for the purposes of this portion, we can assume that "race-based data" is seeking to collect information on the ethno-racial backgrounds of students. Moving forward, "race-based data" and "ethno-racial data" will be used interchangeably as they seek to accomplish the same outcome.
As explained above, most institutions already collect some information about the identities of their students. Typically the data is gathered on a voluntary basis and seeks to know the gender makeup of their campus, the percentage of domestic students versus international students, the ages of their members and if they identify as Indigenous, First Nations, Metis or Inuit.

Collecting data on the ethno-racial backgrounds of students simply adds another layer to examine the demographic makeup of your campus. Do you have professors that identify as
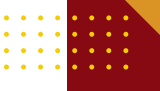
Black, Indigenous or a Person of Colour in your department? What about administrators or staff? Does your classroom have a diverse makeup of students? Does your campus reflect more or less diversity than your surrounding community?

Employment equity surveys may already include questions on indigeneity, race and ethnicity. For example, the Employment Equity Survey at the University of Toronto includes:

- Gender and Gender Identity

- Sexual Orientation

- Person with Disabilities

- Indigenous/Aboriginal People of North America

- Racialized Persons/Person of Colour

- Race and Ethnicity

The Category of "Race and Ethnicity" was borrowed directly from the Toronto District School Board which is distributed every five years to parents and their children from Junior Kindergarten to Grade 12. Below is a snapshot of the Census question:

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6. Is your child of Aboriginal background? ○ Yes ○ No

(If "No" go to Question 7; if "Yes", pick one of the following.)

○ Inuit   ○ First Nations (Status/non-Status)   ○ Other: [_____]

○ Métis   ○ Aboriginal person from outside Canada

7. Which of the following best describes your child's racial background? *(Pick all that apply.)*

○ Aboriginal - Canada

○ Asian - East (e.g., China, Japan, Korea)

○ Asian - South (e.g., India, Pakistan, Sri Lanka)

○ Asian - Southeast (e.g., Malaysia, Philippines, Vietnam)

○ Black - Africa (e.g., Ghana, Kenya, Somalia)

○ Black - Canada

○ Black - Caribbean Region (e.g., Barbados, Jamaica)

○ Latin American (e.g., Argentina, Chile, El Salvador)

○ Indian-Caribbean (e.g., Guyana with origins in India)

○ Middle Eastern (e.g., Egypt, Iran, Lebanon)

○ Mixed background: [_____]

○ White - Canada

○ White - Europe (e.g., England, Italy, Portugal, Russia)

○ Other(s): [_____]

Photo: Shot of TDSB Parent and Student Census 2011/2012

In fact, in Ontario, under the former Liberal Government, the Anti-Racism Directorate in their report, A Better Way Forward: Ontario's Anti-Racism 3 Year Strategic Plan, one of their main priorities was to collect race-based disaggregated data in order to understand whether specific populations in Ontario were experiencing systemic racism. This was also built into anti-racism legislation introduced in 2017 that gave the government the authority to mandate race data collection and develop an anti-racism impact assessment framework that would first look at the Ministry of Children and Youth Services, the Ministry of the Attorney General, Ministry of Community Safety, and the Ministry of [K-12] Education.

WHY IS RACE BASED DATA IMPORTANT?

In recent years, race-based data has become more important in tracking the representation of Indigenous, Black and People of Color in various roles - in post-secondary education, this has become especially important for research-intensive universities. For example, in 2017, the Steering Committee for the Canada Research Chairs program launched the Equity, Diversity and Inclusion Action Plan and called upon institutions to make a concerted effort to address the under representation of the four designated groups (women, Aboriginal Peoples, persons with disabilities and visible minorities) in nominations for Canada Research Chair positions. Part of this federal

funding is now directly tied to institutions meeting targets that are supposed to help close the equity gap, and failure to participate can result in suspension of payments.

Since the 1970s, Canada has highlighted itself on the global stage as a " cultural mosaic", and in 1988 became the first country in the world to have an official multiculturalism policy. At times this has made it difficult for Indigenous, Black and People of Colour to draw attention to racism in Canada or how white supremacy and colonialism operates despite this mosaic. How do you critique a country that prides itself on having diverse populations of people, supporting immigration and providing a "safe haven" to refugee and asylum seekers? Often times, the need for more data and more resources goes ignored because of the ways in which cultural understandings of Canada makes racism invisible at a broader, societal level.

Racism and xenophobia need to be understood not just as individual attitudes or actions, but rather as an integrated part of the systems that people take part in everyday. Collecting race-based data recognizes that racism is more than just an individual issue. This means that although race has been socially and historically created rather than something that is biologically inherent to any group of people, it does have different impacts on different people, whether it be their educational path, health outcomes, or their economic status.

It has impacts on the educational outcomes starting from Kindergarten all the way to Post Secondary Education. Academic streaming, which has been practiced in British Columbia, Alberta, Saskatchewan and Ontario, have been found to be subjective in determining a student's ability and found to adversely impact students from less advantaged backgrounds. Studies have found in Ontario, for example, that academic streaming in high schools impact students potential for higher education and that a majority of Black Students are streamed away from university. This kind of conclusion would not be possible if race data was not collected.

Data can also be used as evidence in advocating for change on our campuses. Indigenous, Black and other students of color are often asked for "prove" that racism, systemic or individual, exists on campus when asking for safer spaces and avenues for students to seek resources. This means students are forced to rely on anecdotes and other secondary sources in order to argue their cause. Historically, many spaces that may already exist on your campus, such the Equity and Diversity Office or Racialized Students Collective came out of students experiencing racism on campus and demanding change. The Aboriginal Student Centre and Black Student Support were launched at Mount Saint Vincent University in 2013, during the same time that the Halifax University started asking black and Indigenous applicants to self-identify. It was not so long ago that equity and inclusion policies did not exist in our institutions, when Indigenous and Black Students were segregated from White Students in schools and people of color were intentionally blocked from attending post-secondary education.

In Ontario, after pressure from students and grassroots organizations, like the Black Liberation Collective at UofT, the University of Toronto agreed to begin the process of collecting race-based data. This highlighted a shift that reached national conversation. During the same period, the CBC asked 76 universities across Canada if they could breakdown their student populations by race - around 63 institutions said "No".

However, about 72 universities do participate in the American based, National Survey of Student Engagement (NSSE) which tracks student satisfaction with their educational experience and surveys First Year and Fourth Year Students. While there is a question on the ethno-racial identity of respondents, because the data is not longitudinal and does not follow any individual student from their first year to their final year at any institution, the statistics on the demographic composition of students cannot provide enough information. This means that you would be unable to track retention of any student, so for example, if you were looking to find how many South Asian students were enrolled in the History department, you would be unable to know if those students had transferred programs, accelerated through their degree requirement or dropped out completely.

In the United States, institutions already collect and report on the ethno-racial demographics of their campus and this information is made publicly available. However, taking the US framework of race and trying to apply to Canada would not work. Most institutions borrow directly from the US Census, which has a limited number of ethno-racial categories for people to select and is based on their own geographical placement, history with colonialism and immigration, as well as their own interpretations of race and ethnicity.

OPPORTUNITIES AND CHALLENGES

So maybe you've decided that you would like to develop your own student survey and you plan to include a question on race and ethnicity.

By raising these challenges, it does not mean that race-based data is impossible and you should not do it, but it does mean that you must be prepared to engage with difficult situations that may change the outcome of how you shape your data collection. In this section, a sample of an ethno-racial question is provided. If you were to provide feedback, what would you change?

Here are a few more key questions to be asking during the development stages:

• How do we define race in Canada? How can race be defined elsewhere?

Over the last several decades, terms that were once considered common have fallen out of favour in everyday discussions about race and what remains is the binary of race: Black versus White. People who would not be considered Black or White, would fall somewhere in between these races and likely be identified by their ethnic background. For example, it is no longer acceptable to refer to a person of East Asian descent as "Yellow". This makes naming racial categories difficult at times because our understanding of race in Canada may not be consistent.

There is also an understanding of how the same term can be used in different geographical contexts to refer to different people - in the United States, "brown" often refers to people of Latin/Hispanic descent due to the large populations of people from Mexico, South and Central America. However, in Canada, "brown" is more often understood to refer to people of South Asian descent.

• How does the "average person" define race?

• How do domestic students understand race? How do international students understand race?

• How does race impact the membership of post-secondary institutions in Canada?

• Is the research criteria for underrepresented and/or marginalized populations different from traditionally privileged groups?

Asking these questions and engaging with other stakeholders on campus allows you to develop your questions in a way that will make sense to those that it is meant to relevant. Rather than rely on a one-size-fits all model, recognizing that research may need to look different across institutions is imperative when collecting race-based data.

It is also critical for us to recognize that not everybody is well versed in the vocabulary of anti-racism and due to differences in lived experiences, may have a different understanding about race, ethnicity and identity in Canada.

Educating people, whether through workshops or outreach initiatives is important to ensure that when people encounter your question, they are able to understand and respond to the information you are seeking.

Remember that race and ethnicity are socially constructed identity categories. This is the idea that the color of a person's skin, their facial features and where they are from determines a person's characteristics, attitudes and behaviours. These determinations are not natural, rather they have been historically developed and maintained for specific purposes to justify why certain people can and should be more advantaged than others, treated differently or harmed. There are real life consequences that come out of how you are viewed in regards to your race and ethnicity.

PRIVACY AND CONFIDENTIALITY

Even though we can advocate that data is a positive tool that can help us fix particular issues, there is a negative side to data collection. For example, data can also be used as a tool for surveillance and may lead to particular groups of students being more scrutinized than others. Muslim Student Associations, for example, are often targets for visits from CSIS (Canadian Security Intelligence Services) and local law enforcement. These visits are rationalized through

Islamophobic rhetoric that Muslims congregating in public space is a threat to national security.

The privacy of participants must be protected and any data set that is too small cannot be publicized in a way that easily identifies the respondent(s). This means that if you're aware that you have a small populations of students on campus (for example, you know that less than 5 students in the Engineering department are from Syria), it may be better to group students together in more general categories.

Confidentiality needs to be maintained in order for students with valid concerns to be able to participate in this process. Just as you can use this data for good work, it can also be flipped to target, harass and surveil students.

REPRESENTATION

When collecting ethno-racial data, often people are seeking to find where Black, Indigenous and other Students of Colour are underrepresented. However, what you may find is that these students can also be overrepresented in particular programs and are accused of "stealing spots" via affirmative action (a federal policy that does not exist in Canada but is often a phrase used to signal that diversity has gone "too far"). This may lead to the argument that there is no issues with systemic racism on campus because X program has X amount of students and therefore, are overrepresented for reasons such as not being smart enough to enter more rigorous programs.

Data collection should never be considered the final goal in any anti-racist work. Rather, it should be seen as a tool that can give ongoing insights into the current environment of your campus and should be re-evaluated at future points in time.

DATA AS A CYCLE

The Story of (Never-Ending) Data Collection

ACTION + DEMANDS
An incident occurs. Students disrupt and demand a response from the institution with a commitment to do better. The administration will review the demands and assess which actions can be "reasonably" taken up.

COMMITTEE/TASK FORCE
In response to the incident, the institution strikes a committee or taskforce to investigate the campus climate. This group is made up mainly of administrators, under full institutional control and agenda - occasionally, there are consultations thrown out to look like community voices and lived experiences will be taken into consideration.

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"We Need More Data!"
A similar incident occurs within a year or two with a new set of students demanding the same things as previous students, trying to use previous findings and recommendations to make systemic changes - Administration decides they need another task force/committee.

REPORT ON FINDINGS + RECOMMENDATIONS
An extensive report is released with a series of recommendations and the institution highlights taking action on more low-level, low-risk initiatives such as campus wide campaigns, optional trainings, conferences, etc.
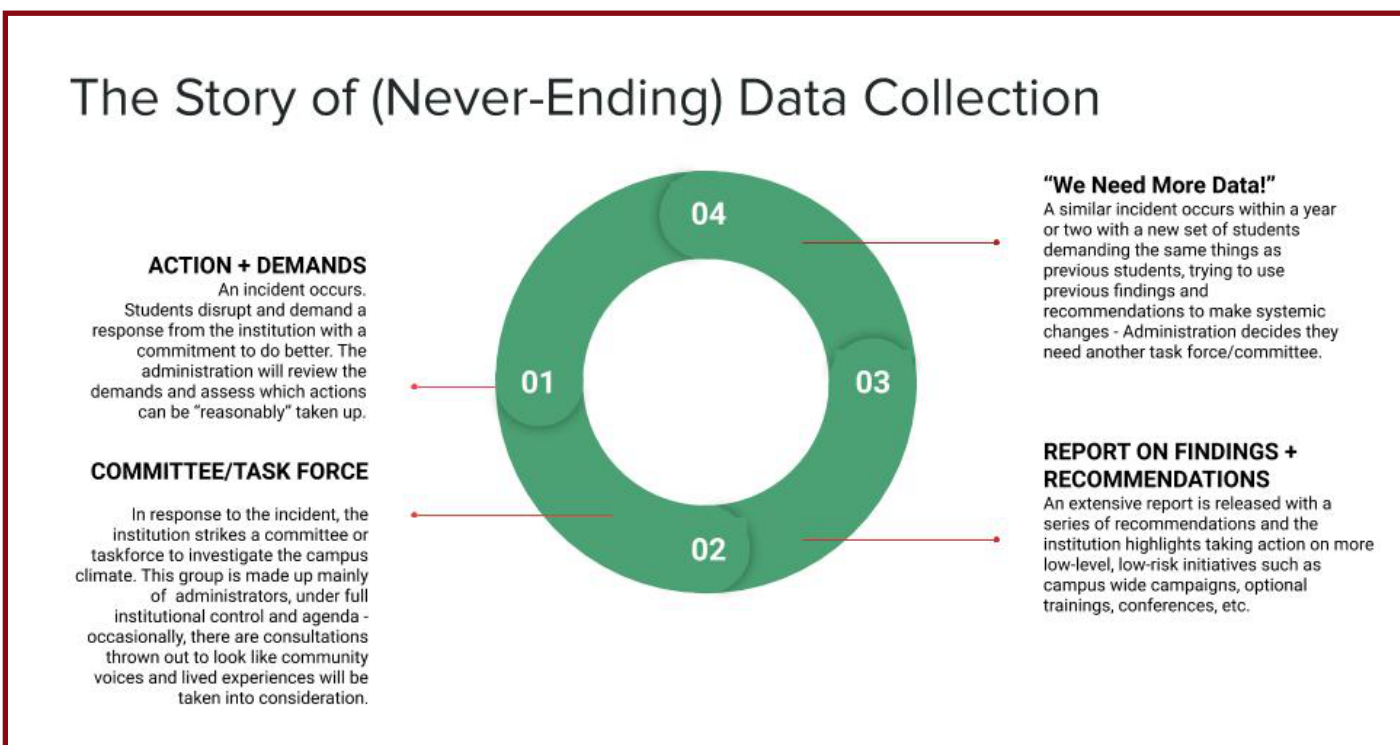
Photo: Cycle of Data Collection from "What's Race Got to Do With It?", presentation by Brieanne Berry Crossfield.

1. An incident of racism occurs on campus and in response, students take action via public or online protest, calling directly upon their institution to resolve the issue and make a commitment to do better. Often the administration tasked with handling the incident will try to find the fastest resolution or commit to a demand that offers the lowest risk.

2. After this incident and student protest, a Committee or Task Force will be created. It will mainly feature administrators with some representation from faculty and students. However, the group will remain under full institutional control and prioritize their own agenda. In order to appear

accountable to the community at large, there will be additional consultations advertised to gather feedback on lived experiences.

3. After some time has passed, an extensive report from the committee will be released with a series of recommendations. Administrators are most likely to take action on the least combative recommendations, such as campus-wide campaigns, hosting optional trainings and developing conferences.

4. Unfortunately, when an institution is more invested in the appearance of change rather than structural adjustments, a similar incident is likely to happen within a year or two of the last group of students who protested. A new set of students will make demands, trying to use previous findings and recommendations to make systemic changes - Administration will decide that they need another task force/committee.

POLICY

All colleges and universities in Canada should be collecting demographic data that includes race and ethnicity. The process of developing what this census could look like should involve consultation and feedback from students, faculty and staff who are current members.

A review of this question(s) should take place every two to five years to ensure that students and faculty are able to continuously engage in this process, as well as update or change categories to better reflect how people name their identities.

Any student data collection, while encouraged, should be voluntary in nature.

The goal of the collection of race based data should not be to determine when there is "enough" of any ethno-racial population of students. It should also not be used to set quotas, change admission standards on the basis of race, ethnicity or country of origin, or limit a person's access to post-secondary education.

What Best Describes Your Ethno-Racial Background? Select All That Apply.
a. Indigenous to Canada (ie. First Nations, Metis, Inuit, Anishnaabe, Treaty#3)
b. East Asian (ie. Chinese, Japanese, Korean)
c. South Asian (ie. Indian, Pakistani, Sri Lankan)
d. South East Asian (ie. Filipino, Malaysian, Vietnamese)
e. Asian, Other background
f. Middle Eastern (ie. Iranian, Syrian, Turkish)
g. Indigenous, Central American (ie. Panamanian, Salvadoran, Nicaraguan)
h. Indigenous, South American (ie. Brazilian, Peruvian, Chilean)
i. Black North American (ie. Canada, United States)
j. Black East African (ie. Kenyan, Somali, Eritrean)
k. Black West African (i.e. Nigerian, Ghanaian, Senegalese)
l. Black, Latin American (ie. Colombian, Peruvian, Guatemalan)
m. Black Caribbean (ie. Jamaican, Trinidadian, Haitian)
n. Black, Other Background
o. Indo-Caribbean (ie. Trinidadian, Guyanese)
p. European-Caribbean (with origins in European countries)
q. White European (ie. English, Greek, Italian, Ukrainian)
r. White North American (ie. Canada, US)
s. White, Latin American (ie. Colombian, Argentinian)
t. White, Other Background
u. An ethno-racial background not listed here
v. Prefer not to answer

Photo: Sample Question on Ethno-Racial Identity (expanded from TDSB Census Question)

Race-based data should be included and used within any analysis that is undertaken by an institution in terms of admissions, enrollment, retention, and graduation in order to identify and address systemic gaps that may exist in current policies and programming at your institution.

This data should be compiled into aggregate summaries made publicly available for reporting or statistical analysis. These summaries should also be cross-applied to other categories such as gender orientation, age, or income level to see if there are additional gaps that can be explored.

BEST PRACTICES

So how do we make the sample question above better? We do want to encourage students to participate on a voluntary basis, while also allowing them the option to "skip" the question if it makes them uncomfortable. While this may skew the results of this question, remember that the goal is to collect information that people want to give you, rather than making this determination for yourself.

• **Consider separating "Race and Ethnicity" into multiple questions**

Although there is a preference to keep surveys short and to the point, because we have already noted that race and ethnicity is a complex category, there may be a need for more than just one question. Since it is difficult to separate race and ethnicity from each other, best practice would suggest using a series of questions.

• Do you self-identify as Indigenous [to Canada] - ie. First Nations, Metis or Inuit?

• Do you self-identify identify as a Person of Color/Racialized Person?

• What best describes your ethno-racial background?

It may also be helpful in your survey to include additional information on what certain terms mean and why they are being used - for example, "visible minorities" has been the common phrase to discuss people of color in Canada. However, that term is no longer considered favorable and should not be used continuously. For some students, this may be confusing and should be explained.

• **Allow participants to select all options that apply.**

This is done with the recognition that people can contain multiple racial and/or ethnic identities, but may not necessarily have anything in common with each other. Therefore, people who would be considered "mixed" cannot be considered a specific ethnic or racial group.

Similar to how Indigenous people are subjected to a "blood quantum" standard that can determine their Status and whether or not they can be considered "native enough", focusing on whether or not a person is full, half or a quarter of one racial group over anything does not make any meaningful contribution to the data because it is not about tracking individuals, it is about tracking groups of people.

• **Leave additional space for students to self-identify how they see fit.**

For example, while it is appropriate to discuss Indigenous identities in Canada in relation to Indigenous people who have existed on this land long before Canada was created, we know that Indigenous people exist worldwide. Indigenous people are not necessarily rooted in their homelands and can also be immigrants to Canada. Therefore, they may not identify with the same ethnic groups that exist in their countries of origin. Ethnicity can be complex, as people may be from the same place, but have different histories to their land. Unless their identity is too specific and rare to be publicized, the option should be left open.

CONCLUSION

To summarize, collecting ethno-racial data can be a challenging, yet exciting opportunity for your student union and for your institution. Not only can it be used as a tool of advocacy to better address the systemic issues you see happening on your campus, it can help you to develop new
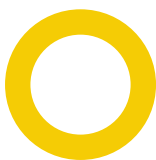
programming, events and initiatives best suited to the demographics of your campus.

We must first recognize race and ethnicity as historically developed social categories that have implications which impact how and why certain groups of people are treated in particular ways. From there, we must work to best address issues with privacy and confidentiality, different lived experiences and understandings of identity, as well as concerns of how data can be used to achieve different results.

Any questions written with the intention of collecting and tracking race-based data at your school should be done in consultation and with feedback from your institution's community and other stakeholders. This means the research at your institution may look slightly different than research elsewhere.

The data should be collected on an ongoing basis, meaning that it is collected at multiple points during a member's participation at an institution. For example, students should be encouraged and able to self-identify during their years at an institution, from when they enter to when they leave.

Finally, data collection should be seen as a tool rather than a solution to addressing racism on your campus and in your community. It is possible that you may end up with some results that you did not expect and it will be up to your community to decide how and when that data should be used.

RESOURCES

https://www.cbc.ca/news/canada/race-canadian-universities-1.4030537 Diversity of ON University's (HEQCO)

https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism?ga=2.255994315.192194614.1556556551-770563227.1541711181

https://www.cbc.ca/news/canada/race-canadian-universities-1.4030537

https://nces.ed.gov/collegenavigator/ → Database - "Enrollment" reflects Race/Ethnicity makeup

https://www.crrf-fcrr.ca/en/component/flexicontent/item/23598-a-national-policy-on-the-collection-of-race-based-statistics

http://www.chairs-chaires.gc.ca/program-programme/equity-equite/action_plan-plan_action-eng.aspx

https://www.macleans.ca/education/national-survey-of-student-engagement-results-for-canadian-universities/

https://brighterworld.mcmaster.ca/articles/why-wont-canada-collect-data-on-race-and-student-success/

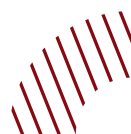https://www.tdsb.on.ca/portals/0/research/docs/2017_Census.pdf

https://www.thestar.com/opinion/editorials/2017/09/08/end-unjust-and-ineffective-practice-of-academic-streaming-editorial.html
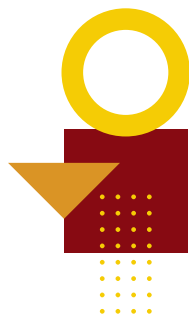
https://ir.aa.ufl.edu/surveys/race-and-ethnicity-survey/

https://www150.statcan.gc.ca/n1/pub/81-004-x/2007002/9994-eng.htm

https://www.univcan.ca/universities/facts-and-stats/

https://www.univcan.ca/priorities/action-plan-equity-diversity-inclusion/

SECTION 5

ANTI-OPPRESSION GLOSSARY

ANTI-OPPRESSION GLOSSARY

GENERAL TERMS

Allyship/Accompliceship:
Allyship/ Accompliceship occurs when a member of a privileged group works to dismantle any form of oppression from which they benefit. Being an ally means acting in solidarity with marginalized groups. Allyship is not an identity but an ongoing process.

Barrier:
An overt or covert obstacle; used in equity-based approaches, to mean a systemic obstacle to equal opportunities or outcomes; an obstacle which must be overcome for equality to be possible.

Bias:
A subjective opinion, preference, prejudice or inclination, formed without reasonable justification, that influences an individual's or group's ability to evaluate a particular situation objectively or accurately; a preference for or against.

Classism:
The cultural, institutional and individual set of practices and beliefs that assign value to people according to their socioeconomic status, thereby resulting in differential treatment.

Coalition:
A coalition is an alliance of organizations or collectives with different mandates but who share similar goals or identities. Coalitions are usually formed around a particular issue or topic and

have definitive goals to achieve.

Collective:
A collective is a group of people who come together through shared experience or a shared set of goals. A collective can work to build a community within itself and work together to influence change. By working together, a collective has more organizing capacity and potential.

Equality vs. Equity:
Equality is the ideology that everyone has access to the same opportunities.

Equity recognizes that not everyone has the same advantages and attempts to close those gaps. The idea of equity is that we cannot all be equal until we recognize the differences that privilege some and disadvantage others.

In more practical terms, equality would be giving everyone the same sized shoe whereas equity would be giving everyone a shoe that fits their particular size.

Harassment:
Harassment is normally considered to be unwanted remarks, behaviours, or communications in any form. Harassment is prohibited on the grounds of discrimination where the person responsible for the remarks, behaviours or communications knows or reasonably ought to know that such actions are unwelcome.

Intersectionality:
Coined by Scholar Kimberlé Crenshaw, , the term 'intersectionality' means that all systems of oppression are connected. Intersectionality recognizes that an individual is never just one thing, but a collection of identities and experiences. In many, if not most cases, it also acknowledges that one person can hold both privileged identities as well as identities that are marginalized.

Marginalization:
Marginalization is a process of social devaluation that serves to justify disproportional access to scarce social and material resources. It's a process that pushes a particular group or groups of people to the edge of society by not allowing them an active voice, identity or place in it. It does this through the exclusion or isolation of people from being able to participate in political, social and economic mainstreams than others in society who hold power and privilege can participate in.

Individuals and groups can be marginalized on the basis of multiple aspects of their identity, including but not limited to: race, gender or gender identity, ability, sexual orientation, socioeconomic status, sexuality, age, and/or religion. Some individuals identify with multiple marginalized groups, and may experience further marginalization as a result of their intersecting identities.

Marginalized:
To be marginalized means to be excluded, ignored or relegated to the outer edge of a group, society or community.

Oppressor, Oppressed, Oppression:
An oppressor is either one who uses their power to dominate a group or individual or one who refuses to use their power to challenge that domination.

An oppressed person is one who is dominated by an oppressor and by those who are complicit in that domination through their silence.

Oppression is the state of being subjected to unjust treatment or control. There are many forms of (often interlocking) oppressions: racism, sexism, classism, heterosexism, anti-Semitism, Islamophobia, ableism, ageism, homophobia, transphobia, etc.

Stereotyping and Prejudice
Stereotyping can be described as a process by which people use social categories such as race, colour, ethnic origin, place of origin, religion, etc., in acquiring, processing and recalling information about others. Stereotyping typically involves attributing the same characteristics to all members of a group, regardless of their individual differences. It is often based on misconceptions, incomplete information and/or false generalisations. Prejudice is the antipathy or negative feelings held by someone about another person or a group.

Power:

Power means having access to resources and influence on decision maker to get what you want accomplished. Power can be visible, hidden or invisible. Power can show up as power over others, power with others and/or power within a group. Power is always acquired at the expense of another person or group. Someone or some group has power because someone else or some other group does not.

Privilege:

Privileges are systemic advantages based on certain characteristics that are celebrated by society and preserved through its institutions. These can include being white, having money, being straight, not having a disability, etc. People are often unaware that these characteristics can act as privileges as they are so effectively normalized. Privilege is not earned but is awarded automatically based on characteristics and traits of an individual.

Rape:

Rape is an act of power and control in which the victim is sexually humiliated, degraded and left with feelings of shame, guilt and anger. The Criminal Code of Canada does not specifically define "rape" in terms of specific acts. The crime of sexual assault is codified within the general assault provision (s. 265(2)), which makes it a crime to intentionally apply sexual acts with force to another person without their consent.

Rape Culture:

A rape culture is one in which dominant societal ideologies, media images, social practices and societal institutions support and condone sexual abuse by normalizing, trivializing and eroticizing sexual violence and rape. A rape culture often blames victims for their own abuse.

Sexual Assault:

The sexual exploitation, forcible penetration or acts of sexual contact on the body of another person without their consent. Sexual assault is a form of sexual violence and includes rape (such as forced vaginal, anal or oral penetration or drug facilitated sexual assault), groping, forced kissing, child sexual abuse or the torture of a person in a sexual manner. The term includes but is not limited to sexual harassment, the threat of sexual assault, criminal harassment (stalking and cyber harassment) and intimate partner violence.

Survivor:

Individuals who have experienced or are experiencing sexual violence are in a constant state of "surviving" the experience. The idea of survival carries within its definition the ongoing fight to live or "survive" a traumatizing experience, a process that includes dealing with a multitude of feelings and health consequences. It is important to note that there is no singular survivor narrative for violence. Identifying as a survivor of sexual violence, a victim of sexual violence, both or neither is completely up to individuals to decide for themselves.

RACE/CULTURAL RELATED TERMS

Anti-Black Racism:

Anti-Black racism refers to the pervasive and systemic nature of racism that actively targets Black bodies and communities. It is the recognition that even within racialized communities Black people are seen as the furthest from whiteness and are viewed as inferior. Anti-Black racism can take the form of underrepresentation of Black people on college and university campuses, high rates of police violence in Black communities or the maintenance of stereotypes that regard Black people as dangerous, lazy or criminal.

Anti-Indigeneity:

Anti-Indigeneity is the manifestation of hatred and violence against the original people of any given territory being colonized.

Colonialism:

Colonialism is the establishment, maintenance, acquisition and expansion of colonies through violence in one territory by people from another territory. The way in which colonization manifests itself may vary depending on the global location. In all forms, colonialism creates an unequal relationship between the dominant colonial state and between the Indigenous peoples of the

colonized territory.

Islamophobia:

Islamophobia is unfounded hostility towards Muslims, the people who practice the religion of Islam. Broadly, this presents Islam as a monolithic bloc, static and unresponsive to change and characterizes Muslims as barbaric, irrational, primitive and sexist. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society.

Racialized:

Racialized refers to anyone who experiences racism because of their race, skin colour, ethnic background, accent or culture. Racialized people are people of colour, Indigenous peoples and ethnic and cultural minorities.

Racism:

Racism is a system of disadvantage based on race. It empowers people with the ability to act on the belief that people of different races have different qualities and abilities, and that some races are inherently superior or inferior. Racism manifests in many ways, from dislike and avoidance of people based on their race to discrimination against them on an institutional level to acts of race-based violence. It also exist on various level:

1. **Individual Racism:** Racism may be expressed in an overt manner but also through everyday behaviour that involves many small events in the interaction between people. This is often described as "everyday racism" and can be subtle in nature.

2. **Institutional or Systemic Racism:** Racism is evident in organisational and government policies, practices, and procedures and "normal ways of doing things" which may directly, indirectly, consciously or unwittingly promote, sustain, or entrench differential advantage for some people and disadvantage for others.

3. **Societal Racism:** Racism is evident in cultural and ideological expressions that underlie and sustain dominant values and beliefs. It is evident in a whole range of concepts, ideas, images and institutions that provide the framework of interpretation and meaning for racialised thought in society. It is communicated and reproduced through agencies of socialisation and cultural transmission such as mass media, schools, colleges and universities, religious doctrines and practices, art, music and literature. It is also reflected in everyday language.

RACIAL PROFILING

Whiteness, White Privilege, White Supremacy:

Whiteness is a socially and politically constructed ideology based on beliefs, values, behaviours, habits and attitudes which result in the unequal distribution of power and privilege based on skin colour. Whiteness is a marker of social, political and economic status that is always changing based on historical context.

White privilege refers to the systemic advantages afforded to white people with European ancestry around the world over those who are racialized and/or have ancestry that is not European. In a white supremacist system, white privilege and racial oppression are two sides of the same coin. White privilege is an historically based, institutionally perpetuated system of:

• Preferential prejudice for, and treatment of white people based solely on their skin colour and/or ancestral origin from Europe.

• Exemption from racial and/or national oppression based on skin color and/or ancestral origin from Africa, Asia, Oceania the Americas and the Middle Eastern world.

• Institutions and culture (economic, legal, military, political, educational, entertainment, familial and religious) which privilege peoples from Europe over peoples from, Africa, Asia, the Americas and the Middle Eastern World.

White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and racialized peoples by white peoples and nations of the European continent for the purpose of maintaining and defending a Eurocentric system of wealth, power and privilege.

Xenophobia:
Xenophobia is the fear or aversion to people and communities perceived as being "foreign" or different from the dominant culture.

GENDER RELATED TERMS

Cisgender:
A cisgender person is someone whose gender identity corresponds with the gender they were assigned at birth.

Gender Identity:
Gender Identity is the gender that a person sees themselves as and how they express themselves. This can include refusing to label oneself with a gender. Gender identity is often conflated with sexual orientation, but this is inaccurate.

Genderqueer (Genderqueer):
A person who redefines or plays with gender, bends or breaks the rules of gender, blurs the boundaries of gender or rejects the notion of gender altogether.

Gender vs. Sex:
Sex is designated at birth based on reproductive organs and chromosomes which creates a binary of male and female. For many people, their sex matches their gender identity, though these should be considered separate. Trans people, for example, are assigned one sex at birth but have a different gender identity.
Gender, on the other hand, denotes a social, cultural or psychological state of being, as opposed to that of biologically assigned sex. Some people do not have a gender identity that corresponds to their assigned sex, namely transgender, transsexual, intersex and genderqueer individuals.

Intersex:
Intersex people are born with "sex chromosomes," external genitalia, or internal reproductive systems that are not considered "standard" within the gender binary.

Misogyny:
Misogyny is the fear and/or hatred of women. This is frequently linked to sexism and is often the root of violence against women.

Misogynoir:
Misogynoir is the fear and/or hatred of Black women. The term combines "misogyny" and the French word for black, "noir", and was coined by the queer Black feminist Moya Bailey to describe the particular racialized sexism that Black women face. Women of any other race cannot experience it, but people of any gender or race can perpetuate it. For example, any discomfort expressed by a Black woman is deemed unreasonable, unacceptable and stereotyped as the "angry Black woman." Similarly, transmisogynoir is racialized misogyny towards Black trans women.

Patriarchy:
Patriarchy is an unjust social system that enforces gender roles and is oppressive to all people regardless of gender but disproportionately impacts all women. Patriarchy perpetuates oppressive and limiting gender roles, the gender binary, transphobia, sexual assault, etc. It often includes any social, political or economic mechanism that evokes cis male dominance.

Sexism:
Sexism perpetuates a system of patriarchy where men hold power and privilege and everyone else is subordinate to them. Sexism is both discrimination based on gender and the attitudes, stereotypes, and cultural elements that promote this discrimination. It is important to note that sexism, like any other form of oppression, is related to power, who has power and who is given power by society.

Sexual Harassment:
Includes, but is not limited to:

• Gender-related comments about an individual's physical characteristics or mannerisms.

- Unwelcome physical contact.

- Suggestive or offensive remarks or innuendoes about members of a specific gender.

- Propositions of physical intimacy.

- Gender-related verbal abuse, threats or taunting.

- Leering or inappropriate staring.

- Bragging about sexual prowess in order to make members of a specific gender uncomfortable.

- Offensive jokes or comments of a sexual nature in a workplace.

- Rough and vulgar humour or language related to gender.

- Displaying sexually offensive pictures, graffiti or other materials, through various mediums.

- Demands for dates or sexual favours.

Trans:
An umbrella term to describe individuals whose gender does not match the gender that they were assigned with at birth. There are diverse identities under the transgender umbrella, including, but not limited to genderqueer, agender, gender non-conforming, nonbinary, etc.

Transphobia:
A personal, societal and systemic desire to maintain the gender binary (the strict categorization of "men" and "women") which obscures the reality of the fluidity of gender and diminishes or ignores the experience of persons who do not identify with either or both gender categories.

SEXUAL IDENTITY RELATED TERMS

Asexuality/Asexual
An asexual person is someone who does not experience sexual attraction, who has no interest in or desire of sexual activity within a relationship or outside of one. A person can be fully asexual or partly asexual.

Biphobia:
Biphobia is the irrational fear, aversion and hatred of individuals who love and sexually desire men, women and non-gender conforming individuals. It is similar to homophobia, but it also inherently discounts and erases the experiences of bisexual people, both in society and within LGBTQ+ spaces.

Heterosexual:
Heterosexual, an individual who considers themselves attracted to members of the traditionally-identified opposite sex.

Heterosexism:
Heterosexism is a belief in the inherent superiority of heterosexuality and its rights to dominance. It describes an ideological system and patterns of institutionalized oppression that deny, denigrate and stigmatize any non-heterosexual behavior, identity, relationship or community.

Heterosexism includes but is not limited to:

- Overrepresentation of heterosexuality and heterosexuals in media portrayals of love/couples on television and in movies.

- Exclusion of historical and political figures' and celebrities' queer or trans identities.

- Censorship of queer characters, themes and issues in works of art, literature and entertainment.

• Assumptions that someone is "straight until proven gay."

Queer:
An umbrella term used to describe people who are lesbian/gay/bisexual/transgender/gender variant or have an otherwise alternative sexuality or gender identity. At one time this was exclusively used as a slur by non-queer people. However, recently this term has been reclaimed by certain queer communities and is conceptualized as being more inclusive.

Being queer is a political statement which advocates breaking binary thinking and seeing both sexual orientation and gender identity as fluid.

Queer is a simple label that individuals may use to explain their complex set of sexual behaviors and desires that deviate from heterosexuality.

Many older LGBT people feel the word has been hatefully used against them for too long and are reluctant to embrace it, which opens discussions to reclamation and its purpose/effectiveness.

PHYSICAL AND MENTAL CAPABILITY

Ableism:
Ableism is prejudice or discrimination against people with disabilities. It can be difficult to detect ableism as it may express itself in the form of expectations, assumptions, values, actions and/or verbal communication. Furthermore, there is the implicit assumption that everyone is able-bodied and generally the same abilities.

Ableism includes, but is not limited to:

• Having bathrooms that are not wheelchair accessible.

• Type/print that is very small.

• Activities that require a great deal of mobility.

• Institutions not sending out notices of elevator and/or escalator failures.

Ableism is the normalization of able-bodied people resulting in the privilege of "normal ability" and the oppression and exclusion of people with disabilities in most, if not all, levels of society. Ableism involves both denying access to people with disabilities and exclusive attitudes of able-bodied persons.

Able-bodied:
Someone whose body and mind is perceived as healthy and as having no illness, injury, or condition that makes it difficult to access society.

Accessibility:
Accessibility is the state of being open to meaningful participation by all people, in particular people whose participation (in a specific activity or in society at general) is usually limited by oppression of some kind. Accessibility, in general, means being free of barriers which are placed by the dominant group, inadvertently or advertently, such as lack of childcare or a members-only policy. This also includes societal barriers, such as housing not being treated as a right but rather a commodity.

Sometimes the term "accessibility" is used with specific reference to the needs of people with disabilities. A space cannot be deemed "accessible" in this sense if the atmosphere is ableist, even if measures such as wheelchair-accessible venues, Braille/large-print/audio-tape resources, TTY (text telephone) and sign language interpretation are in place.

Disability/ Differently Abled:
A disability may be the result of combinations of impairments and environmental barriers, an inaccessibly built environment or other barriers that affect people's full participation in society.

Body Privilege:
Body Privilege is when a specific type of body is privileged over other types of bodies. Generally, societies tend to privilege bodies that are seen as productive under capitalism as the standard, and any deviation from this type of body becomes marginalized. This marginalization can happen through ableism, where bodies with different abilities are discriminated against, and through fatphobia.

Fatphobia:
Fatphobia is the prejudice and discrimination of a people due to their size or weight. It manifests both socially and institutionally and can negatively affect access to health care and employment.

Fatphobia creates the standard of a "desired body type". The further away one finds themselves from this body type, the more oppression they are likely to face. In other words, we can see the issue of fatphobia as a scale, where the closer you are to the "ideal, skinny, fit" type of body, the more your body is generally accepted.

Ageism:
Ageism is the normalization and privilege of people within the preferred age range in a society. This age range defines who is taken seriously, catered to by most goods and services, allowed to have an impact on decisions in society, and valued as a human being. Ageism results in invisibility, discrimination and inaccessibility faced by people outside that age range on either end of it, both younger and older.

FIRST NATIONS, MÉTIS AND INUIT RELATED TERMS

First Nation:
Some communities have adopted First Nation to replace the term "band" in the 1980s. It is a matter of preference and writers should follow the choice expressed by individual First Nations/bands.

The term First Nation is acceptable as both a noun and a modifier.

First Nations People:
Many people prefer to be called First Nations or First Nations People instead of Indians. The term should not be used as a synonym for Aboriginal Peoples because it doesn't include Inuit or Métis people.

Indigenous:
Indigenous refers to the original peoples of any given land. In Canada, the Indigenous peoples of this land are Aboriginal people, that is to say, First Nations, Métis and Inuit peoples.

Inuit:
Inuit people are the Aboriginal people of Arctic Canada, who live above the treeline in the Northwest Territories, Nunavut and in Northern Quebec and Labrador.

The Indian Act does not cover the Inuit, however in 1939, the Supreme Court of Canada interpreted the federal government's power to make laws affecting "Indians, and Lands reserved for the Indians" as extending to the Inuit.

Métis:
Métis refers to Aboriginal people of specific mixes of First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

Two-Spirit:
Two-Spirit reflects traditional First Nations, Métis and Inuit gender diversity, which includes the fluid nature of gender identity. The term can also refer to having both feminine and masculine spirits within one person. Two-spirit recognizes gender as a continuum and includes identity, sexual orientation and social roles.

OTHER "ISMS"

Classism:
Classism refers to the ideological belief that privilege or oppression is rooted in merit, social status, level of education, job/income, work ethic, etc. Classism does not take into account the intersection of capitalism with the multiple forms of oppression in society.

Classism also refers to the social dynamic of privilege or elitism. Access to knowledge or to education, the privilege to choose when to be an "activist", when to take risks (e.g. risk arrest), and the use of exclusive language (i.e., "activist" language, acronyms, "academic" language) are examples of elitism embedded in class privilege.

If there are other terms you would like to see added (campaigns.cfs-fce.ca)
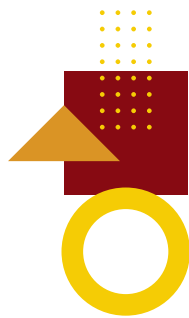
DEVELOPED BY

JADE BYARD PEEK

TRINA JAMES

ELFREDA TETTEH

BRIEANNE BERRY CROSSFIELD

LEILA MOUMOUNI-TCHOUASSI

AND
OTHERS WHO WISHED TO REMAIN UNNAMED BUT ARE THE PILLARS OF
ANTI-RACISM ORGANIZING.