



## ***Arrêt/Stop Racism Youth Leadership Workshop***

February 6, 2014 - Saskatoon  
February 12, 2014 - Regina

# **Facilitation Guide**

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## About the Workshop

The Multicultural Council of Saskatchewan (MCoS) is offering an opportunity for high school students to participate in an anti-racism leadership workshop. Students will engage with peers from throughout the province as they participate in activities to explore identity, intercultural relationships, power, privilege, racism and discrimination. They will learn to facilitate these activities for use in the local school and community. These are appropriate at any time of year and it is important to remember issues of social justice every day. We offer this workshop today, so that you are able to prepare for March 21<sup>st</sup> activities.

## Workshop Agenda

9:30	Welcome and Elder Blessing Mingling and Grouping (get to know each other and introduce concepts/issues, finish with groups of same colour name)
10:00	Small groups Name Game Trust-building activities: Stand blind, Blind cars, Balancing Create a Culture
10:40	Create a Culture Interaction Debrief
11:10	Sticky Labels
11:45	Lunch
12:15	Black History Month
12:25	Do you know your neighbour?
12:35	Small groups Knot <u>Interactive Drama Process</u> Sculpting Complete the Image Storytelling Build an Image
1:35	Circle Dash Sculpture Gallery and Animate Selected Images
2:10	Learning about Leadership School Groups: What do these issues look like at your school? What can you do about it?
2:30	Closing Circle (one word that sums up what you will bring with you)
3:00	Evaluations & Goodbye

## March 21<sup>st</sup>

March 21 is designated by the United Nations (UN) as the International Day for the Elimination of Racial Discrimination. It's a day observed all around the world to focus attention on the problems of racism and the need to promote racial harmony. The UN made this designation in 1966 to mark a tragic event that took place on March 21, 1960 in Sharpeville, South Africa when 69 peaceful demonstrators were killed during a protest against apartheid.

Canada was one of the first countries to support the UN initiative and launched its first annual campaign against racial discrimination in 1989. The March 21 Campaign was initiated to heighten awareness to the harmful effects of racism on a national scale and to clearly demonstrate the commitment and leadership of the Government of Canada to foster respect, equality and diversity. For more than 15 years, the March 21 Campaign has mobilized youth across Canada to rise up and to take a stand against racism. This year, there is no official federal campaign, but organizations across the country continue to recognize March 21 and use it as a springboard for the year-long work to recognize and reject racism.

MCoS is coordinating a provincial campaign with support from the Saskatchewan Ministry of Parks, Culture and Sport. We are very excited to partner with the Saskatchewan Human Rights Commission and other organizations on a new poster campaign. MCoS members and all school divisions will receive a package with March 21 posters and stickers. Please contact us for additional materials if you need them. For more information about March 21, please visit: <http://www.un.org/en/events/racialdiscriminationday/>.

## What is Racism?

The United Nations Association in Canada defines racial discrimination as “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

As young people, you may have seen racism in your school and community. You can be a powerful voice against it: you can make a difference.

## Anti-Racism Education

Racism affects everyone. The benefits of anti-racism education are for everyone. Individuals experience racism differently and each person will develop their awareness and understanding based on self-identity, group identity and experiences.

Goals of Anti-racism Education:

1. To deepen self-knowledge by developing self- identity; recognizing personal attitudes, beliefs and behaviours toward others; and understanding the impact of racism on their own development.
2. Acquire an understanding of the dynamics of racism and how it influences and impacts on the world around us.
3. De-centre and extend empathy by gaining awareness, knowledge and appreciation of the cultural realities, life experiences and histories of individuals and groups different from their own racial and ethnic background.
4. Become leaders for change by developing the skills and confidence to take action for change in and out of school.

This is the beginning of a new approach to thinking, feeling and acting. It is a new door that opens that prompts you to see the world around you differently. To raise our consciousness and behaviour about racism means we will have the self-awareness, knowledge and skills - not to mention the confidence, patience and persistence - to challenge, modify, erode and eliminate all manifestations of racism within our own sphere of influence.

Anti-Racist Identity for People of Colour:

- Allows for a greater understanding of themselves and who they are, and an enriched sense of security in their racial/ethnic identity
- Allows them the ability to view both their group and other racial/ethnic groups more objectively
- Building meaningful supportive relationships with others, including “whites” who acknowledge their identity and are respectful of their self-definition
- Building coalitions with other people who have experienced oppression
- Being actively anti-racist within their own sphere of influence

Anti-Racist Identity for “White” People:

- Having a new understanding and an internalization of a realistic “white” racial identity and a new sense of understanding of their *cultural identity*
- Understanding the role of privilege and the need for equity
- Being open to, and seeking out new information as they engage in self-reflection and examination of their participation in racism
- Being able to work effectively and in a variety of settings, including those that include people with a variety of racial/ethnic identities
- Being actively anti-racist within their own sphere of influence

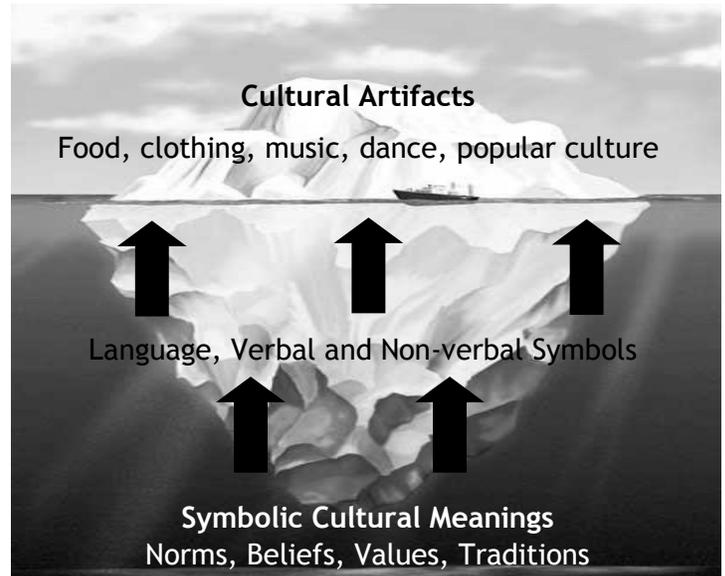
Adapted from Derman Sparks, Louise and Carol Brunson Philips. Teaching and Learning Anti-Racism: A Developmental Approach. Teacher’s College Press, New York. 1997.

*Example of taking action in a respectful and effective way:* <http://jezebel.com/5946643/reddit-users-attempt-to-shame-sikh-woman-get-righteously-schooled>.

## Culture and Identity

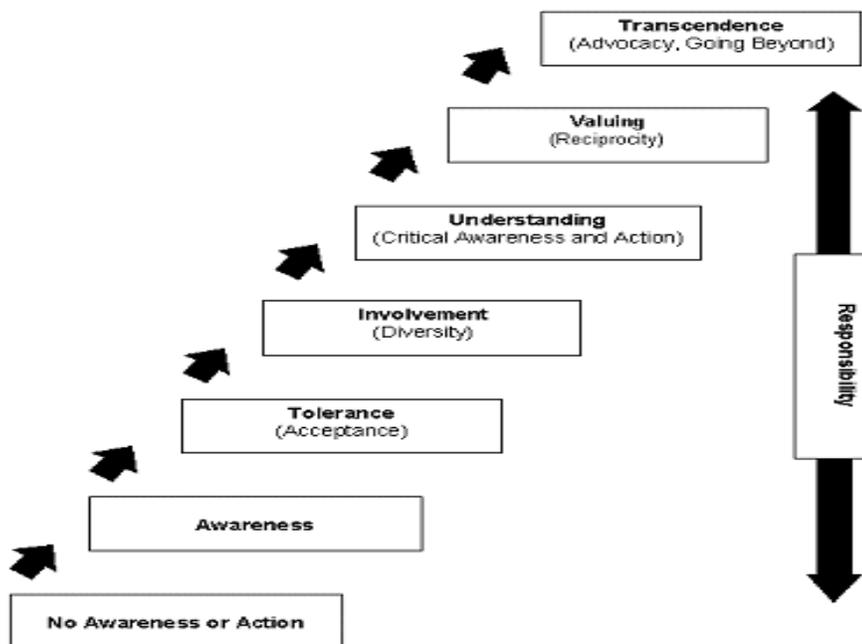
Our identities are multifaceted and our ethnocultural heritage(s) play a role in our understanding of who we are and how we see the world. In MCoS' vision statement, cultural means religion, food, language, behaviours, arts, clothing, customs, philosophy, ethics, values, history, and heritage. There are even more aspects of culture - what can you think of?

This iceberg graphic shows the aspects of culture that are easy to see and those that are more foundational, but less obvious. We can find similarities and differences between cultural groups at all levels. Awareness of these can help to enhance cross-cultural communication, conflict resolution and relationships.



## Cultural Awareness and Levels of Action Continuum

Cultural Awareness and Levels of Action Continuum in the Physical Education Setting



### Level 0: No Awareness or Action

Students at Level 0 are unaware of the values and cultural ways of groups other than their own. Discrimination and racism may characterize relations with other groups and individuals. Teachers at this level do not consider exposure to other cultures to be a priority in their teaching. Diversity of experience in cultural matters is not valued.

### Level I: Awareness

Students and teachers at Level I have some knowledge of other cultures, universal rights, and the ways that other people live, work and play. They have some knowledge of the games and physical culture of other people. There is little, if any, variation in the curriculum from traditional western forms of activities.

### Level II: Tolerance (Acceptance)

Students and teachers at Level II show an acceptance of other cultures. Teachers operating at this level begin to include activities of visible aspects from other countries, which are not mainstream. Assimilation is a governing value in the curriculum. Human and material resources of the community are used in a one-way relationship.

### **Level III: Involvement (Diversity)**

Students and teachers at Level III openly welcome the opportunity to teach and learn about other cultures. Knowledge of other cultures is generated through a much broader and diverse curriculum; the experiences and values of students, teachers and the broader community are all introduced and explored. Activities are much more diverse.

### **Level IV: Understanding (Critical Awareness and Action)**

At Level IV students and teachers recognize the need to place cultural understanding as a high priority in their curriculum. There is considerable freedom to explore and develop topics in depth; integration with other school subjects is emphasized.

### **Level V: Valuing (Reciprocity)**

At this level both students and teachers come to value other cultures as important as their own. Curriculum boundaries are broadened so that many activities and events from the community are included in the curriculum. Activities occur frequently in community settings as well as in the school; participation in community events and festivities is common.

### **Level VI: Transcendence (Advocacy, Going Beyond)**

At Level VI major links between the school curriculum and the broader community education and recreation programs are forged. Service becomes a priority. Students assume much more responsibility in the governance of their affairs. Teachers become strong advocates for youth and youth culture. Intergenerational activities are more frequent. Authentic dialogue among students and between students and adults is the norm. Emphasis is on growth and transformation. The ethic of social justice permeates the curriculum. Programs are consistent with Article 31 of the United Nations Convention on the Rights of the Child.

Taken from *Saskatchewan Education*. (1995). **Physical Education: A Curriculum Guide for the Elementary Level**. Regina, SK: Saskatchewan Education.

We need to recognize the historic and current injustices on personal and systemic levels. We can engage in activities to make privileges and disadvantages visible and work to question and eliminate power imbalances.

### **Understanding Prejudice and Discrimination:**

1. Guilt is the glue that holds prejudice in place. People usually do not change their attitudes or behaviours when they are blamed or shamed. Guilt behaviours include moralizing, condemnation, judging, giving polite shallow responses.
2. Prejudice and discrimination affect people at the mental, spiritual and emotional level; healing must also address these levels.
3. Deeply connecting with other peoples' stories is healing to both the speaker and the listener and is a more effective way to shift attitudes than lecturing and theory.
4. Prejudice can be "in your face", but often is very subtle. Practicing skills for reality in intervention to interrupt day-to-day instances of racism, i.e. oppressive jokes and slurs, empowers people to take larger institutional/ societal policies and procedures.

### **12 Things to Do to Address Racism**

1. Work towards liberating yourself from being an oppressor.
2. Try to help others in your group understand how oppression works.
3. Listen, listen, listen, listen, listen .....
4. Remember that everyone in the oppressor group is part of the oppression and that the process of unlearning oppression is never finished.
5. Realize that feeling guilty is very unhelpful for everyone and that a useful role is to take part in the struggle to end oppression.
6. Try not to be defensive and deny responsibility for oppressive acts, but ask questions and learn more about the oppression that is going on in a particular situation.
7. Count your privileges; keep a list. Break the invisibility of privilege.
8. If you hear an oppressive comment or see an example of oppression at work, try to speak up first.
9. Try to avoid the trap of "knowing what is good for them" for members of oppressed groups.

10. Join with other members of oppressor groups in the journey of unlearning oppression and working towards change.
11. Learn what you can about an oppressed group - read, ask questions, listen. But do not necessarily expect everybody in the group to be willing to teach you now that you are ready to learn.
12. Be yourself. Do not try to claim the roots and connections that a history of oppression can give to a community if it is not your own. The best thing you can do is to dig into your roots, history, connections.

Adapted from Ann Bishop, 1994. *Becoming an Ally: Breaking the Cycle of Oppression*, pp. 96-101. Halifax: Fernwood.

## February is Black History Month

Every year in February, Canadians are invited to participate in Black History Month festivities and events that honour the legacy of black Canadians, past and present. This is a time to celebrate the many achievements and contributions of Canadians with African heritage who, throughout history, have done so much to make Canada the culturally diverse, compassionate and prosperous nation we know today. It is also an opportunity for all of us to learn about the wide range of African-Canadian experiences, including dealing with racism, and the vital role this community has played throughout our shared history.

Black History Month Posters are Now Available! Download or order your Black History Month poster <http://www.cic.gc.ca/english/multiculturalism/black/promotion.asp>. In addition, this year the United Nations has proclaimed “the year beginning on 1 January 2011 the International Year for People of African Descent, with a view to strengthening national actions and regional and international cooperation for the benefit of people of African descent in relation to their full enjoyment of economic, cultural, social, civil and political rights, their participation and integration in all political, economic, social and cultural aspects of society, and the promotion of a greater knowledge of and respect for their diverse heritage and culture”. For more information on this UN declaration, please see [http://portal.unesco.org/culture/en/ev.php-URL\\_ID=41031&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/culture/en/ev.php-URL_ID=41031&URL_DO=DO_TOPIC&URL_SECTION=201.html).

In Saskatchewan, there are many organizations representing people of various African heritages. The cultural diversity among these groups is impressive. One group that represents all people of African descent is the Saskatchewan African Canadian Heritage Museum. Find out more about the organization and learn about the contributions of individuals at [sachm.com](http://sachm.com). For info on African francophones: [cafs-sask.org](http://cafs-sask.org).

Did you know?

- Dr. Alfred Shadd was the first Black resident of this province, moving from Ontario in 1896.
- 2010 was the 100<sup>th</sup> Anniversary of the first migration of African American immigrants to Saskatchewan from Oklahoma
- That the Canadian government considered an act that people of African descent were “deemed unsuitable to the climate and requirements of Canada” in 1911.

## Leadership

Leadership = The ability to motivate others to follow a common cause. It is Unleashing energy... Building... Freeing... Growing... We all have the potential.

*Leaders:*

- ★ Think for themselves
- ★ Listen to their own feelings
- ★ Trust their instincts
- ★ Communicate their thoughts and feelings to others
- ★ Bring out the best in everyone
- ★ Help others to understand and act on their own beliefs
- ★ Influence others in an ethical and socially responsible way
- ★ Don't let personal insecurities be an obstacle
- ★ Are aware of their own strengths and build on them
- ★ Accept constructive criticism
- ★ Take responsibility and follow through
- ★ Are ready to learn
- ★ Believe in the value of what they're doing

- ★ Need to share their ideas, energy and creativity
- ★ Are motivated by a deep commitment to equity and social justice
- ★ Listen to others
- ★ Act with a sense of purpose and responsibility in creating change
- ★ Are open and willing to learn

Leadership is about how we make our daily choices as well as major decisions. Both of these affect ourselves, the people around us and have an impact on the world. Leadership is empowering - it means knowing that we each have the power to make positive choices for ourselves. It does not involve using our power over others to make them do what we think is right. Sometimes that means taking risks, especially if your friends are doing something else. Sometimes it means being seen as a role model for others. Sometimes it just happens and sometimes it takes careful planning. There are many ways we can be leaders, even quietly. Leadership is not about individuals, it is about groups of people, communities, schools. Leaders work to light the flame in others, and will know when to step back to allow the leadership in others to burn. Young people are leaders today as well as leaders of tomorrow. We are all leaders (now!) and there is no limit to the difference we can make.

Elements of Youth Leadership Programming:

- ✓ Ownership, Relevance
- ✓ Shared decision-making and collaboration with others
- ✓ Real Responsibility and Purpose
- ✓ Validation of Individuals' Experiences and Ideas
- ✓ Skill Building (e.g. team-building, cooperation, mediation)
- ✓ Sense of Belonging/Community
- ✓ Acceptance of many diverse, creative and innovative leadership styles
- ✓ Opportunities for Action and for Youth Voices to be Heard
- ✓ Support!
- ✓ Community Connections/Building Bridges
- ✓ Opportunities for Reflection and Evaluation (How have they made a difference?)
- ✓ Fun (& free food never hurts!)

## **Group Dynamics**

Each group will be diverse and unique, each student and each staff will bring their own special individuality to the Group. Consider this holistic, spiral model, adapted from Educating for a Change (1991) when working with your new Group:

We retain:20% of what we HEAR

30% of what we SEE

50% of what we HEAR and SEE

70% of what we HEAR, SEE and TALK ABOUT

90% of what we HEAR, SEE, TALK ABOUT and DO

Most groups go through several stages, following a typical pattern:

### *Forming*

The group is not yet a group, simply a collection of individuals. At this stage, the purpose of the group is discussed along with its title, composition, leadership and life-span. Individuals will be keen to establish their personal identities in the group and make some impression on others. Important mechanisms include developing trust, finding similarities, setting up 'rules' and norms, 'contracting' with group members, finding out if 'this is the group for me' etc. attraction bonds, orientation to others, dependency, inclusion. Team members become acquainted with each other, information is exchanged. They determine each team member's strengths and assign roles and responsibilities.

### *Storming*

Most groups go through a stage of conflict following the initial, often false, consensus. Members may challenge purpose, leadership, roles and norms. Hidden agendas may be revealed, and some interpersonal hostility is to be expected. If successfully handled, storming leads to the formulation of more realistic objectives, procedures and norms. This stage is particularly important to the formation of trust within the group even though it is characterised by dissatisfaction, competition, conflict, fight, counterdependency. Members jockey for position, become aware of their differences and try to

determine how they will work together. This stage will not necessarily happen in such a short time, but it can happen.

### *Norming*

The group establishes norms and patterns of work within which it functions. There will be a lot of tentative experimentation by individuals testing the temperature of the group and establishing their levels of commitment - development of structure, increased harmony. A group consensus emerges, it comes to an agreement on its purpose or function. Members are clear what their roles and responsibilities are. The group has a sense of identity and members strive to work together.

### *Performing*

Only when the previous three stages have been successfully completed will the group reach optimum performance level. Achievement orientation, productivity, group structure, norms, and behaviour are understood and accepted, members know how to work with each other. They can handle disagreements and misunderstandings effectively. The group is focused on accomplishing its purpose.

## **Guidelines for Working Together**

Setting guidelines helps to create a space for establishing safety and trust within a group. It also allows us to respect, appreciate and learn from those who are different from us, as well as from those who are similar to us. People who are different from us are often our best teachers.

More reasons to set guidelines:

- Honor confidentiality - this allows participants to share what we have learned without attaching names, judgment or backlash.
- Respect others - check with others who have shared an experience to determine if they want to share more about it. We can only speak for ourselves.
- Listen respectfully - putting your full attention on what is being communicated, without interrupting or formulating your responses or opinions about what is being said.
- Share time - give everyone an opportunity to have a voice. Allow time for silence and reflection. Respect time. If the workshop is going overtime, it should be negotiated with the leaders.
- Be aware and sensitive to the unique individuals who comprise groups, honoring each individual's own stage of development.
- Take risks - allowing ourselves to honor mistakes and the rich learning that comes from them. Taking risks in a safe caring and trusting climate gives us an opportunity to get closer to each other and at the same time receive feedback.
- Leave formal roles at the door. Power is an aspect of many interactions in the world. Leaving our formal roles at the door allows us to create an atmosphere of equality.
- Take care, be responsible - Order and beauty and taking care of our environment. After the workshop has ended, share responsibility for restoring the space for the use of others.

## **Cooperative Learning**

This is a strategy which fosters a community of respect, caring, responsibility, empathy and helpfulness. Each member of a cooperative group has the opportunity to grow through the experience of working together, interacting in a meaningful respectful way, toward common goals. This process is accomplished by structuring positive interdependence, individual accountability, and social skills into all small group experiences. The goals of anti-racist and cross-cultural education are promoted through the development of cooperative learning skills such as acknowledging contributions, checking for agreement, encouraging others, expressing support, inviting others to talk, mediating, responding to ideas, sharing feelings and showing appreciation. The process can be enriched by assigning roles, such as Materials Coordinator, Reporter, Recorder, Facilitator on a rotational basis within the group.

## **Debriefing**

All learning experiences are enhanced by a deliberate summary of what has potentially been learned. The following questions help participant distil maximum learning from experiences:

**What?** What happened? What did I see? What did I feel? What did it look like? What order did things take place?

**So What?** What does it mean to me? What did I get out of the experience?

**Now What?** What could I do with this new information/knowledge? How could I apply it to areas of my life? How can I learn more about this?

We don't ask questions looking for the "right" or "wrong" answer. This is not a test. We ask because, as we work, each individual is thinking, feeling, experiencing, and making connections to their own reality. It is important to share this with the group as much as possible so that all participants can begin to understand the individuals in the room and begin to listen to the larger conscientiousness in the room - the consciousness of the community. Try NOT to censor participants, try to discourage participants from censoring themselves.

**The Facilitator's role is to encourage participants to SEE ALL THAT WE LOOK AT!**

## **Brainstorming**

A process used when numerous ideas and perspectives are welcomed. The group is asked to respond to a question or statement in a specific amount of time. A recorder is assigned to write down all responses. The following guidelines apply:

- quantity is more critical than quality
- do not initially evaluate responses
- provide opportunities for everyone to be involved
- record all responses

## **Warm-Ups, Ice-Breakers, Energizers and Group Boosters**

These are short activities which are intended to serve the following purpose: to energize, to refresh, to help participants to feel comfortable with each other, to introduce participants to one another, to help participants take small risks toward team-building. Facilitator/Leader should demonstrate by example first. Everything we do is tied into the bigger process:

**All activities have meaning.** The ones we included today are Mingling and Lifeboats, Name Game, Do you know your neighbour?, Knot and Circle Dash.

## **Trust Games**

Please take some to review some rules before beginning trust games:

1. People may only volunteer themselves, never others.
2. The games must be done in complete silence. Directions must come from the Facilitator only.
3. The Facilitator always does the game first. Remember: Don't ask people to do something that you will not do yourself, unless of course there are medical reasons for this.
4. No one is too big or too small to do the game - everyone should feel comfortable participating, and respected when they choose not to. Observation is also participation.

The only non-blind trust game we included today is Balancing.

## **Blind Games**

Blind games are one type of Trust Game with their own set of expectations. Please review some strict rules for groups working with their eyes closed:

1. Hands are either placed across your chest as bumpers. They are not stretched out in front of you. This is both to respect people's eyes (which can get poked) and people's privacy.
2. Heads are up. If two heads meet, it hurts a lot.
3. Speed is determined by the person doing the walking.
4. Don't forget to breathe!

The ones we included today are Stand Blind and Blind Cars.

## The Activities

### Mingling

Walk in silence. Facilitator directs to walk: slow, fast, taking up very little space, taking up a lot of space, tall, short, zig zag, spinning, backwards, as if you just heard something funny, as if your boy/girlfriend broke up with you, as if you are on your way to an exam, as if you want to be invisible, as if you are on your way to see your best friend... Can direct participants to silently greet each other as they walk with eyes, face, head, arms, legs, whole body, gibberish...

This activity allows people to be in their bodies, become familiar with the space and each other in a non-threatening way. The different kinds of walking do not have to be used all at the beginning, they can be used between the various Groupings.

### Grouping

1. *Fill the space.* All the participants in the group walk around very quickly (not running), trying to ensure that their own bodies are always more or less equidistant from everyone else's, and they are all spread out all over the space you are working in. From time to time the Facilitator says "STOP". At that moment, everyone must immediately come to a halt - it should not be possible to see an empty space in the area. Whenever one sees an empty space, they go and fill it up with their body, but they can't stay there, so a moment later it is empty again, except someone else will come to fill it, but they can't stop there either....
2. *Numbers.* This time, the Facilitator says "Stop" and then a number instead. Everyone must get into groups of that number as quickly as possible - groups of three, four, five, two, etc. The Facilitator asks the people in the groups to introduce themselves to each other in the same group. You might add another question for them to talk about.
3. *Numbers and/or Geometric Figures.* The participants move around. Now, when the Facilitator says a number and geometric figure, the participants have to arrange themselves in that number of geometric figures of the shape specified, e.g. four circles, three diamonds, two squares etc.
4. *Clothing, and personal attributes.* This time, after the participants have moved around, the Facilitator calls out categories. For example, "Group yourselves according to: shoes, pants, tops, hair, skin, eyes. This is most difficult as it requires looking into each other's eyes! After each grouping it can be fun to have each group give themselves a descriptive name.
5. *Coloured dots on name tags.* These are your small groups.

You can use any category you wish. Make sure after each grouping that the participants keep moving around and fill the space until your next instruction. Play also with the speed and style of walking of walking (see Mingling).

Debrief: What did you notice? What made you feel welcome? What made you uncomfortable? Most likely someone will bring up skin colour - ask for a show of hands of who thought it very strange that we were dividing ourselves by skin colour at an anti-racism workshop? Why do you think we did that? Were there any surprises of who was together for skin colour? Were you always grouped with the same people? At some point, were you with almost everyone in the room? What was like real life about how we grouped ourselves?

### Name Game

Everyone seated in a circle. Leader begins by introducing herself by saying their first name preceded by an adjective, which describes them (or how they got their name, or an animal, a food, ice cream...). The next person (clockwise) continues.

Variation: If time permits, the Leader can ask participants to introduce themselves as well as the people who already introduced themselves. Or, the Leader can randomly select people in the circle to recite all the names.

### Stand Blind

This is a preliminary to the first blind game. Everyone finds a "space" in the circle. Stand with your eyes closed, hands by your sides. Breathe. Find your corner of gravity. Play with it, leaning over to the right almost to the point of falling, then come back to centre again. Left...forward...backward...

## **Blind Cars**

In partners, choose who will be the car and who will be the driver. Without talking, you will move your car through traffic, avoiding accidents. Drivers can see, but cars cannot see or hear. They can only feel single hand signals. Cars control speed. Cars have bumpers made by crossing arms over chest. These stay up at all times.

Signals:

- Patting on the top of the head means FORWARD
- Patting on the left shoulder means TURN LEFT
- Patting on the right shoulder means TURN RIGHT
- Patting on the back means REVERSE
- No pats means STOP

Driver: Stand behind your car. Keep one hand in a pocket or behind back.

Car: Bumpers up. Close your eyes. Choose your own speed, keeping everyone's safety in mind.

Facilitator: instruct to switch roles (same partners) after awhile.

Debrief: (talking or show of hands) Who liked being the car? Driver? Both? Neither? Who felt safe? Unsafe? Challenged? Fun? Who tried to make it challenging for their partner? Fun? Interesting?

### *Variation: Blind Busses*

A good activity to introduce symbolism, communication breakdown, leadership roles. Same Driver Signals as Blind Cars.

Groups of 4-5 stand in a line. The driver is the person in the LAST position. She has her eyes open. ALL of the others have their eyes closed. The driver pats the person in front of her, who pats the person in front of him, who pats the person in front of her, etc until the FRONT person gets the signal to start to move FORWARD. Move your bus around, and through "traffic" - avoid accidents!

Facilitators can change up drivers so that everyone has a chance to drive. Busses can race each other to a finish line.

## **Balancing**

In partners. Remind that these work best when they use their weight. Similar sizes make it easier, but it is possible with very different sized partners.

1. Link elbows back to back. Keep feet on the floor. Sit down. Stand up.
2. Hold wrists facing each other. Toe to toe. Sit down. Stand up.
3. Facing the same direction, shoulder to shoulder lean into each other. Walk. Can try with backs or knees pressing as well.

Can join up pairs to form larger groups in any of these variations of Balancing.

## **Create-a-Culture**

This activity provides a non-threatening opportunity to experience the feelings of being involved with people who are different. It also develops anti-racist, cross-cultural education skills to foster positive relationships with people who are different.

The group is divided into two groups where they cannot hear or see each other (this can also be played by having each small group work separately). The goal is to "create a culture" in 5 minutes, with three characteristics of communication and ways of interacting for your group. Non-verbal as well as verbal can be used. Use your whole bodies to fill the space. Some examples for characteristics: the way you speak, your volume of speech, gestures, your body boundaries, your directness, your eye contact rules, your emotions, whether you touch people when speaking, asking questions, repeating yourself, the way you laugh or your public persona - serious, light-hearted.

Once your culture's characteristics are agreed upon, practice them as a group. "Act your culture" within your group before going out to interact with another culture (another family group).

### Debriefing:

What did you see/hear?

How did it relate to cross-cultural communication and understanding each other?

What was your personal reaction to this experience?

How might you use this experience in other situations?

How do you deal with misunderstandings?

What did you learn from this?

How can you use this experience back at school?

### **Sticky Labels**

You will need sticky address labels, or masking tape. Felt markers. Prepare beforehand by developing a list of POSITIVE labels (adjectives) and a list of NEGATIVE labels (adjectives) - which describe people.

Everyone is in a large circle - (eyes closed is optional) Facilitators (and helpers if available) randomly place positive labels on the left shoulder of each participant. Instruct participants to look at their label, ask if they do not understand the meaning of their label. Facilitators tells participants that they are to try to trade their label for one that is more meaningful to them (describes them more truthfully). If they are happy with their label, they do not have to trade it, but they should go around viewing other people's labels. After 3-5 minutes of trading, ask participants to go back to the circle. This time the negative labels are placed randomly on each participants' right shoulder. Participants can look at their label, ask if they do not understand. On signal, they begin trading again. After 3-5 minutes participants are asked to return to the circle for debriefing. E-mail [exec@mcos.ca](mailto:exec@mcos.ca) for electronic labels.

### Debriefing:

1. Who was able to trade both labels? Why?
2. Who was able to trade only one label? Neither? Why?
3. How do "Sticky Labels" relate to stereotyping?
4. What can/should be done to eliminate "sticky labels" from being used in hurtful ways?

### **Do You Know Your Neighbour?**

This requires a large space. You will need chairs for each member of the group, minus one. One person is designated to begin in the middle, everyone else sits in a chair. There should be NO empty seats. The person in the middle begins by approaching one of the seated participants and asking, "Do You Know Your Neighbor?" The seated participants must respond by stating the names of the person on either side of him. EVERYONE must scramble across the room to a new seat, the one without a seat becomes the next person in the middle. If the participant does not know the names, they will respond by saying, "No, but I DO know people in the room who are (ie. wearing blue jeans, have glasses on, have curly hair, has heard an object called "gay", plays a sport, teachers, Grade 10, in an extracurricular group, used to be 2 years old, plays an instrument, has been to a country outside of Canada, North America, sleeps with a stuffed animal, speaks a language other than English, has dealt with divorce, has had their heart broken, etc.). At this point everyone affected must scramble across the room to a new seat, the one without a seat becomes the next person in the middle.

Debrief: What did you notice? Were there times you felt proud to run? Or to sit? Were there times you felt excluded?

### **Knot**

All stand in a tight circle. Each person extends their right hand across to the hand of another. Left hands across to the hand of another (not the same person you're already joined to). Now problem-solve to untangle the knot without letting go of each other's hands.

Variation: Leaders can participate, or watch and listen to the way the group problem-solves - this can be used to debrief the activity and tie it in to other processes.

Debrief: What did you notice? What worked? What didn't? What kinds of leadership and problem-solving did you see/hear/feel?

## **Sculpting**

Everyone is in a circle. Facilitator introduces three ways to “sculpt”, demonstrating with a volunteer. Have participants choose a partner to practice. Remind participants to be respectful and honor your partner’s personal boundaries. At a designated time, the Facilitator will have partners switch so that each person can experience sculpting and being sculpted.

- *Mirror*: Sculpting by copying without touching. Partners can “magnetically” attract and move their partner to mold them into a sculpture.
- *Mold*: Sculpting by molding using hands. Partners move body partners into the shape they wish to see.
- *Marionette*: Sculpting using “strings”. Partners attach invisible “strings” to the body part they wish to move.

Remember to sculpt facial expressions as well. Use as much detail as possible. The person being sculpted is clay in that she will keep the position they are created to be. Becoming “intelligent clay” means that he can fill the shape created by the sculptor with relevant thoughts and emotion.

Emotions to sculpt: Arrogance, Confidence, Suspicion, Fear, Contempt, Joy, Anger, Hate, Surprise, Confusion, Frustration, Open, Humour, Desire, Greed, Helpless, Depressed, Numb, Thoughtful, Pity, Caring, Disgust, Terror, Nervous, Excitement, Love, Warmth, Success, Failure, Torn, ...and many more

As time allows, or as a variation, partners can build upon a theme, adding other partners to a central sculpture. Keep adding pieces until the larger sculpture tells a story. Debrief.

## **Complete the Image**

Everyone stand in a circle. Facilitator and a volunteer are in the centre and start with a handshake. Ask, “what stories do you see?” Anyone, yell out what you see - continue to get several answers.

Facilitator: Whatever you see is correct. If I had come into the centre of the circle and told you what I was portraying all of the creative ideas from your perspectives and imaginations would never have entered. I would be saying that I have the answers, imagination, skills and you have none. These activities will focus on “images”, which we will name. We allow everyone to interpret the images for themselves. Everyone sees what they see, no interpretation is incorrect.

Facilitator place hand near side of volunteer’s face. “What stories do you see now?” Facilitator pretends to slap volunteer ending in the same position as a moment before. “Now what stories do you see?” More interpretations are possible when we see only the frozen image and not the action that led up to it. Try very hard to come into the frozen image.

Start with two people in handshake. One backs out; the other remains frozen. Now, someone else come add yourself to the frozen shape and complete the image. Now it tells a story. Original person leaves, other remains frozen. Now, someone else come in and complete this image. First person leaves, other remains frozen, etc. Continue. After a while when you have an interesting (preferably not physically violent) image, add another person so that three people are completing an image, then four, then when the central issue that the group has come in to work on starts emerging naturally (and it will), then ask people to focus only on that theme. Build the image into as many people as want to be in.

## **Storytelling**

In groups of 6-12, each person has the opportunity to share an incident that they were part of in some way (victim, perpetrator, ally, bystander...). After everyone who wants to has shared their story, the group selects one, or elements of several. Talk about what the group has heard in each story. What qualities or themes are present in these “stories of discrimination”? They are now creating a group story. Choose the one that clearly expresses or relates to their own experiences. Tweak it, maybe adding elements from the other stories. They can make sure that they include all the characters that emerged as important from the stories they have heard. They concentrate on what happened before the moment of crisis and try to isolate one particular moment of conflict. They will create an image, or tableau from this moment.

## **Build an Image**

As a group, create an image of the moment of conflict in the chosen story. Include all characters that are present or could potentially make a difference and all participants in the group. One way to do this is if there are only 3-4 people in the image, ask people to stand behind the character in the image that best represents their own experience. Another way to increase the number of people in the image is to “Zoom Out”. Who is missing in the image? Draw from the stories you haven’t chosen.

Another thing you might do to get more people involved is, after you have people standing behind, ask them to sit down with the others in the same position in the image and share stories of how they might get out of this situation.

Facilitators can animate the images a bit in small groups to help each character get to know who they are, their motivations, their possibilities, their limitations, what has happened before...

## **Circle Dash**

All stand in a tight circle, except one person in the centre, as in Do You Know Your Neighbour?. Play in silence. Using eye contact only, decide to switch places with someone across the circle. Once a commitment is made, both people must run, so be sure you have eye contact. The person in the middle is trying to reach an empty space first. If they do, the person running for that space is in the middle.

Debrief: What did you notice? What was easy? What was hard? Were you trustworthy? Were there times you felt excluded?

## **Animating Frozen Images**

Animations are used to begin to move a single frozen image towards action and the development of a play. They are used to explore the desires, fears, thoughts and words of a character. They assist actors to get to know the characters they are playing, which may be very different from their own experiences. They begin to illustrate the relationships between characters in greater complexity. They can expand the story to include others, or take it forwards or backwards in time. They can be used to exaggerate the expressions and movements of a character so that the audience will receive more information from the non-verbal language in the image. They can be used so actors have the experience of taking on different roles in the image. We learn from moving into the shape of each character. As we animate images in a brief workshop context, we are looking at exploring motivations of characters, so we can see options for characters becoming agents of change for more positive solutions in the various images and stories.

1. Shoulder tap: what are you thinking? What are you feeling? What do you want?
2. Shoulder tap: go to the character that is your experience, go to least familiar, go to where you think the first change could come from
3. Internal/external monologues: animator holds closed or open hand over each characters head and audience supplies lines
4. Internal/external monologues, what do you want?, take your first step to get it
5. Internal monologues (what prejudices, privileges and oppressions do your inner voices reveal?)
6. Stepping into the Future/Past
7. Three Wishes
8. Ideal Image
9. Wide Angle/Zoom in
10. Stand with your character/ Cartoon Bubbles
11. Touching shoulders - speak one line - improvise
12. Thinking aloud (under breath)
13. Hot Seat
14. Play this scene as if... you were in kindergarten, a western movie, a fairy tale, etc.
15. Take the place of the character most familiar to you
16. Take the place of the character least familiar to you
17. Ask audience for suggestions of where change is possible for each character

Debrief: What were the key moments of transformation/change? Which characters showed desire or motivation to be part of a more positive outcome? What would each need to make that happen (from what they have expressed or what you know about this character from your own related experience)? What can we do in our schools and communities to make it easier for people to make positive change, resolve conflicts, to make a climate of respect and belonging for all?



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