

# White Privilege Conference Global – Toronto

Institute and Workshop Summaries

**May 9-12, 2018**

**Ryerson University  
George Vari Engineering and Computing Centre  
245 Church St., Toronto, ON M5B 1Z4**

**Ryerson  
University**

**Office of the Vice-President,  
Equity & Community Inclusion**



**#WPCRyerson  
#WPCGlobalToronto**

# ONE-DAY INSTITUTES

## Wednesday, May 9, 2018

Presenter(s)	Workshop Title	Description	Level
Ritu Bhasin and Komal Bhasin	Addressing the Impact of White Supremacy, Bias and Exclusion in the Workplace	<p>As we work to build more empowered, innovative and inclusive work environments, it is critical to explore the impact of white supremacy and bias within our organizations. We know from research that experiencing supremacy and forms of bias causes racialized peoples to disproportionately conform and mask aspects of who they are in the workplace. Unfortunately, this profoundly impacts career satisfaction and performance. As leaders, how can we address these forms of exclusion? In this dynamic session, inclusion experts Ritu Bhasin and Komal Bhasin will discuss strategies that leaders and organizations can use to interrupt white supremacy, address bias and build stronger, more inclusive environments. Topics covered in this workshop include:</p> <ul style="list-style-type: none"> <li>• A deep-dive on unconscious bias, including key forms of bias that manifest within workplace culture</li> <li>• What “minimization” is, and how it impacts the engagement, advancement and retention of racialized peoples</li> <li>• Leadership tools and strategies for interrupting “minimization” and overcoming biases</li> <li>• Authentic leadership strategies to promote innovation, engagement and empowerment of team members</li> </ul>	General
Eddie Moore, Jr.	The Guide for White Women Who Teach Black Boys	<p>This workshop will introduce The Guide for White Women Teaching Black Boys (2017), which was created to support White women in engaging in concentrated, focused inquiry around their relationships with Black male students and the impact on those relationships of race and racism. This guide requires the reader to work through activities that may challenge them, by encouraging them to reflect on their own identity and on their own role in perpetuating an inherently white and privileged society.</p> <p>The workshop supports White teachers in their search for opportunities of personal growth as educators and the academic achievement of their Black male students. By engaging in personal and professional introspective work, this guide takes the readers through works by experts, stories by educators and students and videos that will help personalize the educational lives of Black males.</p>	General

<p>Jeewan Chanicka</p>	<p>Inclusive Design - The 6 Threads for Transforming School Effectiveness Using an Assets-Based Approach</p>	<p>Many teachers come to the profession with the hope to make a difference in the world. Over the past decades there have been amazing contributions to the field to support more inclusive classrooms. However, the challenge of linking this directly to school goals and overall improvement continues to be a challenge. Inclusive Design is a holistic, integrative design process that is anchored in anti-oppression, critical pedagogy and human rights. The process weaves through it much of the excellent work happening within Ontario into the 6 Threads of Inclusive Design. This process centres conversations about identity, in particular student identities, and engages an assets-based approach to addressing school improvement in ways that can be monitored and measured.</p> <p>School Effectiveness only happens when students are centred, the community is engaged, the environment is reflective of students and families, instruction is rich and leadership is sustained and transformational. All of this needs to be anchored in data and understanding the realities of answering the question: Who are our students? The 6 threads include: Designing Instruction, Engaging Parents, Families, Elders and Community, Establishing Environment as Third Teacher, Analyzing Data, Building Leadership and Capacity and Responding to Student Voice.</p> <p>This one day teach in will support a deeper understanding of the principles and the thinking needed to engage this in classrooms and schools in order to challenge and change outcomes for the most marginalized students.</p>	<p>General</p>
<p>Rabia Khedr</p>	<p>Disability, Race and Intersectionality</p>	<p>All people embody a multitude of identities that shape their lived experience. The experiences of people with disabilities are also informed by their race, creed, gender identity, sexual orientation, and so on. This interactive workshop will explore the impact of white privilege through personal narrative. Topics to explore include, but are not limited to, barriers and systems of oppression, the ways in which hierarchies and social norms reinforce systems of power and internalized oppression.</p>	<p>General</p>

Akua Benjamin	Anti-Black Racism	<p>Over the past few years, Ryerson University’s School of Social Work has deepened its social justice approach to the teaching, learning, rhetoric and praxis of social work. This approach includes interdisciplinary knowledges of critical social theories including concepts that are intersected and intertwined by histories of: colonization, anti-Native/ Indigenous racism, glocal relations, anti-Black racism, cis/sexism, heterosexism, transphobia, sanism, disabilities and today’s increased neo-liberal globalized policies and practices. This pedagogy emphasizes forms of resistance historically and present day that were/are critical to advancing social justice for individuals, groups, communities and society overall. This three hour, interactive session is divided into two parts. In part one, we will share our engagement with teaching and learning on:</p> <ol style="list-style-type: none"> <li>1. Concepts of colonization, anti-Black racism, anti-Native/ Indigenous racism, cis/sexism, transphobia, sanism and the ways in which they intersect and intertwine under systems promulgated by globalization and neo-liberal policies and processes today.</li> <li>2. The challenges of teaching and learning in a diverse classroom, when issues related to intersecting oppressions, privilege, powerlessness, microaggression and other oppressive behaviours in the teaching and learning environment are engaged.</li> <li>3. In keeping with the focus of this conference, this session will examine the concept and complexities of white privilege and effective ways of engaging with some of its varied manifestations.</li> <li>3. Resistance in its formulations, particularly activism, historically and present day at the individual, group and community level.</li> </ol> <p>In part two, we will share a short video on resistance, in the form of activism, against anti-Black racism in Toronto by six Black activists. Many of these activists were of Caribbean background. Through this interactive discussion and film, we hope to share perspectives and lessons that can advance social justice in the curricula and program of social work.</p>	Intermediate
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Lila Cabbil	Accountability for Action: Inaction Gives Traction to White Supremacy	<p>We are living in an era when accountability for anti-racist action is critical for saving lives. Acts of violence around the world have demonstrated an escalating disconnect with humanity. We bring to the table an opportunity to shape solutions that reconnect us to our humanity, in part, by answering the question, “How do white silence and lack of individual and collective action continue to fuel the current culture of violence toward people of the global majority? This day-long, interactive process expands on the work of WPC’s Accountability for Action (#A4A) Initiative. It presents key concepts and steps in building accountability for action for those who are committed to dismantling structures of oppression. Participants will be led in activities for introspection on this topic. As participants learn about accountability definitions, levels of learning and action entry points, they will have an opportunity to engage in discussion and share personal stories. Together we will explore the “conspiracy of politeness” and allow each person to determine how it impacts the perpetuation of white supremacy. Specific strategies and examples of action will be shared by the facilitators integrating the contributions from the group and leading to crafting a personal accountability for action plan as a take away. We will emphasize the urgency for action and encourage participants to use these insights to take action year-round in their home communities. This Institute is especially recommended for presenters who wish to more effectively prepare their own audiences to influence change around the globe in future social justice work.</p>	General
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# WORKSHOPS

## Thursday, May 10, 2018

Presenter(s)	Workshop Title	Description	Level
Rinaldo Walcott	White Privilege/Free Speech	This workshop will address the nexus between, white privilege, free speech/freedom of expression and the right not be to discriminated against. The workshop will draw on recent examples from the university context and beyond to demonstrate how free speech absolutists often deploy their position as a counter to anti-discrimination reforms of all kinds.	General
Julia Appel	Building a Campus Community that Rejects Anti-Semitism	In this workshop, participants will learn to identify and prevent anti-Semitism in the campus community. Most students and staff feel comfortable identifying anti-Semitism in its most extreme forms , whether it be swastikas on campus property, social media comments justifying targeting Jews with violence or admiring references to Hitler. However, anti-Semitism is not simply threatening Jews with violence or genocide. It is an oppression that works differently from many other oppressions. It centres, for example, not on blocking access, but rather on an exaggerated perception of privilege, more importantly white privilege. Anti-Semitism scapegoats Jews as the cause of societal problems or as the cause of their own oppression. It operates by disbelieving, distrusting and denying Jewish peoples' actual lived experiences of anti-Semitism. The political environment at the University of Toronto campus climate and many progressive university campuses across North America, has embraced an intersectional approach to justice. Sometimes, however, anti-Semitism is left out of the discussion. We will explore the many facets of anti-Semitism, as well as a progressive approach to addressing and preventing anti-Semitism on campus to build a better, more just campus community. We will also look at case studies and examples to puzzle through helpful responses.	General
Desmond Cole	What Role Does Canadian Media Play in Reinforcing White Supremacy?	How are norms about whiteness embedded into our every experience of consuming news? In this workshop we will explore some of the media narratives, techniques, policies, and everyday practices that centre whiteness in Canadian news coverage.	General

Nicole Forrester	Diversifying Sport: Whitestream Sport	<p>This workshop discusses the athlete development experience in the Canadian sport system for first generation Canadian athletes. Specifically, this workshop seeks to introduce a discussion of, a) how athlete development influenced by acculturation and b) the psychosocial factors perceived to facilitate or constrain the athletic development of immigrant athletes throughout their stages of development. Sport in Canada has been referred to as “whitestream”, reflecting the values of Euro Canadian heritage while ignoring ethno cultural needs (Schinke and McGannon, 2014). Failure to address the needs racialized peoples in sport has been criticized by Donnelly and Nakamura (2006) who argue that there is a lack of diversity at the national and provincial levels of sports in Canada. While sport provides the opportunity for inclusion for newcomers to a country, it can also present challenges. Fundamental to cultural sport psychology research is cultural praxis, which insists that understanding the fluidity and socially constructed cultural identity is approached by integrating theory, lived culture and social action (McGannon &amp; Smith, 2014).</p>	Intermediate
Jennifer Clarke	Complicating White Privilege, White Supremacy and Oppression through an Intersectional Lens	<p>At Ryerson’s School of Social Work, faculty and students have deepened their commitment to advancing anti-oppression, anti-racism, anti-Black racism, anti-colonialism, decolonization, Aboriginal reconciliation, queer and trans liberation, disability, Madness and other social justice struggles. This collaborative interactive workshop will complicate understanding of white supremacy and white privilege by exploring the interconnections between white supremacist logics, settler colonialism and racialized peoples. The workshop will address the intersectionalities of race, class, gender, language, citizenship status and sexual orientation to deconstruct the experiences of marginalized individuals and groups through a deep analysis of patriarchy, white privilege, colonialism and neoliberalism. It will interrogate the various ways in which institutions such as education, child welfare, immigration and mental health uphold whiteness and colonialism through the surveillance, criminalization, pathologization and death of primarily Indigenous, Black, Brown, Queer and Trans bodies.</p> <p>This workshop will be an interactive restorative space that is centred on resistance. It will incorporate and highlight the use of voice in creative ways as a form of resistance to white privilege, white supremacy and oppression. The Co-Presenters will utilize various forms of artistic expressions such as poetry, spoken word and the use of podcasting/ recording to engage in a critical discussion about concepts of colonization, anti-Indigenous racism, anti-Black racism, anti-Black sanism, cis/sexism, transphobia, heterosexism, disabilities and the ways in which they intersect and interlock under systems propagated by white supremacy. The workshop concludes with implications for social work education and practice, with a focus on teaching and learning in diverse classrooms and field practice.</p>	Intermediate

Adrien Wing	Critical Race Feminism: Enhancing Sophistication re. Intersectionality	This workshop will focus on solutions to legal problems for racialized women around the world from the perspective of Critical Race Feminism. No matter what society they live in, racialized women remain at the bottom economically, socially and often educationally. Intersectionality calls us to consider both race and gender when discussing their problems. We will look at the intersection of 16 or more identities that need to be taken into consideration if we truly want to advance human rights.	General
Christine L. Cho, Julie Corkett, Astrid Steele, Anne Obeyesekere, Renée Mzinegiizhigo-kwe Bédard, Anver Saloojee, Zubeida Saloojee	Subtle & Intentionally Ambiguous: Working Through Ways to Navigate Sites of Exclusion (Microaggressions, Lateral Violence and Incivility)	There exists an institutional, workplace and community phenomena that goes by many terms in the literature: “lateral/horizontal violence”, “microaggressions” and “incivility”, amongst others. Examining the subtle forms of aggression, violence and harassment that occur in our society and manifest in institutions and places of work, this panel of expert contributors will explore the experience of social marginalization and expose how vulnerable individuals work to navigate exclusionary climates. The panel is a representation of the editors and contributors for a new book, <i>Exploring the Toxicity of Lateral Violence and Microaggressions: Poison in the Water Cooler</i> (April 2018) which explores how bodies disrupt the status quo in multiple contexts and locations. We provide insights into how institutions are structured and how practices that may cause harm are maintained. Finally, the session considers progressive and proactive alternatives. The panel brings together prominent researchers from different disciplines representing a variety of voices from a range of communities to engage in critical conversations about the nuanced and multifaceted ways in which individuals are Othered through subtle and intentionally ambiguous heteronormative, gender normative practices and White hegemony. Members of multiple minoritized groups continue to face systemic discrimination and this panel is a way to bring these counter-stories to light.	General
Sakeena Mihar, Jasmin Zine, Aima Warriach, Becky Choma, Imam Yasin Dwyer, Ihsaan Gardee	Panel Discussion - Islamophobia, White Privilege and Its Effects	<p>This workshop explores key questions surrounding Islamophobia in Canadian society. What is Islamophobia? How is it related to white privilege? What is the history of Islamophobia and colonialism and what is its relevance in the present day? What are its impacts on the Muslim community? How do youth and Muslim women cope with Islamophobia? How does it affect their mental health? How does spirituality help as a coping mechanism?</p> <p>These are some of the questions we will be exploring as a panel discussion on Islamophobia, white privilege and its effects on the community. Panelists will discuss the topic from a historical context and will examine its impact on women and youth and the use of spirituality as a coping mechanism. Time will be provided for audience members to engage with the panel.</p>	General

<p>Anke Heiser</p>	<p>“What is Holding Me Back?”: Sharing Obstacles and Developing Strategies, A Dialogue Among People that Seek and Work Towards Liberation at the Intersection of Privilege</p>	<p>This interactive workshop is inviting and challenging you to self-reflect and enter into a dialogue about personal obstacles in your work as equity facilitators, professionals and activists. “What holds you back from reaching your highest potential in your work for liberation?”. This is a supportive space in which doubts, fears and challenges can be brought to light as we also share successful strategies and build on our vision for change. Participants can expect to be energized with concrete strategies for action, self-care and questions for personal growth.</p> <p>The focus of the reflections will lie with the participant's position of intersecting privileges. What are the challenges, fears, questions and uncertainties in everyone's individual practice concerning privilege at the intersection of race, class, gender, sexuality, physical ability, etc.. What are the implicit biases that they bring into their work? How can we turn these challenges into strengths and stepping stones on our journey to reach our highest potential in our work for liberation?</p> <p>The session will switch between individual self-reflection, sharing in small groups and the large circle. A variety of methods, including mindfulness and embodiment, will allow for holistic participation. As a White, gender queer, new settler, my personal reflection focuses on my White settler privilege and how it informs my work and the questions, personal challenges and obstacles that come from that.</p>	<p>Intermediate</p>
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Cyrus Sundar	How We See: The Colorizing of Race	<p>Sight is the sense we use the most to determine friend or foe, us/them, we/other, fact/fiction, like/dislike and vote in/vote out. Our communities and our cultures are built on the ability for us to individually and collectively ascertain, measure, judge and act on what we see and perceive. Whether it is the beauty of the architecture, the stroke of the paintbrush, the curvature of the statue or the scale of the art, the sense of sight determines the subjective and collective notion of the good, the bad and the ugly; a subjective aesthetic construct. It is also the sense that determines colour, a property of how light is reflected from objects, “not a property of the objects themselves” (Newton 1675), and in turn is used to determine racial imagery, where the racial construct of the “invisible” White individual holds a position of power, hence “central to the organization of the modern world” (Dyer, 2005) and “marks off the Other (the pathologized, the disempowered, the dehumanized) as all too visible, “coloured” (Hall 1996).</p> <p>The racialized visible colours, Black, Brown, Yellow, and Red along with the invisible/visible non-racialized/non-colour White, denote visual and social constructs that define the hierarchy of societal acceptability, vulnerability and culpability. As “race is an idea, not a fact” (Painter, 2011), which, “rose to meet an ideological need” (Winant, 2000), these notions of hierarchy are not based on nature but on nurture; an ascribed/imposed set of values that are generationally passed down and inculcated throughout modern history and “racism, as a historically produced sensory system, sees first” (Back, 2010), “demonizing and reifying the range of color on a palette” (Morrison, 1992). However, regardless of what technology or biology is used to see, the interpretation of what is seen is an inculcated social construct which determines how we see, and thus, how to fear, hear, smell, taste and touch the “isms” of race. How is the sense of sight used to propagate hierarchies of race based on colour? Is the ability to sight crucial to identifying race? If so, how do the blind see and identify race? Is there a need to identify race?</p>	Intermediate
Kelly Amanda Train	Whiteness, White Ethnic Otherness and Class	<p>Do all White identities have privilege? How do ethnicity and class, together with whiteness shape people’s lived realities, including privilege? This workshop proposes to examine issues that include white privilege and how ethnicity (such as Jewish identity) and class operate to shape whiteness in ways that are not straightforward and highly nuanced. This workshop is designed to discuss diverse White, ethnic, Other identities that include Jewish identity, as well as working-class whiteness.</p>	Advanced

Henry Navarro	Hushed: Deciphering Systemic Discrimination in the Multicultural University	<p>Racism, sexism, heightism, and other forms of discrimination and oppression continue to thrive in society at large, and in high learning institutions in particular (Lee &amp; Rice, 2007; Bowen et al, 2006; Rendón, 2000). This, despite discourses about diversity, equity, and inclusion becoming the norm in the narrative of increasingly multicultural colleges and universities. The problem is that contemporary discrimination, specially in institutional settings, defies stereotypical conventions. This isn't the overt and direct type of manifestations incompatible with politically correct etiquette. Instead, we have an almost Freudian strain of discrimination that is seemingly inconspicuous yet equally harmful (Van Laer &amp; Janssens, 2011; Dipboye &amp; Halverson, 2004; Noh &amp; Kaspar, 2001).</p> <p>This felt yet not overtly visible form of discrimination –hushed, constitutes the quotidian experience of students and faculty who are members of visible minorities or marginalized social groups in North American and European colleges and universities. Hushed discrimination is perpetuated by a deficient comprehension of human bias, a lack of understanding of the paradoxical nature of discrimination and unawareness of the skewed power structures inherent to high learning institutions. The goal of the presentation is to examine hushed forms of discrimination and ways to challenge the notions and structures that foster their existence at both, individual and institutional level.</p>	General
Shirley Cheechoo	Shadow in Deep Water	<p>This session is a screening of the film “Shadow In Deep Water” (24 minutes) by Shirley Cheechoo, followed by a questions and answer period. The filmmaker travelled to Peru to film a sacred plant of the region. What happened on that trip took her well beyond the rainforest and into the deepest part of her being. Shirley is forced to confront the most painful aspects of her life. Each participant will be required to read the play “Path with no Moccasin”, also by Shirley Cheechoo, which will be provided by email. Participants will be asked to select a line from the play that affects or moves them in some way. They must bring that quote with them to the workshop. The workshop will have audience participation.</p>	Intermediate
Sultan Rana	For the Students - Creating Culturally Responsive Classrooms (Anti- Oppressive)	<p>This session is built-off of the tenets of the Reality Pedagogy (Dr. Chris Emdin). It explores how digital tools can be used effectively to dismantle the underlying message of white supremacy that lives in our school system and classrooms. This session will help digitally literate educators and community workers to create inclusive and culturally relevant spaces. By the end, attendees will have opportunities to create digital tools that work hand-in-hand with the Reality Pedagogy. The end goal is to start creating classroom environments and learning content where students feel heard and represented with content that is relevant. Please bring a laptop to this session.</p>	General

<p>Kojo Dampthey</p>	<p>Organizational Change and Institutional Racism</p>	<p>Organizational change models are attaining traction in universities, school boards, municipal government and other sectors. This workshop explores whether organizational change principles can be used to address colonial and oppressive institutions to address issues of equity, diversity and inclusion (EDI). If so, what does this look like, particularly as it relates to EDI offices, administrators and the roles of faculty members. If not, what does “organizational change” mean as it pertains to student and activist movements that push colonial and oppressive institutions to address racism, sexism, xenophobia and other forms of discrimination. Consequently, what happens when colonial institutions admit to structural and systematic racism? Should organizational principles take over to create new organizational structures or should social justice principles be the foundation for better organizational systems/structures. Finally, the session draws on various disciplines (Leadership Studies, Critical Race Studies, Social Justice, Indigenous Ways of Knowing) to illuminate the idea of interdisciplinarity in order to gain a holistic perspectives to tackle white supremacy, racism and cultural imperialism.</p>	<p>Intermediate</p>
<p>Jacqueline Battalora</p>	<p>Going Back to Go Forward: The Invention and Spread of Whiteness</p>	<p>The human category called “White people” has its origins in North America. This session will explore the invention of a group of humanity called White people and the globalization of this construct as a natural order of humanity. It begins with when, where, how and why the human category “White” was invented. Next, it considers an explanation for the shift from a social order that depended upon men’s economic status to one that is organized first by different categories of humanity later understood as races. The history is one that reveals the human category White as a post-rebellion, Seventeenth Century response to secure the interests of the ruling elite (1%) by dividing the majority (99%) from each other. The intersection of class and gender are revealed as integral to the invention of human separation that by the 20th Century is reasoned to be race.</p> <p>While the British Colonies of Maryland and Virginia are central to the inventive enterprise called “White people”, this idea transgressed geographic boundaries to become a global norm. Evidence of the idea of White people entering policies and practices in Canada will be considered as part of the globalization of whiteness. This session is particularly valuable for providing a historical foundation that is essential for anyone engaging in antiracism work today, whether that effort is on an individual or organizational basis.</p>	<p>Intermediate</p>

Chris Dsouza	Challenge (In)Equity: Understanding White Supremacy and its Impact on Racialized Bodies in a Canadian Context	<p>This interactive workshop will examine “white supremacy” as the dominant mechanism of racialized oppression in Canada. The political, economic and educational landscape continues to reinforce the superiority of whiteness and this needs to be challenged.</p> <p>There will be a focus on identity bias, reinforced by media and societal representations of whiteness, race, ethnicity, gender, culture, sexuality, human ability, socio-economic status and the intersection of these identities in the context of white supremacy. These biases can be analyzed and eradicated with tenacious critical thinking around the forces that perpetuate them. The workshop will also have a component on “Indigenous History and Decolonizing Methodology” to further build capacity around understanding white supremacy.</p>	Advanced
Idil Abdi	Exploring the N-word	<p>This workshop will explore the history of the “N-word” and its impact on Black people. It will explore the ways in which the term is now more commonly used in society. The session will examine scenarios where the term has been used in various school settings, ranging from elementary school to university. This will provide an understanding of the implications the N-word has on the school environment. The session will provide educators, parents and students with an understanding of how to better help the Black community. We will also look at privilege and how it plays into our education by understanding the factors that make up privilege. The lack of representation of Blacks/African Canadians in the education system leads to a sense of privilege in the school. The session will explore how to bridge this divide.</p>	General
Jasmin Zine	Securing Innocence: The Alibi of White Exceptionalism	<p>Part of the privilege of whiteness is the exceptionalism that allows White people to be regarded as individuals such that their actions will not, by association, affect the status or safety of others from their group. Whiteness is an alibi that allows a mass murderer to be the bad apple” that spoils the bunch instead of painting all White people as potentially violent and criminal, even though lone White men are most typically engaged in mass shootings. This workshop will use case studies to examine how white exceptionalism exists as ongoing colonial privilege and serves as an alibi securing the innocence of White perpetrators while racialized communities contend with racial securitization, surveillance and profiling.</p>	General

Nathalie Sirois	Exploring Racism and White Privilege through a Pedagogy of Discomfort	A thoughtful, useful exploration of Racism and white privilege involves embracing the reality that anti-oppression work elicits visceral discomfort. It entails not running away from it, and not succumbing to poisonous shame. How does a teacher-leader invite colleagues to engage in a discourse of power and privilege, especially if the topic is not mandated in schools? This workshop is an interactive exploration of strategies and experimentation focusing on the ideas of a “Pedagogy of Discomfort” through the use of professional journaling and guided conversation that took place during the development of a teacher resource pertaining to mathematics and Islamic art.	General
Bernadette Arthur, Leesa Renee Hall	A Time to Heal: Healing from the Wounds of Internal Racialized Oppression (IRO)	<p>“For everything there is a season...” (Solomon, Book of Ecclesiastes). In order to build communities that are strong, healthy, resilient and resistant to oppressive systems like patriarchy and white supremacy, BIPOC (Black, Indigenous and People of Colour) need to consider that contained in every season is a time to heal.</p> <p>This interactive and practical, BIPOC only workshop, will use storytelling and contemplative spiritual care practices as medicinal tools that will help us explore what it means to heal from the ways that our identities and stories have been defined and redefined by both those who do not hold our identities and those who do. The facilitators will share stories of how they’ve uncovered and unpacked Internal Racialized Oppression (IRO), which will touch on themes such as the myth of inclusion in Canada’s multi-cultural society, the manifestation of oppression in Christian churches, the pressure to assimilate and live out our immigrant parents’ dreams, the struggle to avoid being tokenized and consumed and the gift and pain of discovering our ancestral story.</p> <p>This space will seek to offer:  A place to breathe. A place to heal. A place to share story. A place to remember ourselves and our ancestors. A place to remember our humanity and pick up tools that will help us to remember it when we leave.</p>	General

<p>Ismael Traore</p>	<p>Seeing Racism and Whiteness through Mindfulness</p>	<p>In this workshop, we will use meditation as a practice for developing white racial consciousness and awareness of the tactics white people use to minimize or deny racism, unearned advantage, and their implication in the racial order.</p> <p>Too often, as Mary Fellows and Sherene Razack (1998) state, White people “race to innocence” when confronted with the reality of racial oppression. At other times, they may adopt a stance of (Canadian) “White exceptionalism” by believing they are untouched by and not implicated in racism. Though scholars have studied the disruptive role of White people’s feelings in conversations about “race”, there is a disconnect between their observations and their suggestions for helping Whites move through their internal racial dilemmas. Their suggestions are generally too cognitive-based and assume that “undoing” racism, privilege or internal superiority’ is chiefly an intellectual exercise.</p> <p>Mindfulness meditation provides an opportunity for doing the emotional work that realizing and navigating the truth of racism requires. Unlike reflective exercises, which largely depend on the mind to reveal information about who we are, mindfulness uses awareness.</p> <p>Using insights from the sociology of emotions, critical whiteness theory and a philosophy of mindfulness by Reverend Angel Kyodo Williams Sensei, founder of the Center for Transformative Change in Berkeley, California, and a Black Queer woman, in this workshop, participants will be guided into a meditation practice to explore their racial conditioning. We will also use small group conversations and intentional silence as technologies for reflection and awareness.</p> <p>This workshop is limited to no more than 10 persons on a first come basis and is developed for white participants. Previous experience with meditation is not required, but helpful.</p>	<p>General</p>
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<p>Nikki Shaffeeullah, Julia-Hune Brown, Bessie Cheng and Morgan</p>	<p>The Old Stories Project: A Creative Workshop for QTIBPOC2S</p>	<p><b>Glorious: A Performance Creation Workshop</b></p> <p>Part 1: Myths, fables, bedtime songs, cautionary tales, spiritual stories and oral and written histories all share stories. How can we celebrate the wisdom from passed-down stories while resisting the oppressive narratives they are wont to carry? How can we both shift and treasure our cultures? In this fun, reflective workshop, we will perform science fiction surgery on stories from our cultural pasts to give them new resonance in our ever-evolving present. Participants will analyze, adapt and perform new versions of old stories they have carried with them for some time. Led by artist-facilitators from The AMY Project.</p> <p>Part 2: Performance. As a second part of our programming, we have curated a 20-minute performance featuring three AMY Project alumni performing short theatrical pieces that they developed through AMY Project training in 2017. Each is a first-person exploration of lived experiences that affirm and celebrate their QTBIPOC2S identities. Karis Jones-Pard: "Oh, You're Native". This piece went on to be longlisted for the CBC Poetry Prize.</p> <p>Adri Almeida: "Dear Brown Girl". A poetic piece that explores the creator's lived experience as a brown trans woman. Her writing formed much of the foundation for the AMY Project's 2017 collectively created piece at Summer Works 2017.</p> <p>Almeida (The Glorious) Morgan: "Nostrils" is a hilarious and touching story about the creator's experience being bullied as a child for their features and the process involved in growing to love their wide nose. The artist was called "a comic talent to watch" by the Toronto Star after their performance with AMY last year at Summer Works Festival.</p>	<p>General</p>
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# WORKSHOPS

Friday, May 11, 2018

Presenter(s)	Workshop Title	Description	Level
<p>Dolana Mogadime, Glenda Anderson O'Connor, Amanda Lyn, Lydia Collins</p>	<p>Black Women Empowerment and the Ways We Resist Racism, White privilege &amp; Oppression</p>	<p>Presenters in this workshop will explore the proactive work that Black women at Brock University have accomplished over the past two years to redress racism and white supremacy on campus and in St. Catharines. The workshop represents our collective resistance to acts of violence against Black women. In 2013 Black scholar Quanda Johnson visited a monument dedicated to Harriet Tubman, in St. Catharines, only to discover that it had been grotesquely defaced. Johnson photographed what she had witnessed and put pen to paper to protest the evidence of a violent act of hate. The workshop presenters will speak to how the White Privilege Symposium Canada event held at Brock University (2016) became a catalyst for galvanizing Black women on campus toward opening-up publicly about racism on one hand while doing the work reclaiming our own self-definition with the other. Evidence of a proactive response were multiple and included hosting the very first Black Girl Magic (BGM) Conference in Canada. Additionally, the workshops we have held at the Student Justice Centre, and the continuous advocacy at on Campus were further demonstrations of Black women's resistance to racism. The Black Girl Magic Conference stands out as a creative space that affirms Black women's diverse realities and subjectivities. It resists an exterior version of Black women that is reproduced on the margins by a white supremacy. BGM is a movement that has the survival of Black women at centre because it both acknowledges and resists the impact of racism and white supremacy on black women's everyday lives. However, instead of internalization a diminished self-image, Black Girl Magic unearths and makes known how Black women see their own agency. Sociological Theorist Patricia Hill Collins, articulates the meaning of this Black women's subjectivity as a dialectic between oppression and resistance. The workshop will demonstrate pivotal moments in which the dielectric is inserted and claimed by the women of this collective who are the presenters.</p>	<p>General</p>

<p>Ali Michael</p>	<p>Raising Race Questions: Using Inquiry to Sustain Growth</p>	<p>This workshop offers strategies for instructors and professors that will help sustain growth, stay engaged and take action in the pursuit of racial equity in schools and institutions. Learning about race can be confusing, contentious and frightening. Even just asking questions about race can be scary because we are afraid of what our questions might reveal about our ignorance or bias. Raising “race questions” invites teachers to use inquiry as a way to develop sustained engagement with challenging racial questions. It forces educators to do to in community such that they learn how common their questions actually are. It lays out both a process for getting to questions that lead to growth and change, as well as a vision for where engagement with race questions might lead. Race questions and questions of privilege are not meant to lead us into a quagmire of guilt, discomfort or isolation. Sustained race inquiry is meant to lead to anti-racist classrooms, positive racial identities and a restoration of the wholeness of spirit and community that racism undermines.</p>	<p>General</p>
<p>Sarena Johnson, Trish Starling</p>	<p>Decolonizing Student Affairs: Starting with the Self</p>	<p>In 2018 students can take classes on feminism, colonialism and anti-racism. However, the fact that the classroom remains the core site for knowledge acquisition on university and college campuses inherently reproduces white colonial and patriarchal norms. How can those of us who work in student affairs disrupt some of these norms? How can we use decolonized methodologies towards relationship-building, knowledge-sharing and co-creation of programming and events that is more holistic and organic? How do we leverage space, privilege and resources to ensure we are supporting the community that exists beyond and within our (student) community(ies)?</p> <p>In this workshop attendees will hear Sarena Johnson and Trish Starling discuss how they brought their full selves to projects through their work with FirstStoryTO (Indigenous Historical Tourism) and Hart House at the University of Toronto. This workshop will include practical and discussion-based components that encourage participants to reflect on their own identities and stories. Participants will consider how these aspects of themselves can be brought into their workplaces to disrupt white supremacist colonial institutions. While this workshop discusses programming in a post-secondary environment, the activities and themes would also be useful for K-12 educators.</p>	<p>Intermediate</p>

Natalie Roach	The Narrow View of Privileged Mental Health: Widening the Lens	<p>Mental health and wellness programs are often created from the lens of a medical model (i.e. illness, diagnosis and treatment) and from the vantage point of the historically privileged. Further, mental health distress is often seen as existing entirely within the individual, and thus able to be removed by simply addressing individual challenges, such as combatting stress through exercise. What is missing from this conceptualization is how factors experienced by members of equity seeking groups, such as racialized individuals, are differentially impacted by how distress is felt and addressed.</p> <p>How do the most common “ways to wellness” exclude those from equity seeking groups, such as racialized individuals? Why is it important to consider factors such as the experience of microaggressions, social justice and representation when we think about distress? How does expanding our conceptions of mental health lead to a more inclusive community? This session will explore these questions using a mix of personal anecdote, lessons learned from an institutional wellness program and reflections on voices speaking to healing and wellbeing within racialized groups and communities.</p>	Beginner
Nicole Desnoyers	Walking Two Worlds: Responsibility & Intentionality While White Passing	<p>This workshop will aim to explore the nuances of “being White and _____”, or more broadly, finding oneself at the specific intersection of both power and oppression. Drawing on personal experiences as a White, Metis adoptee, raised by a Franco-Ontarian family in Anglophone eastern Ontario and growing up queer in the country, the facilitator will explore the complexities of walking in both privilege and marginalization. The first part of the workshop will be rooted in image-based storytelling to introduce the intersectionalities of both privileged and marginalized identities while using experiences to provide examples of tactics to de-centre power and privilege. Participants will be encouraged to reflect on and centre their own experiences at the intersection of privilege and marginalization and strategize practical and concrete tactics to harness their privilege in the fight to end systems at work in this white supremacist, colonial, heteropatriarchal, ableist, capitalist society.</p>	General

<p>Brianna Greaves</p>	<p>Moving White People, Moving White Money: SURJTO's First Year of Collecting Our Cousins</p>	<p>SURJ Toronto is the first chapter of Showing Up For Racial Justice in Canada. This practical workshop will include the highs, the lows, the mistakes and the lessons from our first year of organizing White people into anti racist and anti colonial activism. We will discuss our approach and strategies for grassroots fundraising that moves white money into racial justice movements and our approach to accountability. We discuss how our chapter has:</p> <ul style="list-style-type: none"> <li>• Raised \$45,000 for Black, Indigenous and people of colour (BIPOC) organizations in Toronto and for getting White people involved in anti-racist movements.</li> <li>• Started a childcare collective that provides safe childminding for the kids of BIPOC activists, so that important events and meetings can be family-friendly.</li> <li>• Created an open, welcoming activist culture that people want to be a part of, towards our goal of moving masses of White people into active anti-racism.</li> </ul> <p>SURJ is an international network of groups and individuals organizing White people for racial justice. Through community organizing, mobilizing and education, SURJ moves White people to act as part of a multi-racial majority for justice with accountability. SURJ Toronto is committed to undermining white support for white supremacist and colonial systems and institutions. We support and collaborate with local and national racial justice and decolonization organizing efforts led by Black, Indigenous and People of Colour (BIPOC) organizers. SURJ Toronto provides a space to develop consciousness, political education, skills and political analysis to act for change under BIPOC-led organizing.</p>	<p>General</p>
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<p>Jacqueline Battalora</p>	<p>White People: From Origins in North America to a Global Norm</p>	<p>The human category called “White people” has its origins in North America. This session will explore the invention of a group of humanity called White people and the globalization of this construct as a natural order of humanity. It begins with when, where, how and why the human category “White” was invented. Next, it considers an explanation for the shift from a social order that depended upon men’s economic status to one that is organized first by different categories of humanity later understood as races. The history is one that reveals the human category White as a post-rebellion, Seventeenth Century response to secure the interests of the ruling elite (1%) by dividing the majority (99%) from each other. The intersection of class and gender are revealed as integral to the invention of human separation that by the 20th Century is reasoned to be race.</p> <p>While the British Colonies of Maryland and Virginia are central to the inventive enterprise called “White people”, this idea transgressed geographic boundaries to become a global norm. Evidence of the idea of White people entering policies and practices in Canada will be considered as part of the globalization of whiteness. This session is particularly valuable for providing a historical foundation that is essential for anyone engaging in antiracism work today, whether that effort is on an individual or organizational basis.</p>	<p>Intermediate</p>
<p>Thurka Gunaratnam</p>	<p>Thinking Outside the Privileged Box for Content Creators</p>	<p>Whether you are a filmmaker, designer, storyteller, artist, musician, social influencer, director, writer, consumer or creator, we all play a crucial role in how we use our conscious and subconscious bias in shaping stories and art. How do we create and consume content with fair representation? How do we use ethics, equity and inclusion in creating content and breaking down systemic barriers through an intersectional lens? This workshop will focus on bias, colourism, diversity and thinking outside the privileged box through equity.</p>	<p>General</p>
<p>Heather Willis, Rabia Khedr, Darren Cooper, Sri Pathmanathan</p>	<p>Addressing White Privilege and Disability Through an Intersectionality Lens</p>	<p>All people embody a multitude of identities that shape their lived experience. The experiences of people with disabilities are also informed by their race, creed, gender identity, sexual orientation, and so on. This interactive workshop will explore the impact of white privilege through personal narrative. Topics to explore include, but are not limited to, barriers and systems of oppression, the ways in which hierarchies and social norms reinforce systems of power and internalized oppression.</p>	<p>General</p>

Kosha Bramesfeld	The Intersectionality Awareness Game: Can You Succeed at the Game of Social Life?	<p>Discussions about white privilege, power and oppression challenge individuals with privileged identities to question the very core of what they know about themselves and others. They also force people who have been the victims of racism to educate the very people who are marginalizing them. These discussions often lead to feelings of anger, defensiveness and withdrawal. In an effort to be “polite” it is easier to avoid these discussions altogether than to engage in critical reflection.</p> <p>This session explores strategies to break down emotional barriers in order to help people engage in productive discussion? Participants will engage in an interactive privilege awareness activity designed to highlight how white privilege manifests itself in generational wealth and inheritance, neighborhood segregation, school infrastructure, the “normalizing” of white culture, and police interaction.</p> <p>The game is designed to help participants examine issues of privilege, power and oppression from a viewpoint they might not normally assume. As part of the game, participants will, (a) participate in an activity that highlights the ways that privilege manifests itself, (b) consider the ways in which privilege contributes directly and substantially to the oppression of others and (c) reflect on personal privilege and responsibility. The game is appropriate for participants who may be new to the topic of privilege, power and oppression. It is also geared towards educators, scholars and advocates who may be interested in using game-based approaches in their own teaching, training and advocacy work.</p>	Beginner
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Nicole Neverson	Addressing Oppression: Strategies of Critical Pedagogy in the Classroom, Campus and Beyond	<p>In 2013, five Ryerson Sociology colleagues completed a study entitled, "Inhabiting Critical Spaces: Teaching &amp; Learning from the Margins" (see Neverson, N., Fumia, D., Hernandez-Ramdwar, C., Jamal, A., &amp; Knight, M, 2013). The focus group study engaged students, contract lecturers and full-time tenured and untenured faculty in discussions of their experiences with oppression and resistance to critical perspectives while teaching and learning on campus. This interactive workshop, rooted in the context of teaching and learning from the margins, will expect participants to engage in what Boler (1999) calls the "pedagogy of discomfort." Participants will put theory into practice as they work in small groups and respond to student-created scenarios illustrating the challenging task of maintaining inclusive and anti-oppressive learning and community spaces. A panel of those doing the work of critical pedagogy in educational and community spaces will also offer its insights into scenario responses. The workshop will build upon the work of other scholars who have theorized, examined and assessed the value of critical pedagogies in educational institutions (see Ahmed, 2012; Giroux, 2011; hooks, 1994, 2010; James, 2007). Teaching and learning from the margins promotes a pedagogical approach that is inclusive and committed to challenging systems of oppression, questioning status quo accounts of "reality," and promoting social justice. It emphasizes how marginalized social positions are never exclusive of one another, but interconnected, when it comes to understanding individuals' lived experiences in the classroom, campus and the world beyond.</p>	General
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Yunxiang Gao	Roar, China! Langston Hughes and the Leftist/ Communist China	While Japan launched full-scale war against China in 1937, the peripatetic African American writer Langston Hughes passionately penned a long poem “Roar, China!” to hail China’s resistance. The piece rang as an integral note of the global echoing of the theme “Roar, China” from Moscow, New York and Latin America, to China in poetry, drama and cartoons. Hughes’ contribution to the theme was not accidental. He was the only African American whose image foregrounded his intellectual capacity. Using coverage of Hughes in China’s press, Chinese translations of his works and seldom discussed archival materials, FBI files and his extensive writings on China, this paper explores the cogent role Hughes played connecting the liberation campaigns of Chinese and African American communities as the first Black American celebrity in China. This paper addresses Hughes’ interactions with overseas Chinese Communities. The paper highlights his best known heterosexual love affair with the Sino-Trinidadian dancer Sylvia Chen, daughter of a cosmopolitan, global family. The fierce and ongoing debates on race and class among Chinese intellectuals triggered by his 1933 journey to Shanghai as the first Black writer and receptions of his works during shifting ideological contexts in China. The Chinese public remains fascinated by his masterpieces Father and Son and Mulatto and The Negro Speaks of Rivers. Since 2009, the latter has been included in the Textbook of Chinese Language and Literature, nationally mandated for ninth graders to learn the condensed history of Africans.	Intermediate
John Powell	Building an Inclusive Society: Understanding our Problems and Understanding Transactional vs. Transformative Change	Workshop: There are different ways of understanding the multitude of problems we face in our societies today. How we think about, talk about and understand these problems shape the ways in which we behave in response to them. This workshop will look at positionality and privilege within structures and gets to the core of what’s needed to create lasting, transformative change.	General
Sasan Issari, Senator Wanda Thomas Bernard	Braver Spaces in Social Work: Exploring Student Learning about Privilege and Microaggressions	This workshop will highlight findings from an exploration of students’ learning about privilege, oppression and intersectional forms of microaggressions in a Canadian undergraduate social work course. Microaggressions can be described as, “everyday exchanges that send denigrating messages to certain individuals because of their group membership” (Sue, 2010, p. xvi). Examples from the four key themes will be presented, including: (a) Speaking up at the Intersection of Age and Gender in Social Work Education, (b) Challenging the Invisibility of the Intersection of Class and Race in Social Work, (c) Challenging Heterosexism within the Family Unit and Social Work and (d) Naming the Intersection of Institutional Racism, Sexism and Ableism within the Workplace. This interactive session will pay particular attention to the ways in which white privilege operates in everyday microaggressions and how it can be used to create braver spaces from which to challenge systems of oppression. The workshop will conclude with discussion of implications for social work education and practice.	Intermediate

Eddie Moore, Jr. and Ali Michael	The Guide for White Women Who Teach Black Boys	This workshop will introduce The Guide for White Women Who Teach Black Boys which was created to support White women to engage in concentrated, focused inquiry around their relationship with Black male students and the impact on their relationships to race and racism. This guide requires the reader to work through activities that may challenge them and ask them to honestly reflect on who they are and where they come from. The session also asks participants to reflect on their roles in possibly perpetuating an inherently white and privileged society. It will support White teachers in their search for opportunities of personal growth as educators and the academic achievement of their Black male students. By engaging in personal and professional introspective work, this guide takes readers through work by experts, educators, students and videos that will help personalize the educational lives of Black males.	Intermediate
Hamlin Grange	Doing the White/Right Thing is Not Enough	This highly interactive workshop will explore the Intercultural Development Inventory (IDI) and its five orientations, from “Denial” to “Adaptation” and the ways in which the reality of white privilege manifests itself from an intercultural competence perspective. Using a sample group profile, workshop participants will be introduced to the IDI. The impact of “white fragility” and implicit bias will also be explored. Robin DiAngelo defines White fragility as the degree of discomfort and defensiveness on the part of a White person when confronted by information about racial inequality and injustice or even outward displays of “blackness.” This “discomfort” may lead to a range of reactions, including anger, fear, guilt, argumentation or silence. Using an intercultural competence framework, white privilege may fall within the orientation of Polarization (an “us” vs. “them” mindset), specifically a “Reversal” orientation along the intercultural development continuum. This mindset of taking on the “cause” of the “underdog” without fully understanding what that “cause” may mean to those individuals or groups. This workshop is intended to encourage participants to gain greater self-awareness, Other-awareness and for them to lean into their discomforts.	Advanced

<p>Yenesew Yacob Belay</p>	<p>Exporting White Privileges Using International Non-Government Organizations</p>	<p>First World Aid presents many challenges for developing nations. Aid may be seen as altruistic; however, aid actually represents Western privilege, authority and cultural domination. In my line of work I have seen the negative presence of International Non-Governmental Organizations (INGOs) in many fields that should be dominated by local knowledge, economics and resources. When aid is given, it reduces the value of what is produced locally, it delegitimizes local knowledge and gives superiority to foreign ideas which are forced to fit contexts for which they were never designed.</p> <p>I believe that INGOs play roles in supporting vulnerable people in different parts of the world. However, I also think that these organizations are being used as a means to transfer Western imperialistic values, attitudes and belief systems to the rest of the world. Particularly, they are key exporters of Western hegemony to the continents of Africa, Asia and South America.</p> <p>First, I will present my experiences with First World hegemonic practices in the field of textiles in Ethiopia. I will show how Western ideas and aid privilege their knowledge over ours, provide them with authority in the production and distribution of materials and ensure their cultural domination over ours. I will ask participants to discuss how both Western and “developing” nations can change the model of aid to a model where local knowledge, economy and culture is valued and enhanced.</p> <p>Second, I will discuss how INGOs use Aid-Systems to perpetuate Western and imperialistic views, cultures and norms to the rest of the world. Further, I will ask participants to discuss how both Western and developing nations can change the model of aid to one where local knowledge, the economy and the local culture is valued and enhanced. Finally, I will discuss the implicit and explicit hegemonic impacts of INGO representatives on the local people and will highlight how these processes perpetuate the images of the “powerful giver” in Westerners and “powerless receivers” in non-Westerners.</p>	<p>Intermediate</p>
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<p>Natasha Aruliah, Jin-Sun Yoon</p>	<p>Moves to Innocence: Working with Complex Identities of Marginality and Dominance</p>	<p>In this workshop, we socially locate ourselves as racialized, immigrant settlers in relation to settler colonialism and white supremacy. We address the settler “moves to innocence” and the ways in which we are all complicit in the settler colonial project of nation building. We discuss the systems of oppression that have been designed to maintain power and privilege which affects us all in different ways. We share our models of identity formation that explain common feelings and behaviours associated with experiences of marginality and dominance within a sociopolitical-historical context. This model is one that is based on an individual’s unique self location, critical self-reflection and a genuine commitment to social change and justice. We use storytelling as our methodology to illustrate the model and welcome others to walk their own journeys.</p>	<p>General</p>
<p>Jeewan Chanicka</p>	<p>Inclusive Design - The 6 Threads for Transforming School Effectiveness Using an Assets-Based Approach</p>	<p>Many teachers come to the profession with the hope to make a difference in the world. Over the past decades there have been amazing contributions to the field to support more inclusive classrooms. However, the challenge of linking this directly to school goals and overall improvement continues to be a challenge. Inclusive Design is a holistic, integrative design process that is anchored in anti-oppression, critical pedagogy and human rights. The process weaves through it much of the excellent work happening within Ontario into the 6 Threads of Inclusive Design. This process centres conversations about identity, in particular student identities, and engages an assets-based approach to addressing school improvement in ways that can be monitored and measured.</p> <p>School Effectiveness only happens when students are centred, the community is engaged, the environment is reflective of students and families, instruction is rich and leadership is sustained and transformational. All of this needs to be anchored in data and understanding the realities of answering the question: Who are our students? The 6 threads include: Designing Instruction, Engaging Parents, Families, Elders and Community, Establishing Environment as Third Teacher, Analyzing Data, Building Leadership and Capacity and Responding to Student Voice.</p> <p>This one day teach in will support a deeper understanding of the principles and the thinking needed to engage this in classrooms and schools in order to challenge and change outcomes for the most marginalized students.</p>	<p>General</p>

Vidya Shah	Leadership for Social Justice Through the Lens of Self-Identified, Racially Privileged Leaders	<p>This study explores leadership for social justice from the perspective of school principals who identify as having greater relative privilege than the students and families they serve. Furman's (2012) Praxis-Dimension-Capacities Framework of leadership for social justice is used to explore the perspective of four white, middle-class, female school administrators, who identify as privileged in relation to the students, families and communities they serve and who identify as social justice leaders. Drawing on critical pedagogies, with a focus on Critical Race Theory and Critical Whiteness Studies, in-depth interviews were conducted with four administrators in the Toronto District School Board to explore some of the ways this demographic of administrators understands and enacts the five dimensions presented in this framework. Findings suggest that despite a strong commitment to enacting transformative leadership for social justice, participants have an underdeveloped sense of how their white privilege informs their understandings of leadership for social justice, resulting in the re-centering of whiteness, perpetuating oppressive systems and relations, engaging in "safe" notions of transformative change and continuing to benefit from systems that promote individual status over collective solidarity. Centering critiques of whiteness and other forms of privilege is a necessary component to leadership preparation and development. This study suggests that further exploration is required to explore how leaders with various and intersecting privileges enact leadership for social justice to inform how we understand the possibilities of educational leadership for social justice to challenge or maintain social hierarchies.</p>	Beginner
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<p>Sonny Wong</p>	<p>Are My Career Thoughts/Values Really My Own? When Internalization Influences One's Career Identity</p>	<p>On Canada Day, July 1, 1923, the parliament of Canada passed the Chinese Immigration Act. For Chinese Canadians, that day is remembered as Humiliation Day. It was not so long ago that Chinese Canadians were denied voting rights and the right to own property. They were restricted entry into professions and access to welfare. However, they persevered through hard work. This work ethic was passed down from generation to generation. Today, Chinese communities flourish in Canada without much political activism. In other words, Chinese Canadians have suffered in silence.</p> <p>This interactive session will address the obvious, but unnoticed social phenomenon of Chinese work-life balance. We will explore three socio-cultural coping mechanisms: a) Chinese employees utilizing “passing” as a preventative measure to cope with workplace discrimination, b) the cultivation of an internalized career identity with career choices clustering on occupations deemed acceptable to the wider society and c) the constant cognitive/emotional negotiation to struggle with discrimination in the workplace. Participants will gain an understanding of how Chinese Canadians have used their suffering to gain fuel for their social mobility. We will discuss how we can support each other to integrate social advocacy within each of our career roles. More importantly, we will generate ideas to help individuals increase their collective voice.</p>	<p>General</p>
<p>Ruth Childs</p>	<p>Pursuing Equitable Access to Post-Secondary Education: What Comes After Access Initiatives?</p>	<p>Creating Access Initiatives, such as targeted outreach, recruitment or application processes, is a common first step in addressing underrepresentation of racialized and other groups in post-secondary programs. This workshop considers both the possibilities and the limitations of Access Initiatives and asks, who designs and oversees access initiatives, which initiatives challenge or reinforce existing power structures in post-secondary programs and next steps in the process. In particular, the sessions will explore whether equity be the foundation of admission processes instead of an add-on? The session is intended to be a discussion with attendees about experiences with Access Initiatives by discussing what is happening in our institutions now and what is possible. As a White professor in a historically white institution, the organizer approaches this topic conscious of both the limits of her perspective and the responsibility of her role.</p>	<p>General</p>

Dori Tunstall	Whiteness Without White Supremacy: A Generative Creative Workshop to Construct Alternative Identities for Settler and Migrant Peoples of European Heritage	After the American Presidential elections in which 52% of White women and 63% of White men, across all income spectrums, voted for Donald Trump, there was an epiphany for many Black, Indigenous and racialized peoples that white people could not imagine; a form of whiteness without the accompanying white supremacy built into many North American social and legal systems. It raised the question: what could the experience of White identity be like without the reliance on the denigration of Others to feel valued and loved? In a more positive and generative sense, are there new histories to be shared, individuals to be admired and creative ways of adding back the nuances of identities erased by whiteness? In this workshop, participants will co-create art and designs in different forms (i.e. posters, paintings, installations, interactions, objects, and so on) that demonstrate what identities of “whiteness without white supremacy” could be like today. The outcomes of the workshop will be on display for comment from other conference participants as a participatory exercise.	General
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Avvy Go	Economic Apartheid in Canada - The Last Frontier of White Privilege: A Panel	<p>In theory, Canada has strong legislative protection for minority groups, including members of racialized communities. The equality section under the Canadian Charter of Rights and Freedoms specifically prohibits the governments in Canada from discriminating against people on the basis of race (among other grounds). Every province and territory in Canada has enacted human rights legislation to ban discrimination on the basis of race in such areas as employment and the provision of services. The Canadian Human Rights Act extends protection from racial discrimination within federally regulated entities and the federal government. Canada has signed on to a number of international human rights treaties including the Convention on the Elimination of Racial Discrimination and the Covenant for Economic, Social and Cultural Rights, which require the Canadian state to take positive measures to advance equality while working to promote social and economic rights for all Canadians.</p> <p>The strong human rights framework in law; however, has not translated into a strong anti-racism and anti-oppression environment in Canadian society. Racism persists. Race remains a key predictor of success or failure for Canadians. The continuous refusal to acknowledge the existence of racism by the Canadian state, coupled with the unwavering embrace of a free market economy makes it almost impossible for racialized communities to challenge structural racism within the labour market. As a result, racialized communities and Indigenous communities continue to face significant barriers in accessing decent jobs, which in turn has led to the continuing racialization of poverty in Canada. This panel will explore the issue of race and racism within the Canadian labour market, the resulting income disparities and racialization of poverty and the government's refusal to tackle these structural inequities. There will be interaction with the audience through discussions that will focus on how to build community-based strategies to address these critical issues. Panelists will invite youth participants to share their ideas and thoughts on how to engage racialized youth and to empower youth to organize among their peers and take leadership in any actions targeting governments.</p>	Intermediate
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# WORKSHOPS

## Saturday, May 12, 2018

Presenter(s)	Workshop Title	Description	Level
Jane Fernandes	Exploring intersections of privilege: White & Hearing	Workshop: We will explore the intersections of white and hearing privilege. Participants will understand more about how the intersection of these two privilege systems bridge or break assumptions we have about language and culture, privilege and oppression. By examining them, it becomes possible to begin transforming our relationships with people in the furtherance of equity and equality among people	General
Arun Mukherjee, Alia Somani and Anindo Hazra	Teaching Against the Grain of White Privilege: Lessons from the Trenches	The field of English Literary Studies is deeply embedded in white privilege in terms of its ideology, institutional practices, curricular arrangements and culture. It owes its origin to colonialism and the so-called “white man’s civilizing mission” vis-à-vis the colonized, on one hand, and the cultural education of the emerging working-class in the wake of the Industrial Revolution, on the other. To this day, the field reflects the influence of these foundational considerations, though developments such as Post-Colonialism, Feminism and Queer Studies, as well as the rise of Indigenous, Black American, Caribbean, African and South Asian literatures have challenged the English canon, and by proposing alternative canons, created fissures in the white Euro-US centric, heterosexist and classist monolith. Even so, while the English literature curricula in universities and colleges are becoming more diverse, their mandatory component continues to be white Euro-US centric. For the past several decades, the field has been, as a result, a site of vigorous contestation among the defenders and critics of a canon that is saturated with the ideology of white privilege. This interactive session will draw on the experiences and struggles of the presenters, one veteran and two recent entrants to the academy and participants, to develop a framework, an approach and a set of practical ideas to disrupt the continued hegemony of the canon of English Literary Studies.	Intermediate
Sarah Jama	Ableism and White Supremacy: Exploring Modern Eugenics	This workshop will discuss the increased rates of violence against people with disabilities in Canada and how this violence is linked to the history of institutionalization of people with disabilities in Canada. The presenter will be speaking to how this affects Black and Indigenous peoples with disabilities and will explore the link between ableism, colonialism and white supremacy using examples from the past and the present that are rooted in the exploration of modern eugenic practices. The session uses a disability justice lens and focuses on the violence against BIPOC.	Intermediate

Kosha Bramesfeld	<p>Experiential and Immersive Learning: Powerful Tools for Building Critical Awareness of Equity Issues</p>	<p>Experiential and immersive learning opportunities are powerful tools to increase learner engagement in critical reflection about white privilege and white supremacy. Often learners may push back against learning about such topics due to feelings of discomfort or a perceived attack on their personal identity. Because experiential and immersive learning opportunities are more explicit about the emotional processes of learning, they offer an entry point into difficult conversations about white privilege and white supremacy that can help to circumvent resistance and build empathy, openness and connection among learners. The facilitators have over 10 years experience as educators using these tools in their classrooms and workshop settings. In this session, they draw Critical Theory, Adult Learning and community-engaged learning principles to help participants:</p> <ul style="list-style-type: none"> <li>• Critically reflect on the intended learning outcomes of equity work that focuses on white privilege and white supremacy.</li> <li>• Discuss the many forms that experiential and immersive learning opportunities can take and reflect on how these opportunities can be used to align the intent of equity work with the actual impact on learners.</li> <li>• Discuss the relationship building process involved in creating learning experiences that are embodied, immersive and experiential and contribute to a shift in perspective or worldview.</li> <li>• Reflect on how these activities bring to consciousness taken-for-granted assumptions about white privilege, white supremacy, class, gender, sexuality and ability that reinforce inequity.</li> </ul>	General
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Khadejeh Rakie	At the Intersections of Race/Gender/ Faith: The Challenges of Challenging Islamophobia	<p>In the 2015/2016 academic year, two visibly Muslim, female-identified staff took on a campus wide initiative to “Challenge Islamophobia on Campus” at McMaster University in Hamilton, Ontario, Canada. The Initiative was in response to the violent backlash targeting Muslims, and those perceived to be Muslims, after the deadly attacks in Paris, France in November, 2015. Other Muslim-identified individuals, “staff, students and faculty members “, reached out to disclose their sense of fear and anxiety and the various coping strategies they developed to manage an increasingly hostile climate. Amongst their concerns, was an institutional silence that seemed to speak volumes. In response, the two Muslim and female identified staff in the Equity and Inclusion Office designed and implemented the Challenging Islamophobia on Campus Initiative as part of its education and training portfolio.</p> <p>The initiative provides a compelling example of how Muslims and their allies can create spaces to respond to and resist Islamophobia when it occurs in an academic environment and beyond. Islamophobia was not limited to campus. The initiative took place within the context of rising Islamophobia and a more visible white supremacy. The Canadian Member of Parliament who introduced Bill M-103 was inundated with a barrage of Islamophobia and misogyny. On January 29, 2017, six men worshipping at the Islamic Cultural Centre of Quebec City were the victims of a mass shooting by a university student who espoused white supremacist ideas. Bill 62 (Quebec Niqab ban) was passed in October of 2017 as another example of state-sanctioned gendered Islamophobia. The workshop will engage participants in defining Islamophobia and share tools to challenge it. Audience participation is encouraged.</p>	General
Sarah Hennessy, Michelle Jones	Making the Land Acknowledgement Meaningful	As a White settler I have experienced the reading of the Land Acknowledgement in many Canadian provinces and multiple contexts. In the era of reconciliation between Canada and its First Nations the Land Acknowledgement is a public step towards progress. While the acknowledgement is being done, it isn't always being done well. Reconciliation has to be genuine if change is to come from it. This presentation is hands-on and active in format and will engage participants in building knowledge about Indigeneity and history in relation to the land.	General

<p>Jhonel Morvan</p>	<p>Combating Systemic Racism in School Mathematics</p>	<p>Conversations about racism and racialization in certain segments of Ontario schools have been prevalent in public discourse over the past few years. There has been a rise in public debates and a political will to address issues of equity in Ontario schools. An Anti-Racism Directorate, an Education Equity Secretariat and an Equity Knowledge Network (RSEKN) have been created between 2016 and 2017 to tackle racism and inequities in Ontario. The resulting policy documents: Education Equity Action Plan (OME, 2017) and A Better Way Forward: Ontario's 3-Year Anti-Racism Strategic Plan (Government of Ontario, 2017), provide a framework and opportunities to address issues of racism and racialization in schools and in the Ontario society at large.</p> <p>One area where these issues are more at play seems to be in school mathematics. Recently published research argues that school mathematics remains a powerful social filter (Boaler, 2005; Herbel-Eisenmann, Choppin, Wagner, &amp; Pimm, 2011). Other research flags streaming based on race, ethnicity and social class as another filter for social mobility (Clandfield, Curtis, Galabuzi, San Vicente, Livinstone, &amp; Smaller, 2014; Morvan, 2017). I argue that these two filters constitute systemic racism that, according to, A Better Way Forward: Ontario's 3-Year Anti-Racism Strategic Plan (2017), "is often caused by hidden and institutional biases in policies, practices and processes that privilege or disadvantage some people" (p10) or groups based on socio and ethnographic traits.</p> <p>While much has been publicized about racism and racialization in school mathematics, not much has been done to train and sensitize teachers and other school personnel to recognize and avoid discriminatory teaching practices, whether they are inadvertent or unintentional. The purpose of this interactive session is to shed light on what racism and racialization look like in school mathematics and to expose some of the ways that teachers and school leaders introduce racism into mathematics. Further, the session will provide some examples of alternatives that teachers and school leaders can adopt instead to thwart racism and racialization in school mathematics.</p>	<p>Intermediate</p>
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OmiSoore Dryden	#GayBloodSoWhite #EndTheBloodBan	The affects of early racial science debates of monogeny and polygeny continue to be felt and experienced. Scientific racism is the belief that empirical evidence exists to support and justify white racial superiority. Blood purity is often deployed in these debates of racial superiority. Contemporary discussions of blood purity can be found in current debates of blood donation. Systems of racialization and white supremacy are maintained through blood, HIV/AIDS discourses and the law. In this paper, I explore how members of the 2SGLBTQQ+ community understand themselves in the Canadian nation through narratives of blood donation. I argue that as gay blood advocates deploy Blackness, gay whitening practices remain in use. In other words, to construct a gay (donor) subject alongside a Black object (the Black) is to produce (and declare) a White, gay subjectivity.	Beginner
Percy Lezard	Why Do you Get to Call Yourself Crazy And I Can't? White Madness as Disability Identity and the De-Legitimizing of 2QTPOC Sanism	This workshop will centre the narratives and experiences of surveilled bodies, primarily Indigenous, Black, Brown and queer-coded bodies for whom a disability identity is not easily legitimized and often weaponized against. This occurs through white supremacist logics, both by the nation state and colonial institutions. There is a particular ease through which White bodies hold claims to Mad/Madness/"Crazy" identities within the disability discourse, both within the academy through the production of "knowledge" (Disability Studies) and in institutional educational spaces, specifically in classrooms, student-professor relations, tenure applications and so on. Our interrogation of this delegitimized sanism comes from our personal lived experiences as educators, scholars, community workers, social workers, 2Spirit, queer, non-binary, femme, consumers and disabled people. Drawing on the scholarship of Sylvia Wynter, Glen Coulthard, Andrea Smith, Idil Abdillahi, Mia Mingus, Fanon and others, we position this delegitimizing as a site of violence on our bodies and spirits. It is our intention in this interactive workshop to hold space for dialogue with other disabled 2QTPOC to: a) legitimize our sanism, b) hold whiteness accountable, c) strategize and envision futurisms and d) actualize what consensual solidarity building can look like.	General

Janet Rodriguez	What Makes Us Sick and What Keeps Us Sick	This workshop explores how racialized individuals experience illness and the intersections that create life or death situations. We experience illness and health according to our socio-economic location. Two individuals who become ill from the same source, like the cold virus, do not get back to health equally. One individual might have a job with paid sick-day benefits that allows her to stay home and rest. The other may not even have a home, period. Your chances of being properly treated and healed depends on the right medical treatment, at the right time and on being a patient of the right colour. A racialized person with a mental illness is more likely to end up in jail or killed by police than properly treated in an equitable way. Brian Sinclair, a 45-year-old man with a treatable bladder infection died because of discrimination. He was Indigenous. As awful as these statistics are, these are not the worse that can happen to racialized people who are ill. Poverty, food insecurity and homelessness lead to chronic illnesses such as diabetes, stroke, cancer and pain. These illnesses subject racialized individuals to a daily litany of aches, pains and other diseases which are unbearable or socially unacceptable, like depression and addictions. The session will delve deeply into these topics using an interactive format that encourages audience participation.	Intermediate
Shannon Giannitsopoulou	Adding Intersectionality to Equity Initiatives in Sports & Recreation at Canadian Universities	How can we determine whether sports and recreation programs at Canadian universities are equitable and how should we define equity in this context? This workshop will focus on how equity has been imagined and practiced in the context of sports and recreation at Canadian universities and beyond. Findings of this study suggest that discourses on equity in sports and recreation have focused on gender equity, yet there is a paucity of literature on how factors of race, sexuality and disability effect equity in sport and recreation. Both the causes and impacts of this trend will be explored through whiteness studies and critical race theory and audience participation is encouraged.	Beginner

Walter Borden	White Privilege: Hiding Before Your Very Eyes	<p>Having spent 48 years as an African/Indigenous Canadian professional actor, 53 years as a social/political activist and 54 years as a teacher, I have observed and addressed all of the systems of power referenced in #MooreGoodStuff, with specific attention paid to white supremacy and white privilege. The artistic world has consistently presented itself, in no small degree, (and consciously or unconsciously instilled this into those entering that domain) as a kind of bubble of enlightenment which excludes it from exhibiting any of the noxious racist or supremacist behaviour which proliferates outside of that bubble. My experience allows me to address this fallacious notion on many levels, particularly on psychological levels, those subtle, nuanced and grey areas, which far too often escape meaningful and direct attention. Exploring and identifying white privilege, while at the same time placing due attention on the adoption and utilization of the tenets of that privilege by those toward whom the behaviour is directed, and why this is so, has been of continued importance to me. It is a vital avenue which must be explored. Isolating a problem and understanding how its results are made manifest, without isolating and understanding how and why those who are the targets of those results aid and abet, consciously or unconsciously, makes moot any desire to remedy an egregious situation.</p>	General
Suman Goyal	Aesthetics: Are you the Flavour of the Month? Who Decides?	<p>This workshop explores how white privilege socially constructs definitions of positive and negative aesthetics at a whim and the ways in which this privilege oppresses through objectification and cultural theft. It explores the ways in which white privilege represents social power and control of the manner in which people are defined, “seen” or “not seen”. The sessions seeks to present case studies within the entertainment industry and local social trends as they relate to personal attire and aesthetics. The artist will showcase artwork and narrative that represents a historically significant period in Toronto’s migration history, “Hidden From View: Stories &amp; Sarees of the 60’s. Indian Immigrant Women &amp; Their Journey to Canada”. Participants will have the opportunity to share their perspectives and discuss further.</p> <p>Hands On Activity: Self-reflection This component allows for participants to directly explore and articulate their experiences of the workshop through a creative medium. Each participant will be given a square artboard and provided with various creative tools to choose from: paint, markers and collage materials. The project allows individuals to connect to the material in a manner that will hopefully be transformative, dynamic and fun. The objective is to glean a better understanding of not only the world in which we live in, but knowledge and understanding that is empowering and useful. The artwork provides participants with a creative piece to inspire future dialogue.</p>	General

<p>Haran Vijayanathan, Shakir Rahim</p>	<p>The Missing &amp; Murdered Men of Toronto's "Gay Village": Was This Unavoidable?</p>	<p>According to the Toronto police, at least seven gay men have been murdered by the accused serial killer, Bruce McArthur. Yet, when the first of these men were reported missing some seven years ago, the same police failed to investigate. Project Houston, created to investigate a case of missing persons, was dismantled after two years in 2014. The first cases involved men who were South Asian and Middle Eastern. It was not until the discovery of the remains of a white man, Andrew Kinsman, that the police decided to treat the matter as a case of serial murder. An ethno-specific AIDS Service Organization, Alliance for South Asian AIDS Prevention (ASAAP) had to release a public statement calling out racism, homophobia and classism played a role in how investigations were carried out when the first three men, men of colour, went missing. It was recognized, by ASAAP that being polite and trusting the process would not yield justice.</p> <p>As a result of direct community pressure, the police services board has agreed to institute an independent inquiry into the police handling of these missing and murdered men.</p> <p>This workshop will be an interactive session involving a presentation/discussion to draw practical lessons on how to (a) break through the so-called Canadian politeness and raise the issue of differential policing based on race and sexual orientation in the context of a history of stigma and poor relations with the LGBTQ community and (b) use community advocacy to hold the police (and other public agencies) accountable. The interactive nature of the workshop will allow for accessibility and engagement of individuals with all levels of learning.</p>	<p>General</p>
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<p>Aseefa Sarang, Howard Morton</p>	<p>To Serve and Protect Whom: Intersectionality of Race and Mental Health in the Police Shooting of Andrew Loku and its Aftermath</p>	<p>Andrew Loku, a South Sudanese man coping with mental health related challenges, was killed by a Toronto police constable, Haim “Jimmy” Queroub, on July 4, 2015. Queroub shot Loku 21 seconds after arriving at the scene with another constable, Andrew Doyle, in answering to a 911 call alleging that Loku, armed with a hammer, was damaging the walls of the apartment building where he lived and threatening to kill other residents.</p> <p>The province’s Special Investigations Unit (SIU), responsible for independently investigating all incidents involving use of firearms or serious injury in public interactions with police, absolved Queroub, accepting his claim that he was fearful of his safety when confronting Loku. The SIU Director’s investigation report was submitted to the province’s Attorney General as a confidential document, resulting in demands for its publication led by Black Lives Matter, Toronto.</p> <p>This was followed by a demand for a Coroner’s inquest so that all the facts surrounding Loku’s killing could be brought to light and preventive measures considered. It was further demanded that the inquest’s scope include the potential of anti-Black racism and its intersection with negative views of people in mental health crisis affecting police response.</p> <p>Among the groups granted standing at the inquest was Across Boundaries, a community based, ethno-racial mental health agency, that was supporting Loku. This workshop will explore the scope and impact of white privilege in mental health and addiction services intersecting with the justice system and police crisis response, that is, deadly force or de-escalation, in relation to the police shooting of Andrew Loku. It will include a look at the highly publicized and highly politicized inquest, as well as the development, means and obstacles in carrying out a community-based response to the inquest recommendations.</p>	<p>General</p>
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Alan Dean Faigal	With All Due Respect...Lessons Learned from the Zones of Discomfort	<p>We all require validation and our shared stories reinforce that we are not alone. We can put the unity back into community. For over 10 years Alan has been designing and implementing undergraduate curriculum with a foundation of equity, diversity and inclusion. This has also informed his mentoring of early childhood educators via his authentic leadership programs. He is informed by a dynamic mix of professional practices and experiences as an educator, wellness provider and community dance animator. This beginner workshop is designed to inform and support professionals at the beginning of their work in regards to social justice and the unpacking of privilege-many times their own. While Alan will share his success stories in best practice; he will also be honest with the many mistakes he has experienced: the failures, being “called out”/criticized, professional setbacks and professional self-doubt. The courage to move into areas of extreme discomfort is the foundation to deconstructing privilege and re-imagining inclusive pedagogy and spaces. A defining feature of Alan’s teaching is the examination of one’s identity via the three main lenses of Ethnicity, Race and Culture. An understanding of our current worldview is to simultaneously examine our familial lineage and relations. It is his belief that in order to become an engineer of advocacy and social change, one must examine their own dynamic identity. Participants will see/experience how Alan embeds this into his pedagogy. Lessons learned from our lived experiences can augment our scholarly understanding of anti-bias and inclusive educational practice.</p>	General
Tanya Hayles	Race Baiting, Reverse Racism and Motherhood: How the Creation of an Online Moms Group Became a Target	<p>Black Moms Connection, an online global village, is often a target and accused on reverse racism. It is cultural segregation for safety purposes, an important space for culturally relevant tools and resources. Mom groups, most of which are considered White by default, renders everyone else who isn’t white as a visitor whose pass can be revoked at any time.</p> <p>This workshop will examine how to navigate white online spaces, how to create safe online spaces and how to deal with potential backlash. It is a case-study presentation geared toward an intermediate audience.</p>	General

Michelle Smith	Unsupported, Uninformed and Misunderstood	This presentation is led by the RSU's Student Issues and Advocacy Coordinator. The aim of the workshop is to increase participants' understanding of the various barriers facing racialized students and to encourage critical reflection on how university policies, systems and procedures can work to reinforce or reconfigure these barriers. The first part of the workshop consists of a brief presentation outlining the academic appeal processes while highlighting common trends among students through the use of anecdotal stories. International students are most often racialized and lack the support systems that many domestic students have access to. For some of these students, seemingly simple decisions, such as dropping a course or taking a semester off of school, may have immense implications for their immigration status, financial stability or family obligations. Other students may face mental health illness and turn to nontraditional non-Western forms of healing that do not conform to the standard Ryerson Student Health Certificate. The second part of the workshop encourages participants to brainstorm the ways in which various university stakeholders can address these issues. Participants will leave with increased empathy and a better understanding of how a racialized student's navigation through the appeal process is largely shaped by their perspective, experience and knowledge.	General
Debby Irving	I'm a Good Person! Isn't that Enough?	Using historical and media images, Debbie examines how she used her White-skewed belief system to interpret the world around her. Socialized on a narrow worldview, Debby explores how she spent decades silently reaffirming harmful, archaic racial patterns instead of questioning the racial disparities and tensions she could see and feel. This workshop is designed to support White people in making the paradigm shift from "fixing" and "helping" those believed to be inferior, to focusing on internalized white superiority and its role in perpetuating racism at the individual, interpersonal, institutional and cultural levels.	Intermediate
Beverly-Jean Daniel	The Role of White Women as Gatekeepers in the Academy	This presentation will critique the role of White women as gatekeepers who play a central role in determining access and advancement for women of colour, and specifically Black women. The discussion will highlight the strategies that are used by these women that impact on Black women's ability to gain access to roles, their opportunities for advancement and the manner in which some of their colleagues undermine the capacity of Black women. The discussion will explore the way in which relations of power, privilege, whiteness and differential conceptions of gender are played out on the academic stage. The discussion will highlight some points of consideration to foster more open dialogue between White women and racialized faculty in the academy and ways in which these dialogues can be facilitated across borders. Audience participation is encouraged.	Intermediate

<p>Art Blake, Biko Beattah, Olivia Nuamah, Karlene Williams- Clarke</p>	<p>Black Canadians Re-Drawing the Rainbow</p>	<p>This session will engage participants in a timely conversation about the state of inclusion of racialized people in the LGBTQ2S communities. The intervention of Black Lives Matter activists in Toronto's queer scene, especially since their action at the 2016 Pride March, has helped reignite conversations about racism in our communities. How can all members of the community work together to reduce the damage caused by white privilege and white supremacy in our diverse trans and queer communities? What resources, such as work opportunities, remain under-developed for queer and trans racialized peoples in Canada? How can Canada better welcome newcomers and refugees into the LGBTQ2S communities? How can our straight and cis communities and leaders better include queer and trans people? This session encourages audience participation.</p>	<p>General</p>
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