

Building Bridges, Not Walls Conference

A Report on Sessions

Building Bridges, Not Walls Conference on Multiculturalism/Anti-Racism

**Vancouver BC
October 23-24, 1998**

**sponsored by
Consortium of Diversity
in Education**

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Canadian Heritage**

Building Bridges Not Walls Conference

October 23 & 24, 1998, The Coast Plaza Hotel, Vancouver

Introduction

The “*Building Bridge, Not Walls*” conference on multiculturalism and anti-racism was attended by over 160 people (educators, community workers, policy makers, parents and youth). According to the participants, the conference was a resounding success. It challenged their thinking and provided them with resources and new information. It was also an opportunity for people committed to multiculturalism and anti-racist education to be re-energized.

The conference was organized by the Consortium on Diversity in Education (CODE) which includes representatives from the following organizations:

- Affiliation of Multicultural Societies & Service Agencies of BC (AMSSA)
- BC Ministry of Education
- BC Ministry Responsible for Multiculturalism & Immigration (MRMI)
- BC Multicultural Education Society (BCMES)
- BC Principals & Vice-Principals Association (BCPVP)
- BC School Trustees Association (BCSTA)
- [BC Teachers Federation \(BCTF\)](#)
- Department of Canadian Heritage
- Provincial Advisory Committee on Multiculturalism
- United Native Nations
- Westcoast Multicultural & Diversity Services (WMDS).

Special thanks for their outstanding work on the conference:

Chair: Viren Joshi

Treasurer: Ken McAteer

Coordinator: Sid Bentley

Registrar: Anna Bosi

Community Groups Registrar: Shonee Mendoza.

Youth Coordinator: Jason Lee

The dedication and hard work of these people helped make the conference a success. Also, many thanks to all the presenters who generously shared their expertise with us. The conference would not have been possible without the support of our funders. We are very appreciative of, not only their funds, but also their guidance:

BC Ministry of Education

[BC Teachers Federation \(BCTF\)](#)

BC Ministry Responsible for Multiculturalism & Immigration (MRMI)

- Multiculturalism BC

Department of Canadian Heritage

VanCity Credit Union.

This report is made possible through the funding provided by the Department of Canadian Heritage and can be downloaded from the BCTF website: www.bctf.bc.ca. The report is a compilation of those papers provided by conference presenters.

The organizing committee hopes that this report will provide a useful compendium of information and resources to those working in the field.

Vera Radyo, *Chair, CODE*

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Introduction - What Was the Bridges Conference?

Attorney-General Ujjal Dosanjh said that in Anti-Racism work, "what motivates us is compassion". Speaking to three hundred delegates to the Building Bridges, Not Walls Conference, he said many opponents argue that governments cannot legislate tolerance, nor can they legislate love.

"Well, we can legislate that you can't steal another person's bread or shelter. Why can't we legislate that you can't steal another person's dignity?" Dosanjh asked.

The Conference, which took place October 23-24, 1998 at the Coast Plaza Hotel in Vancouver BC was sponsored by CODE, the Consortium on Diversity in Education. About one third of the delegates were students involved in Multicultural and Anti-Racism activities or clubs in their schools and communities.

Manjeet Chand is a social worker and volunteer with Vancouver Youth Voices. She offered suggestions to adults who want to be allies with young people in their quest for meaningful participation in social justice work. Adults must have an understanding of power relationships and the dynamics of oppression.

"The role of an ally is to listen and learn and trust that the young people ... know what they need," she said. "All of us live in a society that values adults over children and youth. As adults, we benefit from that. We know that when we go into a meeting we will not be discounted because of our age. To be an adult ally, we have to reject that privilege and work to ensure that youth voices are heard." Chand cautioned that supporting youth in their endeavours does not mean doing the work for them. "I allow the young people to lead, and sometimes that's hard because I'm a leader in my work and in how I perceive the world. So I have to hold back and support the young people in saying what needs to be said."

On the same panel, Romi Chandra, a young gay man of colour spoke about confronting homophobia within his heritage culture, and racism within the homosexual community. He now is struggling to integrate these elements of his identity and to find a more complete sense of belonging.

Iris Yong, a staff member with Affiliation of Multicultural Societies & Service Agencies of BC (AMSSA), spoke enthusiastically about her experience with helping students form Multicultural and Anti-Racism clubs in schools.

High school student Meaghan Winsby is a member of SPARK, Students Participating Against Racism in Kelowna. She spoke about their Racism-Free Schools campaign and how, with changing demographics, Kelowna schools are rapidly becoming more diverse. BCTF (British Columbia Teachers' Federation) Anti-Racism coordinator Viren Joshi spoke of how it is easy to preach the Anti-Racism message but difficult to practice it every day. He urged delegates to understand that "the human race is one; spiritually we are one; the life force within each of us is one."

Besides attending workshops and social gatherings, the teachers at the Conference held the founding meeting of the Educators Against Racism, Provincial Specialist Association, BCTF's 33rd PSA.

Nancy Knickerbocker, BCTF Media Relations Officer

Plenary - Facing Our Fears

Building Bridges, not Walls... The phrase conjures up notions of unity, harmony, integration, people getting along at work and in their neighbourhoods, irrespective of their differences.

Diversity is a dynamic concept, a concept that includes elements such as age, class, culture, different abilities, ethnicity, family, gender, place of origin, race, religion, and sexual orientation. Educators embrace the concept of diversity and recognise that our students bring to our classrooms many different characteristics. We have worked exceptionally hard over the last twenty years to welcome and value diversity in our schools.

Picture a September barbecue, a few friends over to bid goodbye to the hot, hazy days of summer and the beginning of a new school year for their children. Not an educator in the group except for me. It may be due to the spicy tandoori sauce, or maybe it's the home-made wine, but the perspectives shared are numerous and strong.

Traditional Christmas concerts are considered to be politically incorrect manifestations of a Eurocentric view of the world and therefore ought not be part of the school curriculum.

Classic literature containing "discriminatory" language depicting racial differences and prejudice of a past era should now be purged from class reading lists.

Following the local school district's policy on sexual harassment, a 6-year-old boy in North Carolina is suspended from school for kissing a classmate on the cheek.

"Feminist" educators are lobbying for girls-only math and science classes as a means to escape the male dominance inherent in such disciplines.

Parents fear information about "alternative lifestyles" in their children's schooling will threaten the pre-eminence of the heterosexual, nuclear family.

Education opportunities for "normal" kids are being undermined by the pressures of ESL, inclusion of special needs children, and a growing list of demands made by other special interest groups.

Have the efforts we have made over the years to welcome and value diversity resulted in the building of bridges or walls in our communities and schools? This is an important question to ask ourselves as we start the day.

Eric Wong facilitated a workshop immediately following his introduction which was intended to challenge perceptions and beliefs around the topic "What is Diversity?". His workshop was centred on a variation of "Multicultural Bingo" (pg. 34) that could be used as an intriguing way to begin your own discussion on "What is Diversity?"

A Framework for Thinking about Racism as an Equity Issue

The title and theme of your Conference intrigue me. In the information I received, I noticed, in brackets, almost as an afterthought, that the emphasis is Anti-Racist education. Why, then, is Anti-Racism not stated boldly as the object of professional inquiry today? The word "Multiculturalism" precedes and is written in upper case while "anti-racism" is written in lower case. "Multiculturalism" is followed by a slash, as if to emphasise the minor importance of Anti-Racist education. Or, looked at another way, Multiculturalism subsumes Anti-Racist education. We know this is not necessarily so. Multiculturalism holds sway for the following reasons. We can emphasise perceived similarities. We can emphasise the positive by omitting or distorting the negative. We can de-politicise and deal with issues ahistorically as part of some mythical universal human condition. In short, Multiculturalism can make us feel good about ourselves. The morphological arrangement I just deconstructed decenters racism, which is one of the most important issues affecting the social relations, the knowledge regimes, and the politics of education right now.

If we are to honour the diverse populations who inhabit our classrooms, we have to insert the histories of colonised peoples from Africa, Asia, and North and South America into the imperial histories of western Europe and America. My remarks, therefore, will not deal with Multiculturalism but rather with racism as an equity and human rights issue within the institutional structures of the academy, where teachers are educated. In my view, five areas need to be interrogated and remedied in order to prepare teachers capable of doing Anti-Racist education.

In carrying out the mission of research, teaching, and service within the academy, we need a comprehensive model for addressing racism. The proposed framework aims to establish a seamless relationship among five areas of people activity. I am mindful of all the other areas of oppression and exclusion, but I am choosing to address racism because it is often misunderstood and wilfully neglected. The five areas are epistemology, social psychology, professional practice, pedagogy, and politics.

Epistemology Epistemology concerns itself with formal scholarly inquiry and the production of all sorts of knowledge and ideas. Racism as ideology and practice has a history rooted in the Trans-Atlantic slave trade, colonialism, imperialism, and capitalism. Anti-Racist thinking should become a self-conscious part of scholarly endeavours, besides being an object of scholarly inquiry, in and of itself. Racist thinking has influenced the repression and invalidation of certain forms of knowledge and the repression of certain discourses in the academy. Racist thinking has also influenced what research questions are deemed worthy of pursuit and whose work gets published and cited by the community of scholars. In the first place, how can one teach using multicultural approaches when the dominant knowledge regime continues to be Eurocentric? In the second place, how can one develop an Anti-Racist pedagogy when racism as an ideology, and a set of practices, remains unnamed?

Social Psychology Social Psychology has to do with understanding the personal and interpersonal processes which come into play as we address racism in all areas of people

activities. A few examples of psychological constructs and models which will aid this understanding are: psychological theories of racism, theories of racial identity development, and the psychology of enslavement. Festinger's theory of cognitive dissonance also has relevance here, as well as to issues of epistemology. Experience dealing with cognitive dissonance is integral to the learning process. A working knowledge of these theories helps to anticipate the inevitable emotional fallout which results from the inherent discomfort of dealing with racism. Furthermore, the ability to build a repertoire of prevention and intervention strategies facilitates progressive understanding and reduces conflict.

Professional Practice Professional Practice here refers to any and all roles human beings enact within the bureaucracy: professor, administrator, secretary, president, dean etc. A substantive understanding of systemic racism is requisite to enacting the professional role from an informed position. Here, scholarly investigation and self-reflexive interrogation that go beyond Anti-Racism workshops and diversity training is envisioned. Further, an understanding of the role of language in perpetuating and inscribing racist attitudes and practices is proactive in its implications.

Pedagogy Pedagogy is one of the main areas of people activity in any educational institution and affects the quality of life for all learners, teachers, and researchers. The nature of the whole art and science of teaching changes dramatically when racial issues are introduced into the mix of controversial issues alongside feminism, sexuality, class, and disability. Subjectivity, agency, voice, representation, curricula, texts, and group strategies are all contested. In contesting hitherto omitted or distorted knowledge of certain racialized groups, an unfamiliar challenge to positivists' notions of scientific knowledge and the liberal university is introduced and resisted - witness the number of books on so-called culture wars being waged in the academy. Strong emotions are expressed in spite of efforts at neutrality and distance. The ability to deal with emotions of anger, shame, fear, and guilt is inherent in Anti-Racist pedagogy. Active listening, conflict mediation and conflict management, and due-process are central to knowledge and practice in the classroom. The teacher's ability to orchestrate the distribution of expert power and class power in the classroom is necessary to make space for the breaking of silences about subjugated knowledges. Most importantly, our pedagogy should strive to honour the embodied histories in our classrooms. Do not listen for the universalities but for the particularities of the human condition.

Politics Politics is about the struggle to distribute valued "scarce" resources in the academy. Some examples of valued resources are: leadership roles, hiring practices, promotions, tenure, high salaries, spheres-of-influence networks, decision-input, and access to the community of scholars and teachers, both local and international. Politics is also about various forms of power: who holds it, who gets to share it, and who is excluded from holding any form of power. The so-called racial minorities are seldom players in these political games. It is rare indeed to see professors of African, Asian, or First Nations descent on most university campuses. Think about the implications of this state of affairs for the maintenance of the Eurocentric production and diffusion of knowledge and technology. Think about how this state of affairs maintains white supremacy and the racial hierarchy set in place to facilitate colonial domination. Ponder the direction in which this

epistemic repression and suppression will lead.

Preservice education, conceived in the manner described, would prepare teachers to do Multicultural education that employs an Anti-Racist pedagogy. They would be able to work with colleagues of diverse cultural backgrounds as equals and not as gatekeepers. All prospective candidates to a teacher education program should be required to take courses in social sciences and humanities which deal with the colonies or former colonies of Africa, Asia, and Latin America. The study of languages and literatures from these locations would enable teachers to begin to imagine how to transform a monocultural curriculum to a multicultural one. Ultimately, when one studies the history and cultures of these areas, especially if these studies take seriously the critical works of Indigenous scholars, the political economy of racism is made very evident.

Yvonne Brown, Faculty of Education, University of British Columbia

Multicultural Education vs Anti-Racist Education

Is there a difference, and is that difference worth considering? Both forms of education seek to enhance respect between cultures. While Multicultural education focuses primarily on the celebration of differences, Anti-Racist education explores the dynamics of difference manifested when a dominant culture interfaces with several minority cultures. The fundamental difference between Multicultural education and Anti-Racist education, then, can be found in their differential placement within the context of the exercise of power.

A Multicultural focus emphasises cultural events - religious holidays, practices which appear exotic to the dominant Anglo culture, dress, dance, and food. This emphasis casts an almost surreal light under which difference is emphasised, and interaction between cultures can seem even more difficult.

Anti-Racist education focuses more on the daily lives of members of other cultural groups, on the lived experience of those from other cultures within the context of a dominant culture. With this contextualization, students and educators alike can begin to examine the issues that arise when a dominant culture interfaces with minority cultures. This is the photo-negative of the harmony between cultural, racial, and linguistic groups that we so ardently seek. If we want to foster harmony in our social systems, we must examine the sources of disharmony, understand what we examine, then move to create that elusive paradigm of togetherness that our federal, provincial, municipal, and school board policies state as their goal.

Anti-Racist education is critical pedagogy. It is a pedagogy which recognises racism, sexism, and classism as the by-products of dominant societies; it is a pedagogy that seeks equitable resolution of skewed power structures through critical understanding, and concerted action to address inequity.

Anti-Racist education addresses issues of exclusion in our curriculum, of stereotyping in our texts and teaching practices, and of discrimination in our institutions.

Multiculturalism assumes that a cultural, racial, ethnic, linguistic, or religious group has yet to leave the shores of the motherland. Anti-Racism includes the "newcomers", some hundreds of years "new", challenges the primacy of the dominant culture, and addresses inequity so that true equity takes precedence over the simple tolerance that allows us to live side-by-side, yet not together.

Tracy Williams-Shreve, 1991

Human Rights Education

Just as we begin to think that racism is no longer a problem, it rears its ugly head to spew hatred, fear, and bigotry, so that the privilege of a few may be protected. Public slurs, threats, ignorant slogans, racist cartoons and jokes, assaults, and violence are made commonplace through media reporting. The Nisga'a Treaty should be a celebration of achievement in Human Rights, and yet racist ideology continues to sabotage our quest for equal rights for all people. A variable that inhibits improved human relations in our pluralistic society is the cultural ethnocentrism into which we are all socialised. Ethnocentrism on the one hand helps communities to survive while in other cases it restricts freedom and the ability to make critical changes and actions that would help transform society.

Public Schools should have zero tolerance for racism. Schools need to assume a leadership role in educating students for democratic citizenship. The concept of citizenship should be broadly defined to encompass such values as respect, non-violence, equality, social justice, and concern for the common good of all people. Although Canada is a multicultural society, it is not yet a place where all racial and ethnic groups have equal access to opportunities to live quality lives free from poverty, discrimination, hunger, violence, and fear. Schools should be able to provide the skills, information, and hope that would help students to move away from these debilitating conditions. Human Rights education will affirm and help students to understand their own and other communities' cultures. It can also help free them from their ethnocentric boundaries. Students need the skills that a Human Rights education can give them to understand others, to fully participate in our democratic society, and to adapt in a changing, diverse world.

We need to value diversity. Diversity is essential to a full life. Uniformity breeds boredom and stagnation. Educators need to learn to tell the stories of all peoples, no matter how painful those stories may be. The institutional mistreatment of any group of people isolates and divides people from one another. This discrimination is a hurt to all. Storytelling creates awareness of the hurt people's experiences. The process of storytelling enables people to understand diversity and to live more effectively in a world that is, by design, pluralistic and inter-dependent. Education offers the best hope for eradicating racist ideas and constructs by exposing them and offering critical alternatives based on the foundation of Universal Human Rights and Responsibilities.

Public schools need to develop the will to become moral communities that are supportive and caring. Schools need to model empathy, trust, cooperation, fairness, compassion, and justice for all. Democratic values need to be wedded to the inclusion of diversity. Public education should prepare young people for productive and critical participation in a pluralistic, democratic society. Schooling should educate individuals to develop respect both for their own cultural identity and for the identity of others, and to see themselves capable of cooperating with others in the pursuit of shared interests and social justice. Harmony and mutual respect will be evident by how fully we live the values we teach and how fully we practice the ideals to which we are committed.

Sam Phillipoff

Beginning Well in the Beginning

In the related fields of Human Rights, Multicultural, and Anti-Bias education, policy makers and practitioners often speak of the importance of early intervention within the schools. In Early Childhood Education and Care programs, we have the opportunity to begin well at the beginning with even younger children. Preschoolers as young as two and three can acquire anti-racist and anti-bias attitudes, information, and skills. By adopting an early anti-bias approach, we can prevent many problems that require remediation with older students. An "anti-bias inoculation" in the earliest years may be the most compassionate and effective strategy for effecting long-term personal and societal change.

Respected educator and researcher Louise Derman-Sparks (1992) articulates four key Anti-Bias Goals.

Nurture each child's construction of a knowledgeable and confident self-identity and group-identity.

This means creating educational conditions in which each child is able to like who he or she is, without needing to feel superior to anyone else. It also means helping a child to develop bi-culturally. Further, it means helping children and their families resolve the problems faced when a person has to operate in more than one culture.

Promote each child's comfortable, empathetic interaction with people from diverse backgrounds.

This means guiding the child's cognitive awareness and emotional disposition, and developing the behavioural skills needed to respectfully and effectively learn about differences, comfortably negotiate and adapt to differences, and cognitively understand and emotionally accept the common humanity that all people share.

Foster each child's critical thinking about bias.

This means fostering the cognitive skills needed to identify "unfair" and "untrue" images (stereotypes), comments (teasing, name-calling), and behaviours (discrimination) directed at one's own or another's identity (be it gender, race, ethnicity, disability, class, family lifestyle, age, weight, etc.) and having the emotional empathy to know that bias hurts.

Cultivate each child's ability to stand up for himself or herself and for others in the face of bias.

This activist objective includes helping every child learn and practice a variety of ways to act:

- when a child acts in a biased manner toward him/her
- when a child acts in a biased manner toward another child
- when an adult acts in a biased manner

Goal Four builds on Goal Three. Critical thinking and empathy are necessary components of acting for oneself and for others in the face of bias.

These four goals apply to children of all ages. They also apply to adults who raise and teach children. The content and specific objectives for each child/adult and group of children/adults must be chosen within a developmentally-appropriate and a contextually-appropriate framework.

These goals can provide a framework for mirroring and celebrating many dimensions of human diversity, including:

Ability	Culture	Newcomers
Age	Family	Race
Appearance	Gender/Gender Identity	Sexual Orientation
Class	Language	Spirituality/Religion

In preschools, daycares, and drop-in programs that serve young children and their families, care-givers can offer programming which addresses human diversity and promotes Derman-Sparks' goals. What does such an approach look like in practice? Some components of appropriate practice include:

Resources Dolls, puppets, posters, puzzles, books, and games that include people of colour, a range of family groupings, people with disabilities etc. represented in positive and realistic ways.

Curriculum Activities, discussion, and modelling by adults that help children to understand and explore concepts such as fair and unfair, and true and untrue, in relation to equality, prejudice, and discrimination.

Family/Community Involvement Whenever possible, children should not just learn about diversity through stories or pictures. Family and community members representing minority and majority groups should share information about their culture/lifestyle/perspectives directly with children. This helps ensure accuracy and authenticity, and encourages children's understanding of, and relationship with real people.

As Derman-Sparks suggests, developmentally-appropriate and contextually-appropriate practice is central to positive, effective Anti-Bias education. "Beginning well at the beginning" offers us a unique opportunity. Families and caregivers together can be the first to talk to children about diversity, equality, fairness, and action. This brings to mind a truism: "prevention is better than cure". In Anti-Bias education, prevention is needed as long as societal injustice exists. Yet for the next generation, early intervention can be a key strategy, one that brings us all closer to a new, stronger, and better place from which to fight injustice.

For More Information, Resources, and Professional Development Training contact:
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Ruth Fahlman

Building a Strong Bridge between Home and School

A strong home-school bridge has its foundation in effective communication. We all share a responsibility to make our school community fully inclusive.

A. What can schools do to help build a strong bridge between home and school?

1. Provide or support non-intimidating, non-threatening reasons for parents to be in schools.

For example:

- multicultural pot-luck dinners or other events
- student performances and/or displays of student work
- informal coffee or tea mornings, with administrators and/or teachers
- extracurricular activities

2. Provide regular, newsy, and entertaining communication from the school to home.

- Regularly; so parents know to expect it and ask for it, or go looking for it in backpacks
- Celebrate successes of students, staff, and parents; include student work
- Notify parents about upcoming events as far ahead and as often as possible
- Explain the school system in general and the classroom in particular
- The system is different here from the system in other countries
- Things have changed here since parents went to school
- Survey all parents for input and feedback on school programs and activities
- Let parents know how they can be involved and why their involvement is important
- Give parents a clear indication of what is expected of students and parents
- Give parents a clear indication of how they can help their children and the school
- Involve parents in assessment activities: show them how to support learning at

home

- Tell parents when and how you are available for their questions and concerns
- Provide translation and interpretation through staff, cultural interpreters, parent volunteers, or community resources
- Ensure acronyms and education jargon are not used or are fully explained
- Ensure that there is not too much reliance on complex written material
- Reach out in other ways through videos, student demonstrations, and activities

3. Know the background of your students and their families:

- Incorporate this knowledge into your delivery of the curriculum and the planning of school activities
- Ask parents to help students discover and share their cultural history and traditions. Make cultural events additive, not subtractive: Don't replace traditions with generic events. Incorporate other events to celebrate diversity. Be aware of, and sensitive to, multicultural holidays when planning school events.
- Encourage and help parents to set up a buddy system to involve less confident parents
- Be aware of the adjustments that parents and students new to your community must

make and the adjustments that long-term residents must make to accommodate new members of the community. Provide facilitated opportunities such as focus groups for staff, parents, students, and members of the community to discuss these issues with each other.

4. Prepare staff members for interactions with parents by providing them with training in effective communication skills and conflict resolution techniques. Be responsive, not defensive or intimidating when parents approach with questions or comments.

5. Support Parent Advisory Councils (PACs) and PAC meetings by making them rewarding for parents. Discuss educational and organisational issues. Ask for feedback. Provide support for newsletters and other communications from the PAC to parents.

B. What can parents do to help build a strong bridge between home and school?

1. Get to know your children's teachers and the other staff at the school. Offer your help and support. Attend "Meet the Teacher" night, PAC meetings, and any other activities that will increase your involvement with the school. Find out what you can do at home to support the school and your student.

2. Remember that all parents and guardians, not just those who attend PAC meetings, are members of the PAC and deserve and need to know what is happening in your school.

3. Provide input and feedback to the school on programs and activities when asked (and even when not asked!). Advise the teacher of any home situations which may affect your child's ability to learn.

4. Ask for help or clarification when you are confused or concerned. Don't ignore problems or concerns. Approach staff members with respect and with questions, rather than with accusations or demands. Don't judge situations until you have heard all sides. Don't criticise teachers in front of your children.

5. Show teachers that you appreciate and support them by deeds such as staff appreciation events and by words such as thank-you notes or newsletter items. Celebrate education and accomplishments.

6. Create and support a multicultural liaison committee within the PAC that fosters multicultural understanding. Support multicultural friendship clubs and other extracurricular clubs or activities that bring together students and parents of different backgrounds.

7. Reach out to people from diverse communities and backgrounds; don't wait for them to approach you. Seek out translation and interpretation help. Create a buddy system for parents who hesitate to get involved. Provide childcare so parents can attend meetings and events.

8. Show teachers and students that you care about student achievement and support the

education system.

C. What can students do to help build a strong home-school bridge?

1. Tell your parents what happens at school.
2. Provide leadership. Stand up for what is right. Get help to combat racism, harassment, and bullying.
3. Suggest joint activities in which students and parents can cooperate to achieve goals.

D. What can districts do to help build strong bridges between home and school?

1. Support leadership development activities for staff, students, and parents. Provide templates or samples of information that schools can incorporate into school newsletters.
3. Share good news about things that are happening in the district in annual reports and other communications. Celebrate successes of students, staff, and parents.
4. Provide district-wide learning opportunities to educate parents about the system. Use a web site to reach parents who don't come to meetings. Use other methods to reach parents who aren't on the web.
5. Design systems and activities that encourage parental input into district policies and procedures.
6. Provide professional development and in-service activities that develop and support parental involvement, and help staff meet parental concerns and questions without defensiveness or intimidation.
7. Support schools with cultural interpretation, translation, and interpretation resources.

E. What can we all do?

1. Smile at one another. Reach out to others. Respect and understand one another.
2. Learn and practice effective communication.
3. Believe it is important to include everyone. Believe you can make a difference.
4. Start with small steps, but start! Show others by your leadership that it can be done.
5. Read 'Building Partnerships in Schools: A Handbook", from BCCPAC and BCPVPA.

Jean Garnett, President, Richmond District Parents Association

Empowerment Through Inclusion

Recorder: Vera Radyo, Executive Director AMSSA

Vera asked the participants to briefly reflect on their own experience of exclusion.

Panellists and their comments:

Sadie Kuehn: Chair AMSSA, Research Policy and Anti-Racism Committee, and past Vancouver School Board Trustee

Sadie generated discussion about the following definition of diversity by William M. Chase: "Diversity, generally understood and embraced, is not casual liberal tolerance of anything and everything not yourself. It is not polite accommodation, instead, diversity is, in action, the sometimes painful awareness that other people, other races, other voices, other habits of mind, have as much integrity of being, as much claim on the world as you do... And I urge you, amid all the differences present to the eye and mind, to reach out to create the bond that...will protect us all. We are meant to be here together."

Viola Thomas: President, United Native Nations and member of the Secwepemc Nation
Viola talked about social justice issues for Aboriginal peoples, whether on or off reserves and the role of schools, teachers, and parents. She talked about the need for the larger community to support Aboriginal initiatives.

Kiran Malli: parent and representative of the BC Council of Parent Advisory Committees (BCCPAC)

Kiran talked about how parents and teachers can empower children from culturally diverse backgrounds. Through their local advisory committee, parents can plan activities that promote inclusiveness; organise special events such as Multiculturalism Week, March 21, (International Day for the Elimination of Racism); or initiate a buddy system for parents or families that need extra support. PAC members can connect parents new to the school with those with a longer history to promote feelings of inclusion rather than exclusion. Teachers can play a significant role in including children's realities within the classroom by inviting families to share non-mainstream celebrations. Kiran talked about her daughter not understanding why her family did not celebrate Thanksgiving. Kiran encouraged the teacher to share the Diwali celebration with her daughter's class. This incident, which began with her daughter feeling excluded, ended with her feeling included and strengthened her daughter's self-esteem.

Gyan Nath: retired teacher, Vice-President of AMSSSA, co- founder of Families as Support Teams, (FAST), and a founding member of the BCTF Task Force on Racism.

Gyan, using his own experience of discrimination, encouraged youth to bring their parents together so that they can get to know each other. He encouraged teachers and counsellors to re-examine their mind-set regarding immigrant children. He suggested that teachers involve the children's parents in the school. Gyan talked about the multi-generational and multi-family training provided through FAST which has reduced the incidence of dysfunction. He encouraged all to share how we benefit from diversity.

Growing Up Between Two Cultures

This article is a general investigation of the communication gap between East-Indian immigrant parents and their children brought up in Canada. It begins with a definition of the problem, examines the major causes of this conflict, and leads to suggestions that will help narrow the gap.

Why is there a communication gap between Indian immigrant parents and their "Canadian" children? In my basic hypothesis, three terms need further clarification: Communication Gap, Indian Immigrant Parents, and Canadian Children. A Communication Gap is a wide divergence or difference in the sharing or interchange of thoughts, opinions, or information between two or more parties. The term Indian Immigrant Parents in this context refers to adults who have migrated to Canada from India for permanent residence. Canadian Children are children of Indian immigrants who are either born in Canada or have resided in Canada since their elementary school years.

The original hypothesis can now be clarified by rephrasing: there is a wide divergence in the sharing or interchange of thoughts, opinions, or information between parents who have migrated to Canada from India for permanent residence and their children, who are either born in Canada or have resided in Canada since their elementary school years.

Three major causes widen the communication gap: Language Barriers, Cultural and Social Conflict, and Religious Differences. Language is a system of vocal and written symbols used by human beings to communicate their thoughts and feelings. Language, however, only facilitates communication if the language medium of both users and receivers is the same. A great majority of children cannot efficiently use their Indian language, whether it be Hindi, Punjabi, Gujarati, Marathi, Bengali, or any of the South Indian dialects. On the other hand, many Indian parents lack fluency in the efficient use of the English language. A word in Hindi, once translated into English, may evoke a completely different thought or reaction. Translations are subject to much misinterpretation and thence, misunderstanding. This contributes to inadequate communication which can eventually lead to a poor relationship between parents and children.

Culture includes the entire set of customs and traditions practised by members of a particular society. The majority of parents, even though they're in Canada, actually live within an Indian social structure. Their language, food, and customs were adopted from the norms established in Indian society. Their children have discovered that if they do not wish to be isolated from the majority of their school-mates they must adapt to the basic principles of the Canadian culture. Here, young children face a constant dilemma: should they keep the Indian culture which is being practised and preached at home, or should they adopt the Canadian culture? The complex inhibitions and uncertainties which occur as a result of this dilemma leave indelible marks.

Religion is an essential facet of an Indian's life - witness the proliferation of Sikh temples, Hindu mandirs, and religious societies flourishing in Vancouver. More importantly, religion plays a key role in shaping the social and cultural norms of Indian parents. For example, bhajans, kathas, hawans, and religious festivals are common activities which deeply influence parents socially. Because parents understand their Indian language and have been brought up in an Indian cultural environment, they also understand, appreciate, and enjoy the above mentioned socio-religious activities. Most of their children lack even a basic knowledge of religious epics such as the Ramayana and the Mahabharata, let alone

the Bhagavad Gita. They cannot relate to the religious songs, nor the stories and rituals revealed in the religious festivals. Thus, when children accompany their parents to such events, they become disenchanted and bored with the religion itself. They come to devalue their birth-religion and background. Elimination of the communication gap is too a high of a goal to strive for right away. However, diminishing some of the factors which cause the gap is certainly not an impossibility.

Eliminating the language barrier is the most important step and is a prerequisite for solving the social, cultural, and religious conflicts. Parents must obtain basic fluency in English. This will directly benefit them in two ways: they will regain verbal communication with their children and establish verbal communication with the majority of their fellow Canadians. Proficiency in English will tremendously help their understanding of the social and cultural structure of Canadian society. Once the language is learned, parents can involve themselves with other English-speaking Canadians in activities such as sports, politics, school meetings etc. Similarly, children must take back their birth language and culture. It is essential that they learn their Indian language. Their acquisition will open up a great treasure of Indian religion, philosophy, poetry, and art and help them to learn more about their parents' culture. Bilingualism improves intellectual and interactive abilities.

Children often find it hard to justify why they should look back at their culture. They don't have the attachment their parents have. It is up to parents and Indian organisations to encourage children to learn about Indian culture. Factual information about India, such as history and geography, is helpful because it accounts for many of the habits and behaviour of parents.

Religious differences between parents and children are often the hardest to solve. Because religion is usually accepted, not questioned and cannot be supported factually, it is extremely difficult to reconcile differences. Rather than trying to force religion on their children, parents should allow, and even encourage them to pose questions. Flexibility, and open-minded discussions will help foster understanding and possibly dissolve some religious misconceptions. All these solutions to the problem are very difficult to put into practice. The mere attempt to recognise the problem and its causes is the first positive step toward achieving good communication between parents and children. Establishing healthy communications with each other is just as hard or even harder than obtaining a good education. But we've got to try. If parents, children, and the Indian community collectively persist, we will surely succeed.

Purnima Vyas

A First Nations' Mother on the Education of Her Child

The following letter appeared as an article in The Northian Newsletter. It was submitted by Surrey school trustee Jock Smith, who was an educational counsellor for the Department of Indian Affairs. It is a moving document and was supplied by the mother of an Indian child, in the form of an open letter to her son's teacher.

Before you take charge of the classroom that contains my child, please ask yourself why you are going to teach Indian children. What are your expectations? What rewards do you anticipate? What ego-needs will our children have to meet?

Write down and examine all the information and opinions you possess about Indians. What are the stereotypes and untested assumptions that you bring with you into the classroom? How many negative attitudes toward Indians will you put before my child?

What values, class prejudices, and moral principles do you take for granted as universal? Please remember that "different from" is not the same as "worse than" or "better than", and the yardstick you use to measure your own life satisfactorily may not be appropriate for the lives of others.

The term "culturally deprived" was invented by well-meaning middle-class white people to describe something they could not understand.

Too many teachers, unfortunately, seem to see their role as a rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background. However strange or incomprehensible it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the "typical" white middle-class child for whom most school curricula seem to have been designed. (I suspect that this "typical" child does not exist, except in the minds of curriculum writers.) Nonetheless, my child's experiences have been as intense and meaningful to him as any child's.

Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself, clean up afterwards, care for a younger child. He knows his Reserve, all of which is his home, like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are part of normal living. He is seldom forbidden to do anything; more usually the consequences of an action are explained to him and he is allowed to decide for himself whether or not to act. His entire existence since he has been old enough to see and hear has been an experiential learning situation arranged to provide him with the opportunity to develop life skills and confidence in his own capacities. Didactic teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts toward independence are cute. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you as a person, but he will expect you to do likewise to him.

He has been taught, by precept, that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel stupid or foolish. Do not mistake his patient courtesy for indifference or passivity.

He doesn't speak standard English, but he is no way "linguistically handicapped". If you will take the time and courtesy to listen and observe carefully, you will see that he and the other Indian children communicate very well, both among themselves and with other Indians. They speak "functional" English very effectively augmented by their fluency in the silent language, that subtle, unspoken communication of facial expressions, gestures, body movement, and the uses of personal space.

You will be well advised to remember that our children are skilful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom because children learn involuntarily. What they learn will depend on you.

Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem solving skills, or will you teach him that school is where you try to guess what answer the teacher wants?

Will he learn that his sense of his own value and dignity is valid, or will he learn that he must forever be apologetic, and "trying harder", because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?

Respect my child. He is a person. He has a right to be himself.

**Yours very sincerely,
His Mother**

"Responding to Racism" Workshop

"Responding to Racism" is a role-play workshop for educators to use when responding to racist incidents in their schools. Following the model laid out in "Responding to Racism: A Guidebook for Teachers and Students", dramatic role-plays are acted out, discussed, and reacted to, in order to promote a systematic method of addressing racism in the school. Separate sections are given for teachers and students. Role-play scenarios or playlets for students/teachers follow a complete overview of the methods used for responding to racism where it occurs in an educational setting.

Each role-play is derived from an actual racist incident in a BC school. Various components - from power and gender relations to ethnic difference and racial tolerance - are introduced and discussed through each scenario. The design allows for use among a wide variety of audiences and settings within the public school environment.

1. The workshop begins with a number of empathy-creating scenarios where participants must work together to come to agreement on issues related to how "difference" is dealt with in educational settings. As the workshop progresses, participants build on these personalised examples in a demonstration of the importance of proactive, empathetically-aimed, Anti-Racist work.

2. Following a short break, the workshop moves into a discussion of the components of successful Anti-Racist programs. A brief overview compares successful programs to those producing unintended negative outcomes.

3. The final section of the workshop includes role-play scenarios. Participants role-play actual racist incidents from the Guidebook, addressing possible responses to each of the scenarios. A four-stage approach is laid out:

- ignoring the situation
- a partial addressing which does not include the underlying racism in the incident
- a partial addressing which either excludes the victim or the perpetrator
- a full addressing, whereby the racism in the incident is completely addressed by giving support to the victim and some form of discipline to the perpetrator

4. Completing the workshop, participants are encouraged to suggest possible proactive and responsive methods for improving race relations in their school. A number of models and ideas from successful programs around the province are discussed.

"Responding to Racism: A Guidebook for Teachers and Students," by Steve Culhane, MA. Originally published by North Vancouver Teacher's Association. Manual cost \$20.00. Steve Culhane, Sierra Communications #103- 5270 Oakmount Crescent Burnaby BC V5H 4S1 ph. or fax: (604) 434- 9962 cansei@pacificcoast.net

Stephen Culhane & Jack Kehoe

What Can I Do to Respond to Racism?

An Exercise to explore the different levels of response to racist comments. The following are some everyday situations and some possible ways of responding to them. Do these situations involve racism? How could you respond?

Situation A: The Ethnic Joke

A group of co-workers are sitting around at lunch when one of them tells a particularly disgusting joke ridiculing a minority group. Some people laugh; others look embarrassed. No one makes any critical comments. What could you do in this situation?

Response 1: Do Nothing

In such situations there are many excuses not to intervene. We think we might lose a friend or antagonise a co-worker. After all, ethnic humour is socially acceptable. What really happens when someone tells an ethnic joke is that an entire community is subjected to ridicule. Ethnic humour is a subtle form of racism that dehumanises whole peoples. Once people are dehumanised, it is not such a great step to actively discriminate against them.

We don't tell jokes about those we view with respect. We tend to tell jokes about those that our society looks down upon - Indo-Canadians, people from Newfoundland, Quebecois, etc. Rare indeed is the Canadian who tells ethnic jokes about Americans. As long as ethnic humour goes unchallenged, it and racism will be socially acceptable.

Response 2: Get Even

You denounce the offender as a racist, showing the offender that not everyone shares his or her beliefs. You might feel better because you have acted. The problem is that the offender is probably telling the joke out of insecurity or a need to be part of the group. This response might increase the insecurity that led to the joke in the first place, while you, yourself, may be seen as "overly sensitive".

Response 3: Educate

You explain to the offender that the joke is based on inaccurate information, that the minority group concerned does not have the particular trait being ridiculed. This is a more positive response because you are not only challenging the behaviour, but the misinformation behind it. Unfortunately, until you get the offender to examine the insecurity which prompted the joke in the first place, he or she might not be open to the education.

Response 4: Take the Fear Away

You say, "I feel uncomfortable when I hear that kind of a joke". Turn to the person sitting next to you and ask, "How do you feel?" Continue by explaining, "The reason it makes me feel uncomfortable is that I think it dehumanises people." By this time, the other people who looked embarrassed may be encouraged to discuss how they feel. In this way, without being directly challenged, the offender is encouraged to examine the feelings of insecurity that led to the telling of the joke. The offender may then be open to positive education.

Situation B: The Unthinking Remark

The Smiths and the Joneses have been neighbours for a number of years and are on

friendly terms. One day you telephone for Mr. Smith. Mrs. Smith answers and informs you that Mr. Smith has gone to the hockey game with the Joneses. She adds, "They're Black you know, but they're very nice." How can you respond?

Response 1: Do Nothing

Ignore the remark. Mrs. Smith has certainly made a racist remark. Why shouldn't the Joneses be nice? Since when is niceness a function of skin colour? Ignoring the remark does nothing to change the situation.

Response 2: Get Even

You denounce Mrs. Smith as a racist. You say something like, "Do you know what you're saying?" More than likely she will become defensive, saying, "You know what I mean" or "But they are nice."

Response 3: Take the Fear Away

Mrs. Smith's remark is almost certainly unthinking. She is probably trying to justify having Black friends. After all, she is living in a society in which some people disapprove of Blacks. It is even possible that other neighbours are hostile to her because of her friendship with the Joneses. Bearing this in mind, say "I'm very happy for you because you get along so well with your neighbours. Are other people friendly with the Joneses?" Mrs. Smith might answer, "No, I just don't understand it. Some people are so prejudiced." "You mean some people think that the Joneses are not nice because they're Black?" "That's right, some people make me so mad." "That's the way I felt just now when you implied that Blacks aren't nice." Mrs. Smith is encouraged to examine the feelings of insecurity that led to the statement. Once positively challenged, her behaviour may not be repeated.

Situation C: The Positive Stereotype

On the first day of classes, students are asked to interview each other. A Chinese-Canadian student is interviewing a white classmate. The Chinese student asks, "Do you like Chinese people?" The classmate responds, "Yes." What would you do if you were the teacher?

Response 1: Do Nothing

Walk away. Nothing serious is going on here. Unfortunately, both students are stereotyping. So-called "positive" stereotypes are just as dangerous as "negative" ones. They both result in people being judged as part of a group and not as individuals. This can lead to serious consequences.

Response 2: Get Even

You make fun of both students. You say, "What a stupid question and what a stupid answer." This response is actually a put-down. It is more likely to increase the students' feelings of insecurity than it is to encourage them to examine their real feelings.

Response 3: Take the Fear Away

Ask the white student, "How many Chinese people do you know?" The student responds that the only Chinese person he or she knows is the one conducting the interview. You

point out that there are many kinds of Chinese people - those who are friendly and those who are unfriendly, those who are polite and those who are rude, those who are generous and those who are selfish. You point out to both students that people should be judged by how they act as individuals and not as part of a group. You ask the Chinese student to rephrase the question. The student asks, "Do you like me?" The white student answers, "Yes".

Credits:

The techniques described are based on Doris Stern's and Helen Mackenzie's, "Slurs, Stereotypes and Prejudice". Hamilton Anti-Racism Committee, 35 Catherine Street South, Hamilton Ontario.

"Bridging the Gap". Anti-Racism Community Education Project of Surrey Delta Immigrant Services Society. Written by Tim Stanley. Illustrations by Laurie Baxter. Additional assistance by Celine La, Adrienne Montani, and Robert White. Funding for this pamphlet provided by the Secretary of State for Multiculturalism.

For additional information, telephone Surrey Delta Immigrant Services Society at (604) 585-2933.

Responses to Racist Incidents

Following are a number of short vignettes with suggestions about how the people involved should respond. In your group, reach consensus on whether you agree with the suggestion or not. Be prepared to give reasons for your choice. You may decide on alternative suggestions. Discuss as many as time permits.

1. A religious group called Hutterites do not want their children to listen to music or dance because their religion considers these activities bad. It has been suggested that Hutterite children should not be required to take music classes in school.

2. A married couple has come to Canada from India. The man still wears a turban and does not cut his hair or beard. The woman wears a long dress called a sari and has a red dot on her forehead. The woman also pays the fare when they ride the bus and gives the man the seat if one is available. It has been suggested that it is all right for them to retain these customs for a short time but they should behave and dress like other Canadians as soon as possible.

3. A man recently complained to the transit system that foreign people constantly chatter away in a foreign language while riding on the bus. He said this was an English-speaking province and foreigners should be required to speak English while in public. It has been suggested that the man should be encouraged to learn a few words of the foreign language so that he may enjoy the conversation.

4. Sixty-one percent of Native Indian children fail to reach Grade 8 and ninety-seven percent fail to reach Grade 12. It has been suggested that they should be taught in their own languages.

5. Some people have argued that it is inconvenient and costs too much to have Canada bilingual. It has been suggested that the variety that results in having two languages is good and therefore worth the cost.

6. A man is supposed to come to Canada as an Ambassador from an Arabian country. In his country, it is legal for a man to have more than one wife. He wants to bring his three wives with him. It was suggested that the Canadian government should make special arrangements and allow the man to bring all his wives.

7. Many East Indians in Canada are finding that they are more readily accepted by white members of the majority culture if they dress like white people and hold a steady job. It has been suggested that more people from India should try to be like the white majority in Canadian society.

Adapted from a handout by Jack Kehoe

Concepts of Discrimination

BCTF Program Against Racism Activity

Goal: To help students understand the concept of discrimination. To help students distinguish between appropriate and socially harmful discrimination.

Materials: None.

Procedure: Pose questions such as those given below:

- If I gave you a choice among a banana, an apple, or a pear to eat, which would you choose and why?
- If you had to choose between buying a blue coat or a purple coat, which would you choose and why?
- If you had to pick a book from the library to read, what type of book would you pick? Why would you pick that type of book rather than one on some other subject?

Help the students to understand that each choice involves discrimination, i.e. differentiating among various objects, and that in each case they are able to offer sound reasons for their actions. Note that none of these acts of discrimination is potentially harmful to other human beings. Ask students to identify other ways that they discriminate in their daily lives. Then begin to explore types of socially harmful discrimination that are rooted in prejudices.

The questions below can be framed and answered in several different ways. You should select the style with which you're most comfortable. Students can even write essay answers.

Possible types of questions include:

- If you are starting a sewing or cooking club, would you open membership in your club to both boys and girls?
- Would you avoid being friends with someone because he or she is a Jew, or black, Catholic, poor, etc.?
- Should a school open its industrial arts or automobile mechanics classes to girls?
- If you were an employer and were hiring a new worker, would you hire someone twenty-five or someone fifty-five years of age?
- Should children who are handicapped be educated in special schools?

Follow-up questions are particularly important. Help students explore the stereotypes or prejudices that might lie beneath their rationalisations. Help them think about the individual and long-range societal effects of racial, sex, age, or handicap discrimination.

Move into a discussion of whether or not it is ever fair to discriminate on the basis of sex, age, race, handicap, etc. This might involve a discussion of reverse discrimination. It might also produce examples of stereotypes that the students hold which allow them to justify and rationalise certain types of discrimination.

Follow-up Activity:

The class might try to identify examples of discrimination in their own classroom, school, or community. Examples of discrimination might include: clubs only open to some people, only certain students being eligible to serve as school officers, rooms such as lavatories and teachers lounges only open to certain people, sports teams only open to certain students.

The following questions might guide this discussion:

- What reasons do you think people might give to justify this type of discrimination?
- Do you think that the reasons are legitimate?
- If not, can you think of a fairer way? Why would this be fairer?

As an outgrowth of this activity, students might identify some unjust conditions they would like to see changed. Together, they might develop a rationale for change, develop a strategy for bringing about this change, and actively seek to change what they perceive to be discrimination.

Adapted from handout by Jack Kehoe

Using the Resource Guide:

"Teaching Human Rights"

Rights conflicts and controversies are as common and current as the daily news. However, all too often, issues of "rights" are confused with "wants", and "liberties" are asserted without the balancing "responsibilities".

The Resource Guide, "Teaching Human Rights: Valuing Dignity, Equity and Diversity" attempts to teach the difference between "rights" and "wants" and to show that all rights are important, even if they aren't to everyone's immediate benefit. Also, it attempts to demonstrate that not only are rights' conflicts peacefully resolvable, but they are a necessary element in a healthy, vibrant, and democratic society.

Workshop Objectives

- To familiarise teachers with the Resource Guide
- To provide curricular entry from K-12 on the subject of Human Rights
- To provide participants with a range of activities, easily introduced in the class room, on this issue
- To broaden the understanding of participants around the wider issues that shape discussions of Human Rights and Responsibilities
- To act as a spring-board to the subject to Human Rights education for teachers of varying experiences who wish to extend their practices and lesson content in the field of Human Rights

What is Human Rights Education?

Norma Arrow (1988) defines Human Rights Education as "the conscious effort, both through specific content as well as process, to develop in students an awareness of their rights (and responsibilities), to sensitise them to the rights of others, and encourage responsible action to secure the rights of all." It is within this conceptualisation of Human Rights education that this Resource Guide is offered.

In many ways, our students have a much stronger conception of individual rights than any other generation. Teachers disciplining young people in loco parentis, as well as parents, often find themselves defending their actions against a youthful defence of "my rights". This is argued by comparison with their peers, how other teachers or parents handle similar situations, and with occasional references to "law" as understood by either party.

All too often "rights" are viewed incorrectly, primarily as individual entitlements without understanding where the right came from, why it is important, and how it will need to be balanced against competing rights. Rights also bring with them responsibilities, and individual needs and wants do not always constitute a "right".

Teaching Human Rights

Teachers have a unique opportunity to teach Human Rights in their classrooms and schools. In many ways, schools are our society's most democratic institutions. It is often pointed out that at no other time in our students' lives will they mix with and be forced to contend with others from such varied backgrounds. We as teachers can provide an in-

formed foundation for this development which will result in a more knowledgeable future citizenry. More importantly, by modelling peaceful resolutions of the clash for rights we can give them skills that will result in a more tolerant society. Young people need to develop a deeper appreciation of the relationship of rights and responsibilities. They also need to realise that Human Rights and the corresponding responsibilities they entail are not the birthright of the few. Human Rights are the birthright of all - of every man, woman, and child, in the world today.

Reference: "Why is it important to teach human rights?" by Margaret Simmann-Branson and Judith Torney-Purta. *International Human Rights, Society and the Schools*. Reprinted from NCSS Bulletin No. 68, pages 4-5.

Wherever possible, the writers of the Resource Guide have attempted to openly state direct curriculum tie-ins, while allowing for the wide and wonderful creativity of linkages and extensions that teachers always make. We do not assume, or wish to be, the final authority in all classrooms.

"Human rights are not an isolated 'extra', something to be stuffed into an already packed curriculum, but a concept that is integral to existing curriculum. Teaching about human rights in our schools is as necessary as teaching about who we are and the nature of the world we live in" (King, D. & King, S. 1982, p. 69).

Basic human wants and needs are universal, and Human Rights principles give them the moral force of law. Human Rights education can also stand on its own as a program of action and understanding for teachers and students as they become contributing citizens in a democratic society.

A democracy is defined as majority rule, but it is judged by how it treats its minorities!

What are the Challenges of Human Rights Education?

"We need to look squarely at this dark side of human behaviour and, at the same time, hold onto the vision of human possibility" (Snow, Mack, Burt, 1991).

A great many teachers deliberately avoid controversial issues in the classroom. Yet, most acknowledge that conflict and controversy play an essential role in a free society whose citizens are charged with solving political problems. So why are these matters avoided? Perhaps the most prominent reason for avoiding sensitive issues, particularly questions involving Human Rights, is that they are filled with complexity, paradox, and often puzzlement.

Listen

Teaching about political problems requires that we understand young people's concerns and questions. Students are frequently relieved to be able to voice their thoughts and to see that their peers share the same concerns. Give students time to ask questions that will help them make sense of their world; it signals a validation of their thinking.

Acknowledge Discomfort

Teachers have found that students appreciate adults who are willing to reveal their own struggles in teaching and understanding difficult issues. Along with our students, we feel the discomfort inherent in facing the unpleasant parts of human behaviour.

Provide Entry

After teachers listen carefully to their students' concerns, they may understand some of the problems that interest young people. It is better to provide a context for involvement in Human Rights problems and help students find their own points of entry than for teachers to enlist students in their own particular issues or causes.

Encourage Participation

One way to move beyond feelings of cynicism and despair is to become active on behalf of one's beliefs. Students can be encouraged to work for social change. During the school year, teachers can encourage students to develop an action project and use the class for support and encouragement.

Establish Support

Teachers have found that in-service events with other teachers on-staff or within professional organisations give a sense of support and community, and improve teaching techniques. One teacher reflects, "I always thought that the problems were so big that if you didn't devote your life to them it wasn't worth doing anything. Now I realise you don't have to be Mother Theresa to teach about world hunger. Every small step adds up."

"Teaching Human Rights: Valuing Dignity, Equity, and Diversity", 327 pages. Available from BCTF, Lesson Aids. (604)871-2182, sdrummond@bctf.bc.ca

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Viewing “Developing” Countries

Name the Savage Country: Can you identify this developing country? The following description gives the clues.

Education: Illiteracy is widespread; most children quit school before grade eight. They have to drop out to work on the land or at odd jobs. Children are economic units, essential to their families’ survival. There isn’t time for them to go to school or to train for professions.

Disease and Health Care: The 30-year-old has a life expectancy of twenty-five more years. The infant mortality rate is high. Death in childbirth is risked by every mother. The sanitation diseases - dysentery, typhus, typhoid, diarrhea - kill young and old alike. Tuberculosis is another major killer. Hospitals are few and hard to reach. Medicine is just emerging from its medieval traditions. Children have parasites and worms, cures for which are few and difficult to obtain. Dental care consists mainly of extractions. By the time a person reaches 30, chances are he has few teeth left. There are no publicly funded medical plans; health care, even if it is available, is too expensive for the average person. Life is "solitary, poor, nasty, brutish and short".

***Aren’t you glad you don’t live in this place?
What continent do you think these people inhabit?***

Birth Rate: People have many babies. Parents want to be taken care of when they get sick or too old to work. They must have at least six children to ensure that one son will survive to adulthood. There are no old age pensions, welfare benefits, or extended care facilities for the elderly.

Work: The majority of people are engaged in subsistence farming and fishing. Work is endless. Every hand is needed because there are so few machines. Conditions in the mining and logging industries are particularly harsh. In the cities, factory working conditions are terrible: low wages, long hours, no holidays, a six-day work-week, no employee benefits. The few mercantile and professional jobs are limited to those with advanced educations and family connections.

These people are in poor shape!

Movement: Most people are born, grow up, and die in the same village. True, there is a good national railway system, but it misses many communities. Beyond the railway, the only way to travel is by horse, by boat, or on foot. Some trips that would take two hours by car, take three days on foot. Mobility is limited and expensive.

Money: Subsistence farmers and wage-earners rarely acquire anything beyond the basic necessities. Up-to-date consumer products are available, but most people do not have the money to purchase them.

Energy: Fuel is a precious commodity. Coal oil is saved for the lamps at night. Wood and coal are the primary fuels for heating, cooking, and industry. Labour on farms is done mostly by muscles - animal and human.

Conclusion:

You have just read a description of a nation thirty years after it achieved independence. Since independence day - the citizens called it Dominion Day - these people have thrust aside colonial status and now govern themselves. This country has a long way to go, but success is certainly possible. It takes a long time to improve health care, transportation, education, and working conditions. Thirty years is not long at all!

Questions:

1. At what point did you identify this "savage country"?
2. What is the point that this exercise is making?
3. Go through the article again and identify the ways of judging whether the country is developed or not. For example, in **Education**, two measurements are used: literacy, and the length of time a student stays in school. Make a list of all such measurements.

Do you think it is valid to judge a country's level of development using these factors? What criteria would you add or subtract?

Canadian Red Cross Society, Reprinted from "Tomorrow's World"

Understanding Cultures Other Than Our Own

The attached charts are a starting point for discussion of some cultural differences which should be considered when teaching or working with people from other cultures. These charts give us an opportunity to compare the value and belief systems which are the underpinnings of culture, language, and behaviour.

Value Systems

North American Values

- Personal control over environment; responsibility
- Change is natural and positive
- Time, and its control
- Equality, fairness
- Individualism, independence
- Self-help, initiative
- Competition
- Future orientation
- Action, work orientation
- Informality
- Directness, openness, honesty
- Practicality, efficiency
- Materialism, acquisitiveness

Values in Other Cultures

- Fate, destiny
- Stability, tradition, continuity
- Human interaction
- Hierarchy, rank, status
- Group's welfare, dependence
- Birthright, inheritance
- Cooperation
- Past orientation
- "Being" orientation
- Formality
- Indirectness, ritual, "face"
- Idealism, theory
- Spiritualism, detachment

Teacher Behaviour and Expectations

North America

- Praise is overt
- Eye contact is expected
- Physical contact is normal, especially with younger children
- Physical distance (personal space bubble) is 40-70 cm
- Silence is never prolonged; an instant answer is expected
- Most feelings may be displayed, but not necessarily acted upon
- Intimate topics can be discussed openly; few are very private
- Punctuality is prized
- Relative status is not emphasised
- Roles are loosely defined
- Competition is desirable
- Politeness is routine, but lapses occur and are forgiven. "Thank-you" is enough
- Education is for everyone

Other Possibilities

- Praise is embarrassing
- Eye contact is rude
- Physical contact is taboo, especially between sexes
- Physical distance is either much closer or much farther apart
- Silence is comfortable, and can imply thought
- Feelings must be hidden or, in other cases, displayed with gusto
- Taboo topics are highly variable and culturally defined
- Time is flexible
- Status is very important
- Role expectations are strict
- Group harmony is desired
- Politeness and proper conduct are paramount, especially in children
- Gifts of thanks are offered and expected
- Education is for males first

Catherine Eddy, Oakridge Reception and Orientation Centre, Vancouver School Board

The Refugee Experience

Introduction: Who are Refugees?

1. The United Nations High Commissioner for Refugees describes refugees as "people who are forced to flee their country of origin because of a genuine fear of persecution based on race, religion, nationality, political opinion or membership in a social group."

Discussion: What is the Refugee experience?

1. Explain to students that millions of people from around the world must leave their home countries because they fear persecution. Refugees must find temporary safety or asylum in another country until they can go back to their home country (voluntary repatriation) settle in a new country (resettlement through migration), or remain in the country where they found temporary asylum (local integration).

2. Ask the students to define the words persecution and asylum.

3. Ask the students to study the UNHCR posters and locate the prime refugee areas of Mexico, Central America, Iran, Pakistan, and Yugoslavia on a world map.

4. Brainstorm with the students all the things that children around the world have in common. As ideas are generated, group the responses around the general headings of food, play, shelter, education, health, and family life (love). Explain to the students that these are basic needs shared by all people.

5. Ask the students to describe how their lives might be different from the lives of the refugee children. Discuss how refugees have uncertain futures - will they return to their country of origin?, migrate to another country?, or remain in the country of their temporary asylum?


6. Ask the students to list their favourite games, hobbies, and activities that they pursue with friends and family. What would they miss most if they were forced to flee Canada and become a refugee? Discuss the importance of security and the sense of belonging.

Conclusion: Settlement services for Refugees

Many challenges face refugees as they settle in Canada. Their basic needs for food, clothing, and shelter must be met. They have to learn Canadian laws, language, and customs. Many individuals, groups, and organisations throughout Canada, including the Federal government, provide settlement services to new Canadians.

Diversity Bingo

What is Diversity? How Far Should We Go to Welcome and Value Diversity?

1. Find someone who can identify a Canadian tradition we should pass on to future generations.	2. Find someone who knows where the largest Chinatown in North America is located.	3. Find someone who knows how to make a telephone call to a deaf person.	4. Find someone who knows the first words Neil Armstrong said when he set foot on the moon in 1969.	5. Find someone who is protected by the BC Human Rights Code.
6. Find someone who knows someone who can park in a stall marked with the following symbol. 	7. Find someone who will not work or attend school on certain days of the week or year for religious reasons.	8. Find someone who knows someone with a "handicap" who has been accommodated at school or the workplace.	9. Find someone who knows the story behind these Canadians: Irene Lewis, John Macintosh, Elijah McCoy, Jay Silverheels, and Emily Stowe.	10. Find someone who knows what is orange; 75 million will be purchased by Canadians this year.
11. Find someone whose name was anglicized.	12. Find someone who learned English as their second language.	13. Find someone who can define multiculturalism.	14. Find someone who is presently living within a "family" unit.	15. Find someone who is both different and the same as you.
16. Find someone who can speak another language in addition to English.	17. Find someone who has recently been on the streets of the Downtown Eastside on a Friday or Saturday night.	18. Find someone who has recently eaten lunch in a school or workplace cafeteria.	19. Find someone who believes in free speech.	20. Find someone who knows a joke they would not share with people at the workplace.
21. Find someone who likes sushi.	22. Find someone who as an infant was breast fed.	23. Find someone who has performed in a school play.	24. Find someone who is an immigrant to Canada.	25. Find someone who rides a bicycle.

Eric Wong, 1998

"Take Action Against Bullying"

"Take Action Against Bullying" was developed and tested by a group of teachers and administrators in a British Columbia school district. It was developed to educate, mobilise, and directly influence school communities to take action to reduce bullying in schools.

Bullying is one of the most underrated and enduring problems in schools today. For many children, bullying is the most significant social problem they will face, and its effects can last a lifetime. We invite you to "take action against bullying" and make a difference in the lives of your students and children.

Bullying cannot be solved by peer mediation or peer counselling. For mediation to work, both sides have to accept that there is a problem. Bullies do not believe there is a problem. Bullies do understand and believe in power. To stop the bullying, there must be appropriate adult intervention. It is up to as many of the adults involved in the school community as possible to assert their adult power to reduce the bullying, and hopefully, to end it.

For a school-based anti-bullying campaign to work, it must involve everyone - students teachers, administrators, support staff, and parents. The school involves coming to school and going home and must be declared a zero-tolerance zone. This cannot be a casual hit or miss process. It requires extensive planning to involve all players, with special incentives to get a maximum number of parents out to parent-teacher meetings.

We have prepared a book, a video, and posters. This system was carefully planned, reviewed, and tested in our schools; we know it will work in yours. The system was developed to provide teachers, parents, counsellors, and other school support staff with a practical and purposeful resource containing strategies that can be accessed and implemented immediately. We know bullying can be significantly reduced in your school if everyone joins together with a firm plan.

Numerous requests for information on this program have led its developers to set up a production company for distribution.

For information on workshops or materials please contact:

Bully Beware Productions, 1421 King Albert Avenue Coquitlam BC
ph. or fax: (604) 936-8000 email: bully@direct.ca web site: www.bullybeware.com

An Anti-Racism, Multicultural Camp or Conference

More and more, it is necessary to provide students with information and skills in the areas of Anti-Racism and Multiculturalism. Our students hosted a camp that helped us to discuss Multicultural and Anti-Racist issues with other students in the district. It was later expanded to include students from other school districts. The goal of hosting our camp was to provide students with the opportunity to develop positive attitudes and organisational skills. These skills will assist them in assuming the leadership roles required to implement multicultural, interracial, and anti-racist precepts and activities in their schools and communities. Naturally, the same goals, techniques, and materials can be used to host a youth conference.

The camp or conference can last from one to four days. School districts in British Columbia have developed a number of models and have used a number of settings. The facilities have ranged from district conference centres to campgrounds, including some true wilderness settings.

Students are charged a fee to attend the camp or conference. The fee varies depending on the type of function, the number of days involved, and whether it requires sleep-over and catering. Some districts hold a one-day conference or camp. Fees range from \$15 to \$20, depending on the length of time, and the type and depth of the activities offered. Because my camps are multi-day, the fee is usually \$50 for students or anyone else wishing to attend.

The camps/conferences I have organised in the Kamloops School District have used a number of presenters and facilitators from around British Columbia. Sessions have included:

- Name-Calling
- Holocaust Survivor
- Anti- Racism Art
- Freedom-of-Expression-Writing, dealing with anti-racist and multicultural topics
- Cultural Diversity
- Visits to community cultural centres and various houses of worship.

Exposure to others cultures has been a highlight of our camps. The variety of possible subjects and experiences is limited only by your creativity, access to speakers and facilities, and, of course, your budget.

Following is a sample schedule for a four-day, elementary school Multicultural Camp:

STAAR Camp Schedule: Elementary (STAAR stands for "Students Taking Action Against Racism.)

Time	Day 1	Day 2	Day 3	Day 4
7:00	Bus pickup	Morning jog or swim Leaders' meeting Duties Breakfast Multicultural activities	Morning jog or swim Leaders' meeting Breakfast Multicultural activities	Morning jog or swim Leaders' meeting Duties Breakfast Pack up/clean up
10:00	Arrive at Camp Room assignments Unpack Camp meeting Snack Duties	Snack Name origin Multicultural activities	Snack Name-calling activity Duties	Awards ceremony colour-group presentation Friendship circle Camp evaluation Group photo friendship time autographs Duties
12:00	Lunch Announcements Recreation Opening ceremony Map orientation game	Lunch Announcements Supervised recreation Challenge activities Duties	Lunch Duties Announcements Supervised recreation Cultural activities	Lunch Pack bus Departure
15:00	Snack Colour theme Multicultural activities Duties	Snack Celebrating culture Camp Kaleidoscope competition	Snack Group presentations Cultural activities	
17:00	Supper Learning logs Rainbow wars Colour group Charades Campfire Leaders' reflections	Supper Learning logs Multicultural scavenger hunt Flashlight tag Campfire Leaders' reflections	Supper Colour groups Prepare for Friday colour Schoolbased planning Campfire Leaders' reflections Prepare awards certificates	

Chiara Anselmo

ph: (250)376-5586 fax: (250)376-6173 email: chiaraanselmo@bc.sympatico.ca

Grandview Elementary School's First Nations Education Program

Aim: To promote understanding and respect for First Nations history and culture.

Approach: Grandview Elementary is an inner-city school with a student population that is predominantly of First Nations heritage. The program was developed to increase awareness and sensitivity to First Nations culture and history as well as to provide students with increased confidence, self-esteem, and pride. It was hoped that by making the curriculum more inclusive and the school more readily accessible to the community that students would come to identify with the school and excel in all school activities.

Funding: Vancouver School Board

Project Description: The following events and activities were part of the First Nations Education Program.

Program:

1. Potlatch - Naming Ceremony

A Potlatch was held at the school for the purpose of naming the school. Local First Nations bands were invited to the ceremony. They included:

- Nuxalk (Bella Coola) student dancers with the Head Chief, who performed a Chief dance
- Students from the Kwaguitl Band of Alert Bay, with button blankets
- Nuu-Chah-Nulth Band of Port Alberni
- Chiefs from Musqueam, Squamish, and Burrard Bands

The entire school was involved in the Potlatch. Each class took on the persona of various clans of animals found on the West Coast. For example, the class that was assigned the Sa-Sin (hummingbird) learned the stories and legends surrounding this bird. Students engraved the hummingbird design and made it into calendars to give as gifts at the Potlatch. Students also made hummingbird head-dresses to wear at the Potlatch. Through these activities, and by understanding the purpose and rules of the ceremony, students became wholly immersed in the Potlatch. The school was named ?uuqinak'uuh at the Potlatch.

2. Integrating a First Nations Perspective into the Curriculum

The initial stages of the program involved collecting, making and purchasing authentic objects used by First Nations people. Activities included:

- button drives to collect buttons to make into button blankets
- students making and painting paddles
- purchasing a mask from one of the parents
- acquiring two hummingbird masks made by an elder
- purchasing a talking-stick, Lahal game set, and deer hooves
- acquiring a mermaid totem pole (with legend) and four drums
- teachers making drums for their classes as part of the activities organized for a staff

development day. Parents painted these drums.

These cultural objects were all used to learn about First Nations culture. Jessica Stephens taught songs and dances of the Tse-Shaht band of the Nuu-Chah-Nulth. Wally Awasis, a child-care worker, taught Plains Cree culture. Students learned hoop dancing, grass dancing, jingle dress dancing, the paddle and welcome songs, and much more. The program coordinators also taught history from the First Nations perspective, including pre-contact, contact and post-contact events. Misinterpretations and misnomers were critically examined and negative stereotypes of First Nations people were corrected. In addition, students came to understand the philosophy governing First Nations customs, traditions, and values, thereby coming to have respect for themselves and others.

3. Extra-Curricular Activities

Students gave presentations at schools, colleges, and at conferences where they practised the songs and dances they had learned. Spirit of the Drum workshops have been held at the school since 1991. The school has become an important resource centre for the local community.

Grandview Elementary

2055 Woodland Drive Vancouver BC V5N 3N9
(604) 253-5202

Background on BC Land Claims Negotiations

Natural Law - Moral and Philosophical Claim

1. Indigenous people settled in the territory now known as British Columbia and have remained here for thousands of years without ceding their traditional territory.
2. The Aboriginal Title & Rights Paper and the traditional territory maps of the Union of BC Indian Chiefs are the clearest statements of the basis for Aboriginal title and rights.
3. The Union of BC Indian Chiefs insists that First Nations are sovereign in their traditional territories and have jurisdiction over lands and resources therein.
4. The rights which flow to First Nations are not plucked from the air or decided upon by some arbitrary declaration but flow from the traditional use and occupancy of traditional territories. Great leaders of the past such as the late Philip Paul & George Manuel coined the phrase, "The Land IS the Culture".

The Interpretation of Aboriginal Title by the Courts

1. The early rulings about Aboriginal title and rights relied heavily on the rulings in US courts in the Marshall cases of the last century, which saw these rights as being stated or affirmed by the Royal Proclamation of 1763.
2. In Canada, Thomas Berger won the first favourable rulings regarding Aboriginal rights through cases such as *R. vs White and Bob* in the mid-60's.
3. In the early 70's, Mr. Berger argued the case for the Nisga'a in *Calder*. In the *Calder* case, the panel of seven judges of the Supreme Court considered whether Aboriginal rights existed. Three Justices said they did and they existed to the present day; three said they had existed but were extinguished during the past century; and the seventh Justice dismissed the action on a technicality.
4. This decision caused the Federal Government of the day to rethink its position, and some years later negotiations began with the Nisga'a people.
5. Cases such as *R. vs Sparrow* in the 1980's affirmed the Aboriginal right to fish. Later judgements involving the fishery were pronounced in the 90's, which refined and expanded upon the ruling in the *Sparrow* case. *R. vs Van der Peet*, while not successful for the First Nations, set out very important principles regarding the admission, and acceptance by the Courts, of oral history testimony.
6. The recent decision in the case *R. vs Delgamuukw* by the Supreme Court of Canada clearly establishes that Aboriginal rights and title have survived and states certain principles regarding the relationship of Aboriginal title to Crown title, the use of oral history evidence, as well as the need for the Crown to enter into good faith negotiations regarding title and rights.

7. The Court defines Aboriginal title as follows "original title encompasses the right to exclusive occupation of the land held pursuant to that title for a variety of purposes, which need not be aspects of the Aboriginal practices, customs, and traditions which are integral to distinctive Aboriginal cultures. The protected uses must not be irreconcilable with the nature of the groups' attachment to the land" .

8. "Aboriginal title is sui generis and is distinguished from other proprietary interests and characterised by several dimensions. It is inalienable and cannot be transferred, sold or surrendered to anyone other than the Crown." Another dimension of Aboriginal title is its sources: its recognition by the Royal Proclamation, 1763; the relationship between the common law which recognises occupation as proof of possession; and systems of Aboriginal law, pre-existing assertion of British Sovereignty. Finally, Aboriginal title is held communally.

9. The justices explain the inherent limit of Aboriginal title that is discussed, saying that, "This inherent limit arises, because the relationship of an Aboriginal community with its lands should not be prevented from continuing into the future".

10. While the case of Delgamuukw sets out very important principles, it is not a final ruling, because the court ordered a new trial based on the trial judge erring on points of law in the treatment of evidence.

The Politics of Land Claims - Historic to the Present

1. Aboriginal title and rights are clouded by the colonial collaborations exercised in the 16th-18th Centuries.

2. After the colonial occupation of the Americas and other areas of the so-called "New World", colonial powers such as England, Spain and Portugal conspired to rationalise the non-existence of Indigenous people. Components of this conspiracy were the "doctrine of discovery" and "Terra Nullius". The former held that colonial powers were deemed to have "discovered" these new territories, despite the fact that they were occupied by vibrant societies. "Terra Nullius" was the principle by which these territories were deemed to be undiscovered and thus unoccupied lands, thereby denying the existence of Indigenous societies which had occupied the land for thousands of years before "discovery".

3. Despite its limitations, the Royal Proclamation of 1763 was one of the first documents to revisit those doctrines. The Proclamation did not apply in what is now known as British Columbia because the lands had yet to be discovered. Remnants of such doctrines, or the attitudes behind them, remain to the present day. A sign in a Cloverdale mall pertaining to Surrey history contains a statement which is paraphrased as follows: "... on such and such date there were only two inhabitants of what is now Surrey". The Semiahmoo, Kwantlen and Katzie people beg to differ.

4. As discussed earlier, Calder revived the recognition of title and rights and changed the course of the federal government. However, the Province of BC still maintained that if rights had ever existed, they were extinguished by the assertion of Crown Sovereignty. This

position was maintained until the start of the 1990s.

5. The Union of BC Indian Chiefs holds the position that land title and rights should be dealt with on a Nation to Nation basis without involvement of the Province.

6. Many political questions remain: self-determination, resource management, rights of non-status people, rights of Metis, the Constitution, rights of third parties, the need for a referendum on matters dealing with rights, the BC Treaty Commission, and many others. I could comment upon these, but they are too complex to discuss in a forum such as this.

Bernard Charles, Semiahmoo Band

High School Symposium on the Holocaust

Aims: To communicate to participants the real experiences of those who lived through and survived the Holocaust. To provide an introduction for a discussion on discrimination and racism.

Project Description: The Vernon Holocaust Symposium was based on the particularly effective model of the Holocaust Symposia which have been sponsored by the Canadian Jewish Congress and held at the University of British Columbia since 1975.

Program: Two hundred Social Studies and History students from Grades 11 and 12 attended the Vernon Holocaust Symposium. The program featured eye-witness accounts from Auschwitz survivor, Bronia Sonnenschein, and from a child survivor of Buchenwald, Robert Waisman. The founder of the University of British Columbia's Department of Religious Studies and Professor Emeritus, William Nicholls, spoke on the topic of Memory and Morality. The students were given the opportunity to ask questions and were later invited to fill out a two-page questionnaire to allow them to reflect on the day's experience.

The response of all those attending the Symposium was extremely positive: Students were deeply affected by the speeches made by the Holocaust Survivors.

Thirty-five teachers and representatives of the Vernon area multicultural community, chaired by Sam Phillipoff, Coordinator of the BCTF Program Against Racism, traded and presented plans for integrating more Anti-Racism programs into their curricula. Due to the success of the Symposium, similar programs may be presented in other school districts. It was also recommended that the Symposium be incorporated into a 3/4/5 day "Multicultural Awareness Days" event which would begin with a comprehensive assessment of the problems caused by racial misunderstanding in local schools and communities. This would culminate in the development of Curricular and Social programs to combat racism "from the roots up".

For information and help in presenting a "Holocaust Symposium" or any other information on The Holocaust, please contact:

Vancouver Holocaust Education Centre
50-950 West 41st Avenue Vancouver BC V5Z 2N7
(604) 264- 0499

Alexis Park Elementary
4205 - 35th Street Vernon BC V1T 6C4
ph: (250) 545-7289 fax: (250) 558-3610
Contact: **Helen Beatty**

Artist in Residence Program: Music of Gold Mountain

In their concert, Music of Gold Mountain, artists John McLachlan, Qiu Xia He, Shirley Yuen, and Rob Marr performed songs from the folk traditions of China and Canada. Sung in Mandarin and English and accompanied by western Chinese instruments, the songs illustrated how effectively cultures can be bridged through music. The fusion of musical elements was artistically innovative and a tribute to the creativity, virtuosity, and commitment of the musicians involved.

For the workshop presentation, Qiu Xia and John shared, through performance and discussion, their artistic collaboration and experiences in schools throughout BC. Focusing on their work with students, they discussed and demonstrated ways in which they use music to enhance the learning experience. Both artists have worked as classroom presenters and workshop leaders in the Britannia World Music Program, an ongoing program that engages students, teachers, and the community in interactive sessions with performing artists. At Britannia, John has supported the Grade 10 Social Study curriculum with his presentations on the history of BC resource industries, while Qiu Xia has worked with Grade Social Studies, Mandarin, and ESL classes.

John and Qiu Xia perform together in the group, Ptarmigan, as well as separately in other bands. Ptarmigan's school show, "Cultures at Work", features songs about immigrant groups and their contributions to Canada's social and economic development. A study guide, developed by John for the show, provides an essential curriculum package for teachers. Songs such as "C'est l'Aviron", "Black Fly", and "Up the Ucletaw" introduced Qiu Xia to Canadian history and culture on her arrival in Canada in 1989 and encouraged her to explore many musical styles. Her repertoire now includes Celtic, Latin, and Afro-Brazilian music! John's special interest in BC history has developed into a collection of traditional and original songs which can be found in his book *Working Lives: a Musical History of Labour and Enterprise in British Columbia*.

Qiu Xia and John are available for Artist in Residence programs, in which they work directly with students. Because residencies are developmental, they often result in products such as books, murals, or even musical instruments that are legacies to the school. The educational partnership that forms between artist and teacher during collaborative planning, program implementation, and evaluation provides professional growth for both. As well, residencies foster cross-cultural understanding and anti-racist attitudes because they facilitate greater artist/student interpersonal contact than performances. The society "Art Starts in Schools" is currently developing Artist in the Classroom workshops and residency programs that focus on achieving positive race-relations through storytelling, drama, dance, music, and the visual arts.

Teacher-librarian, Valerie Dare, provided an educational context for John, Qiu Xia, and other artists' work at Britannia, linking artists with teachers who value creative learning opportunities for their students, and developing curriculum materials that support learning outcomes in a variety of subject areas.

Valerie Dare, Britannia Secondary School
(604) 255-9371 email: northshore@bc.sympatico.ca

Headlines Theatre Company: How Can They Help Fight Prejudice?

Headlines is a professional theatre company based in Vancouver BC under the artistic direction of co-founder, David Diamond. Since its founding in 1981, Headlines has been working in community-based, issue-oriented theatre. Since 1985, Headlines has facilitated over two hundred and thirty-five Theatre for Living projects. The company has worked with many groups including: First Nations, schools, refugees, women's groups, street youth, and clerical workers. We have performed extensively throughout BC, Canada, and internationally.

We were also commissioned by the federal Government to work in school districts across Canada doing Power Plays around issues of racism and violence.

In 1996/97 the company toured eleven First Nations communities throughout BC. In partnership with the Nuu-chah-nulth Tribal Council and Native Families in Crisis, they trained counsellors in Theatre for Living techniques and created community - specific plays on issues arising out of Residential School issues.

"You have really done wonders in giving us the skills to develop the work within S.U.C.C.E.S.S. programs, and we thank you." Angelo Lam, Coordinator, Popular Education and Theatre Program, S.U.C.C.E.S.S.

Headlines Theatre Company develops and produces theatre that is community-based, that raises social awareness, and that encourages new audiences. Their work springs from and speaks to issues that arise from community concerns. They also share their theatre-making skills.

Headlines

Centre for the Oppressed in BC

101 - 1416 Commercial Drive, Vancouver BC V5L 3X8

ph: (604) 251-2006 fax: (604) 251-4104 email: 76150,127@compuserve.com

Participants

Name	Role
Adam-Moodley, Kogila	Attendee
Ahmadi, Sara	Student
Alexis, Patricia	Attendee
Anderson, Jason	Student
Anselmo, Chiara	Facilitator
Antrim, Larry	Attendee
Austin, Melissa	Attendee
Avery, Laurie	Student
Avril, Shirley	Attendee
Awasis, Wallace	Attendee
Baggaley, Ashley	Student
Bains, Ajit	Attendee
Bang, Kristy	Student
Bannister, Ariene	Facilitator
Bansal, Narinder	AMSSA
Beach, Cari	Facilitator
Bell, Clifford	Attendee
Bell-Lowther, Erica	Attendee
Bentley, Sid	Co-ordinator/Attendee
Biggs, Aleshia	Attendee
Blackman, Mel	AMSSA
Blair, Tom	Attendee
Bolivar, Kathleen	Attendee
Bolivar, Richard	Attendee
Bosi, Anna	BCTF Staff
Bourrie, Kathleen	Student
Braich, Iren	Student
Brodziak, Brad	Student
Brooke, Michelle	Facilitator
Brown, Yvonne	Facilitator
Brown, Adrien	Attendee
Brownridge, Liaesa	Student
Candelaria, Stewart	Attendee
Carnegie, Nellie	Attendee
Castanos, Vanessa	Student
Chan, Yvonne	Student
Chan, Teresa	Student
Chand, Manjit	AMSSA
Chand, Jeet	Facilitator
Chandra, Romi	Facilitator
Chang, Yok Leng	Attendee

Name	Role
Chang, Jessica	Student
Charles, Bernard	Facilitator
Choi, Alvin	Student
Chudnovsky, David	Facilitator
Clarke, Wilma	Attendee
Collin, Essar Dale	Attendee
Coopersmith, Val	Attendee
Cote, Andre	Attendee
Culhane, Steve	Facilitator
Daoulas, Mitch	Student
Dare, Valerie	Facilitator
Datt, Shyleen	Student
David, R.K.	Attendee
Deneef, Lindsey	Student
Devoretz, Don	Facilitator
Dhaliwal, Harpreet	Student
Dickinson, Dalaena	Student
Dore, Sandy	Facilitator
Eddy, Catherine	Facilitator
Elesseily, Nagat	Attendee
Enns, Ariene	AMSSA
Ferguson, Sherry	Attendee
Ferris, Holly	Student
Fillipoff, Sam	Facilitator
Fitzell, Jill	Facilitator
Gagnon, Michele	Attendee
Gambel, Teri	Attendee
Garcia, Daniel	Student
Garnett, Jean	Facilitator
Geoghegan, Paul	AMSSA
Gill, Jasvinder	AMSSA
Gillanders, Mary	AMSSA
Gleam, Christopher	Student
Godfrey, Abi	Attendee
Gosling, Avrielle	Attendee
Grave, Joanne	Student
Greenland, Darcie	Student
Greulich, Marlies	AMSSA
Grewal, Manpreet	AMSSA
Gudlaugson, Patricia	Attendee

Name	Role
Gutral, Michael	Student
Hainsworth, Gavin	Facilitator/Attendee
Halani, John	AMSSA
Haramia, Joanne	Attendee
Hardcastle, David	Attendee
Hastibakhsh, Behshad	AMSSA
Hawkins, Karen	Attendee
He, Qiu Xian	Attendee
Heath, Chuck	Attendee
Heathcote, Jenn	Student
Heran, Gurpinder	Student
Hill, Desiree	Student
Hooper, Hugh	Facilitator
Hucalak, Dennis	Attendee
Hypolit, Diane	Student
Inrig, Rob	Facilitator
Jerome, Anne	Attendee
Johns, Roz	Facilitator
Johnston, Elizabeth	Attendee
Jones, Janis	Facilitator
Joshi, Viren	BCTF Staff
Karrington, Joannell	Attendee
Khan, Sarfraz	Student
Khoury, AnneMarie	Facilitator
Kim, Heesoo	Student
Kosil, Betty	Attendee
Krejei, Ashley	Student
Krieger, Kit	BCTF Staff
Kuehn, Larry	BCTF Staff
Kuehn, Sadie	Facilitator
Kung, Frank	Student
Landry, Kathy	AMSSA
Lear, Diane	Attendee
Lee, Kashi	Attendee
Lee, Jason	AMSSA
Lee, Kristy-Anne	Student
Lee, Yu-Sem	Student
Leung, Daphne	Student
Leung, Flora	Student

Name	Role
Leverman, Susan	Attendee
Lightfoot, Vicki	AMSSA
Lim-Bradley, Linda	Attendee
Lorimer, Farah	AMSSA
Lowe, Ron	Attendee
Lui, Anthony	AMSSA
MacDonald, Maureen	Attendee
MacKenzie, Tiffany	Student
Mackey, Hilda	Attendee
MacRae, Julia	Attendee
MacRae, Shonagh	AMSSA
MacRae, Jane	Attendee
Mah, Donna	Attendee
Maili, Kiran	Attendee
Marino, Sandra	Attendee
Martens, Jim	Attendee
Martz, Sarah Antonia	Student
Martz, Paula	Student
Masterman-Boy, Nancy	Attendee
May, Chelsea	Student
McAteer, Ken	Attendee
McColman, Dan	Attendee
McKague, Margot	Attendee
McKenna, Rick	Facilitator
McLachlan, John	Attendee
McMillan, Angelica	AMSSA
McRae, Jean	AMSSA
Meikie, Lia	Student
Mercer, Collin	AMSSA
Milburn, Paz	AMSSA
Miller, Frieda	Facilitator
Moffet, Barbara	Attendee
Mohit, Shyam	Attendee
Molicca, Meredith	Student
Moreno, Rochelle	Student
Moy, Lisa	Facilitator
Naidoo, Susan	Attendee
Nath, Gyan	Facilitator
Nelson, Chrissy	Student
O'Leary, Valerie	Attendee
O'Toole, Shawn	Attendee

Name	Role
Obando, Resana	AMSSA
Ohrling, Krista	Student
Ollek, Mo	Attendee
Orlowski, Paul	Attendee
Owen, Audrey	Attendee
Pallon, Paul	Facilitator
Parbbakar, Tina	Student
Parkinson, Susan	Student
Partovi, Gordon	AMSSA
Patel, Bud	Attendee
Payne, Cathy	Attendee
Peters, Doris	Facilitator
Petrie, Monica	AMSSA
Phuong, Michael	Student
Poley, Renee	Attendee
Preus, Barb	BCTF Staff
Prince, Lillian	Attendee
Princic, Linda	Attendee
Radyo, Vera	Facilitator
Ramsden, Dan	Facilitator
Randhawa, Jeven	Attendee
Raunet, Aubin	Attendee
Richardson, Andrea	Attendee
Ritchot, Terry	Student
Ronaghan, Kevin	Facilitator
Roos-McC]ache, Judith	Attendee
Rosen, Bob	Attendee
Ross, Tom	Attendee
Rothenburger, Irene	Attendee
Russell, Roberta	Student
Samji, Hasina	AMSSA
Samji, Hasina	Student
Samra, Peter	Attendee
Sanchez, Louisa	Attendee
Sangha, Hazura	AMSSA
Sanghara, Anita	Attendee
Sargent, Sue	Attendee
Schon, Chris	AMSSA
Seddon, Cindi	Facilitator
Sharda, Suparsha	Attendee
Shenton, Shelley	AMSSA

Name	Role
Short, Doug	Attendee
Shodhouse, Edna	Attendee
Siller, Jacqueline	Attendee
Smith, Diane	Attendee
Sonachansingh, Manchan	Attendee
Soon, Laura	Student
Stewart, Mya	Attendee
Strutt, Suzanne	AMSSA
Sturgeon, Elaine	Attendee
Suleman, Zara	Attendee
Szikinger, Peter	AMSSA
Tam, Moy	Attendee
Tan, Assunta	Attendee
Tanner, Don	Attendee
Taylor, Randi-Lee	Facilitator
Tazumi, Thanh	Attendee
Thind, Raman	Student
Thomas, Viola	Facilitator
Thomlinson, Kathleen	Attendee
Thornwaite, Jo-Anne	Attendee
Tremblay, Eleonore	Displayer
Tron, Janis	Attendee
Turner, Rick	BCTF Staff
Umpleby, Sandra	Facilitator
Verjee, Begum	Attendee
Villanueva, Marigrace	Student
Vis, Margaret	Attendee