



THN Volunteer HIV Core Training

Anti-Racism Anti-Oppression

Fall 2022

Acknowledgement of Traditional Lands

We would like to acknowledge this sacred land on which THN and all of our AIDS Service Organizations operate. It has been a site of human activity for 15,000 years. This land is the territory of the Huron-Wendat and Petun First Nations, the Seneca, the Mohawk and most recently, the Mississaugas of the Credit First Nations. The territory was the subject of the Dish with One Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and Confederacy of the Ojibwe and allied nations to peaceably share, and care for, the resources around the Great Lakes.

T'kranto was the meeting place.

Today, this meeting place of T'kranto (Toronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to live, to work, to play in this community, on these traditional lands.

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Housekeeping

- Verify your name for certificate and letter of completion. Send email to brian@torontohivaidsnetwork.org
 - Attendance from Teams inactivity reports. Please contact me to discuss.
- 



THN Volunteer HIV Core Training

Anti-Racism Anti-Oppression

Anthony Mohamed

Health Equity Advocate

Dunstan James

THN – Project Manager SDWG



- Partner Agencies:
 - Black Coalition for AIDS Prevention (Black CAP)
 - Ontario Aboriginal HIV/AIDS Strategy (Oahas)
 - Africans in Partnership Against AIDS (APAA)
- With additional advisors from: 2 Spirited People of the 1st Nations, Casey House, Fife House, AIDS Committee of Toronto (ACT), Toronto People With AIDS Foundation (PWA).
- Developed for THN by Beth Jordan and Douglas Stewart, Adobe Consulting and Competence Consultants & Associates; adaptations by THN with Partners.
- Rope Exercise contributed by Tony Nobis (Oahas/2-Spirits)

THN partner organizations and members who provided invaluable work and input in the development of this training module. Thanks to the developers Douglas Stewart of Competence Consultants & Associates and Beth Jordan of Adobe Consulting Services

Tony Nobis– We remember Tony Nobis (OAHAS) who gave great support to the training program as a whole, an original leader on this module and gave the Life to this module to it.

Learning Objectives

To have an awareness and understanding of the impact of stigma, racism and oppression.

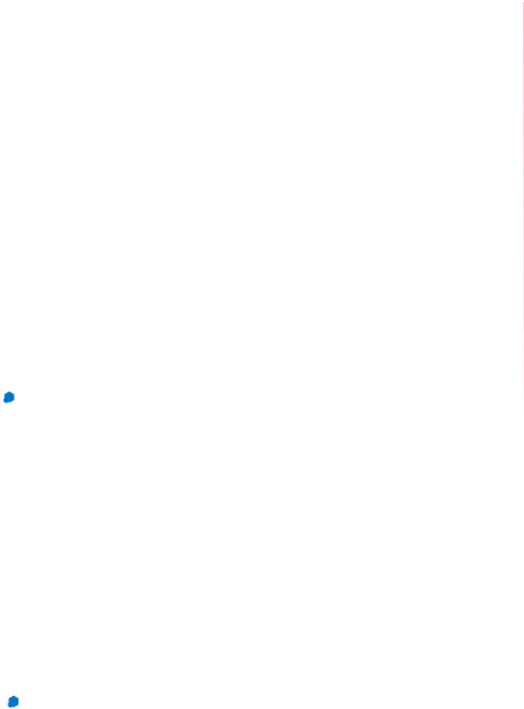
To understand and have knowledge of anti-racism and anti-oppression and importance of an ARAO framework.

To understand our role as volunteers, how to apply ARAO to support individuals, and value each other.

Reinforce Ground Rules/Expectations – ARAO Principles. Introduce the Ground Rules as a tool to communicate ARAO expectations and the intended interactions and environment. Remind participants of the potential emotional impact and possibly challenging dialogue and learning. Reinforce the Ground Rules as key tools for everyone to be mindful of and follow to help the group to not only move constructively and respectfully through the training but to also model culturally competent ARAO practice. *[Ground rules reviewed opening session- highlight again for this module- they will be in front of their binders]*

5. Encourage participation in introduction – important way to help participants learn and to learn with people from diverse agencies.

6. Introductory Exercise – to assess where the participants are in their knowledge of AR/AO



What is your favourite colour? Red,
Yellow, Green, Blue, Not listed; Rank
these area of the world- North America,
South America, Caribbean, Europe, Africa,
Asia, Pacific and Time Volunteering in an
ASO? - less than 6 months, 6 months to
two year, 2 to 5 years, more than 5 years.



THN Group Guidelines

1. **Respect** for diversity; welcome and respect people where they are.
2. Have factual, realistic understanding of the group and **differences** within the group.
3. Be open and **non-judgmental**.
4. Fair and **equitable** treatment towards all.
5. Recognize **power** and **privilege**.
6. Information and process must be **accessible** to all.
7. Group members' **commitment** to participation
8. Respectful attitude and behaviours towards all; this includes good listening.
9. Behaviours should reflect **ethical conduct**:
 - ☐ Acting with honesty;
 - ☐ Flexibility;
 - ☐ The willingness to be self-reflective;
 - ☐ The willingness to be self-critical;
 - ☐ **To learn from others is a way of ensuring our own personal conduct is ethical.**

Remind participant to use the slide back and forth to see all the options



THN Group Guidelines continued

10. Practice **confidentiality**:

- Inside the trainings and after they are over.
- Take care not to name others in your stories – individuals or agencies.
- Share your own HIV status if you wish; do not share the HIV status of others.
- Do not assume people are out about their HIV status. People may share their HIV status in one setting and not in another, for example, inside a program or agency but not outside of that.

11. Commitment to **learning**.

12. Classism, Racism, Ableism, Heterosexism, and Ageism, Sexism or any other form of oppression will be named and processed by the group and/or individually. In addressing an oppressive incident, we will **identify, act, educate** and **sanction**.



THN Group Guidelines continued

13. All people are **accountable** for their actions, gestures, mannerisms and words. People who cannot follow this ground rule will be asked to leave the session.
14. Cell phones on vibrate, take calls/texts outside of the training space
15. Actively Listen
 - Listen in silence
 - Share the air - give others a chance to speak.
 - Please avoid cross-talk or side conversations.
16. Use "I" statements – Let's each speak for ourselves, not others.
17. Take Care of Yourself
 - Do what you need to do to feel comfortable and participate openly, with consideration for others.
18. Please help us to keep on time – for start time and returning from breaks.



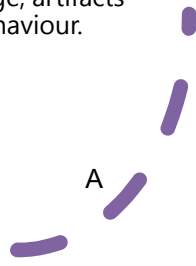
Question 1 - What number talks about
"Respect for Diversity?" 1, 5, 11; 13

Question 2 - What number talks about
"Confidentiality?" 3, 7, 10, 14

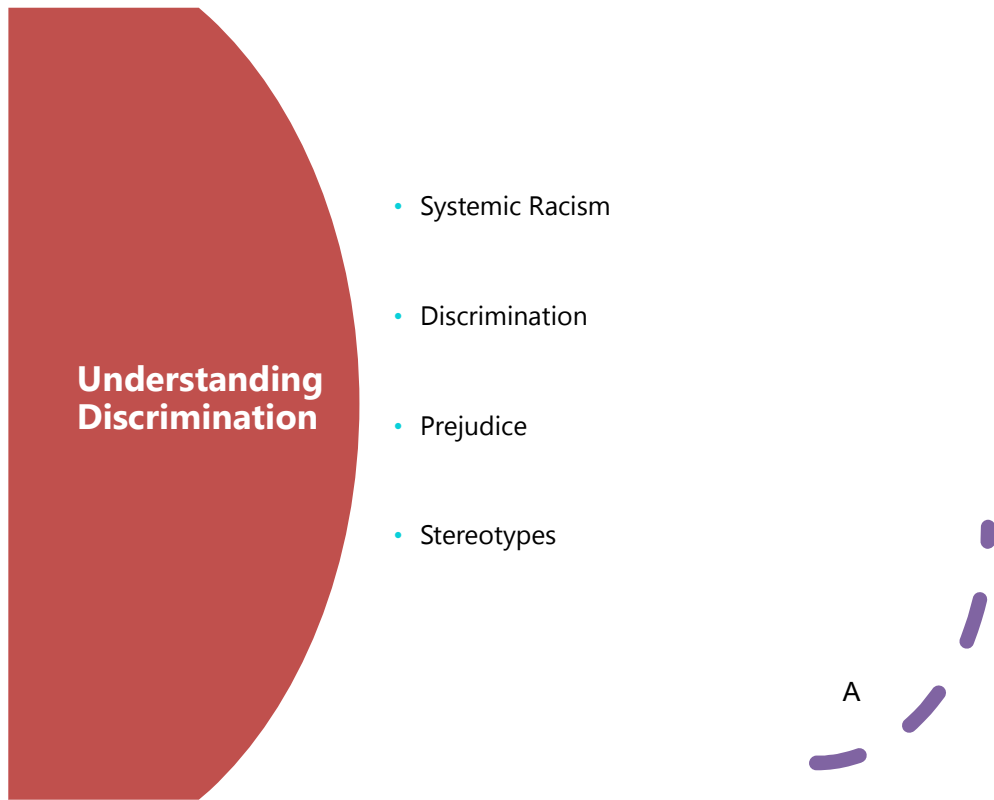


Culture is:

- Totality of ideas, beliefs, values, knowledge, norms, communication styles and way of life of a group of individuals who share certain ethnic, historical, a linguistic, racial, religious and social background.
- Culture is a complex and dynamic organization of meaning, knowledge, artifacts and symbols that guide human behaviour.



A



Discrimination is the **act of making unjustified distinctions between people based** on the groups, classes, or other categories to which they belong or are perceived to belong. People may be discriminated on the basis of race, gender, age, religion, or sexual orientation, as well as other categories.

- [Race](#)
- [Colour](#)
- [Ancestry](#)
- [Marital status](#)
- [Place of origin](#)
- [Family status](#)
- [Citizenship](#)
- [Record of offences \(employment only, must have been pardoned\)](#)
- [Ethnic origin](#)
- [Sexual orientation](#)
- [Age](#)
- [Creed \(religion\)](#)
- [Disability](#)

- [Receipt of social assistance \(housing only\)](#)
- [Sex \(includes being pregnant, sexual harassment\)](#)
- [Gender identity](#)
- [Gender expression](#)

Discrimination means unequal or different treatment or harassment that causes harm. The Ontario [Human Rights Code](#) is a provincial anti-discrimination law that applies to workplaces, housing, services, facilities, and to contracts or agreements. In most cases the Code only applies to discrimination that happened in Ontario. If you want to take legal steps to address an incident of discrimination, the deadline to do so is generally one year from the last discriminatory event or conduct.

People have the right to equal treatment and opportunities, without discrimination or harassment, in the areas covered by the *Code*. Not all unfair treatment and not all harassment is covered by the *Code*. The treatment or harassment must have been based on a ground and in an area covered by the *Code*.

The **areas** covered by the *Code* are:

- [Employment](#)
- [Housing](#)
- [Contracts](#)
- [Services, goods and facilities](#)
- [Unions or occupational/professional associations](#)

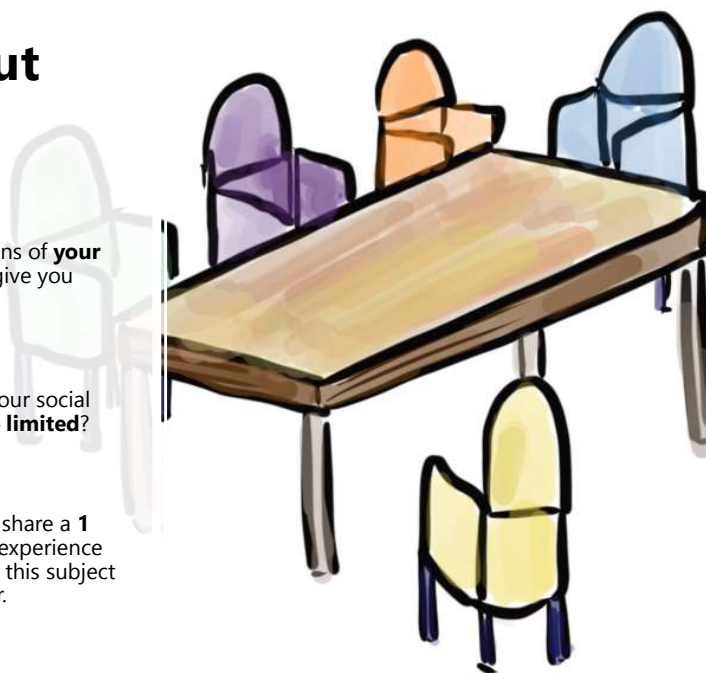


Think about your own identity - are there others?

The diverse world in which we live is a composite of many cultures, values and ways of interacting with one another. The dimensions of diversity include gender, religious beliefs, race, marital status, ethnicity, parental status, age, education, physical and mental ability, income, sexual orientation, occupation, language, geographic location, and many more components. Understanding the dimensions of diversity and world cultures in Extension audiences will help ensure the development of instructional competencies that will connect with groups and individuals interacted with.

Breakout Rooms

- What dimensions of **your own** diversity give you social power?
- Where might your social **power may be limited**?
- If comfortable, share a **1 minute story**, experience or thoughts on this subject with each other.





What is an Anti-Racism Anti- Oppression Framework?

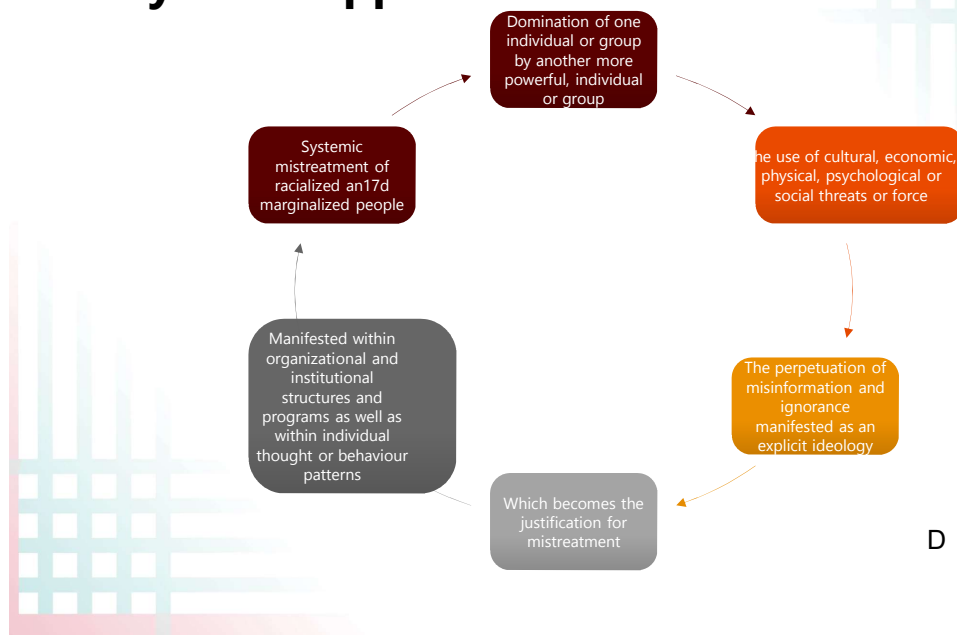
- An approach that confronts all aspects of injustice & inequality within society's institutions, structures, systems and practices.
- The approach is intended to help us understand and get rid of racism and oppression in all its forms.
- **Active not passive!**

What do you think it is?

It is not passive framework

Many organizations make this mistake i.e. they create policies that contain this kind of language but do not realize the active and shifting nature of the framework

Cycle of Oppression



D

Cycle of Oppression

1. **Stereotype** A preconceived or oversimplified generalization about an entire group of people without regard for their individual differences. While often negative, stereotypes may also be complimentary. Even positive stereotypes can have a negative impact however, simply because they are broad generalizations. The stereotypes we hold form the basis of our prejudices.

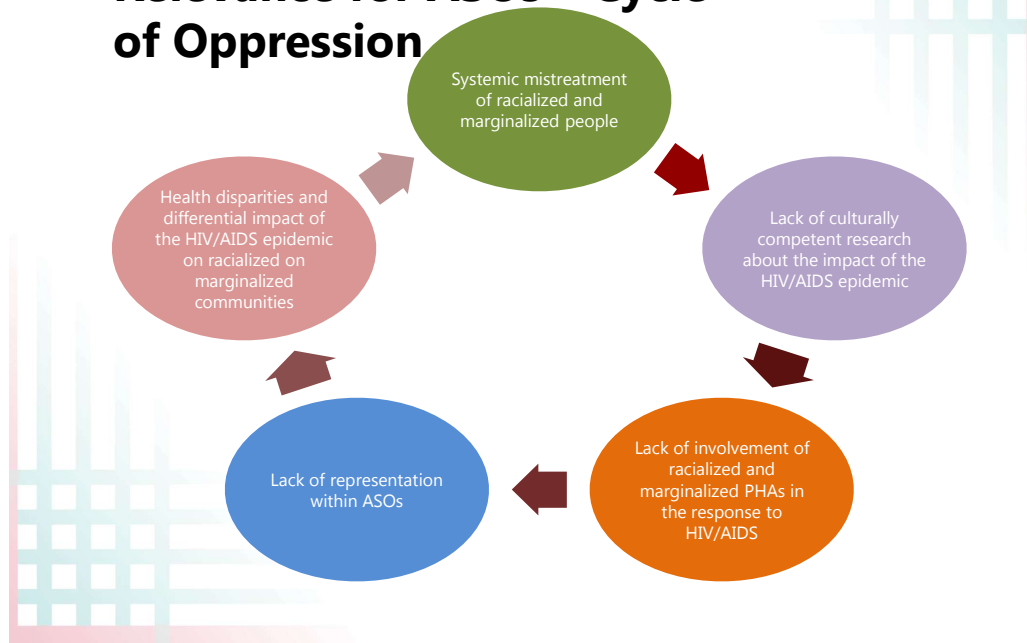
2. **Prejudice** A conscious or unconscious negative belief about a whole group of people and its individual members. When the person holding the prejudice also has and uses the power to deny opportunities, resources or access to a person because of their group membership, there is discrimination.

3. **Discrimination** Prejudice plus the power. Discrimination can take many forms, including racism, sexism, heterosexism, ableism, ageism, etc. Many acts of discrimination build up over time, perpetuated against one relatively less powerful social group by a more powerful social group, lead to a group of people being in a state of oppression.

4. Oppression The systematic subjugation of a group of people by another group of people with access to social power, the result of which benefits one group over the other and is maintained by social beliefs and practices. Because oppression is institutionalized in our society, target group members often believe the messages and internalize the oppression.

5. Internalized Oppression The "buying into" the elements of oppression by the target group. When target group members believe the stereotypes they are taught about themselves, they tend to act them out and thus perpetuate the stereotypes which reinforces the prejudice and keeps the cycle going.

Relevance for ASOs – Cycle of Oppression



Cycle of Oppression

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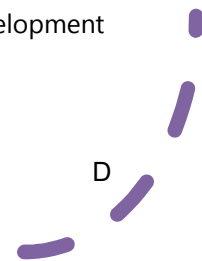
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Where the ARAO Framework Applies

- Policy
- Employment Systems
- Management Practices
- Complaints Process(es)
- Communication (Internal & External)
- Programs and Work with Communities
- Education and Professional Development
- Monitoring and Accountability



- Society operates within a socially constructed hierarchy of difference where some people are valued and privileged and others are marginalized and exploited. For example people living with a disability are devalued by society and their contribution to society is not recognized, solely because of their disability.

People do not belong to just one category or social location. Our identities are complex and multiple; fluid rather than fixed. As a result we can be both victims 4 organizations since they are extremely busy doing the work and do not have time to develop their own materials

Introduction and perpetrators of oppression. We often re-create the relations of social power and control that also oppress us. For example, one may experience oppression because of female gender but at the same time experience white skin privilege.

- The ideas, thoughts and beliefs of people who “belong” to groups that are highest on the social hierarchy create “dominant culture”. Dominant culture becomes the standard or norm by which everyone is compared. For example

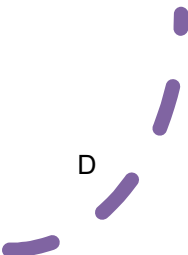
in Canada the dominant culture norm of women's clothing does not include wearing the hijab, as a result wearing the hijab is considered unusual and abnormal.

- People who are members of privileged groups have the power to control access to resources and information. This perpetuates the cycle of power and oppression for people who are not members of these groups. People who are marginalized and exploited experience limited access to the power to shape their own past, present and future. For example, Canadian history has been written from the perspective of white skinned, European descent colonialists. This historical perspective is perpetuated through dominant education institutions as the only true view of history.
- Not everyone from the same social group has the same experiences because people have many different lived experiences. When people have multiply marginalized identities, they do not merely face extra barriers; their lived experience is entirely different.
- Integrated anti-oppression work requires that individuals accept responsibility for their role in perpetrating oppression both interpersonally and systemically. To bring about change, individuals and systems must be changed.

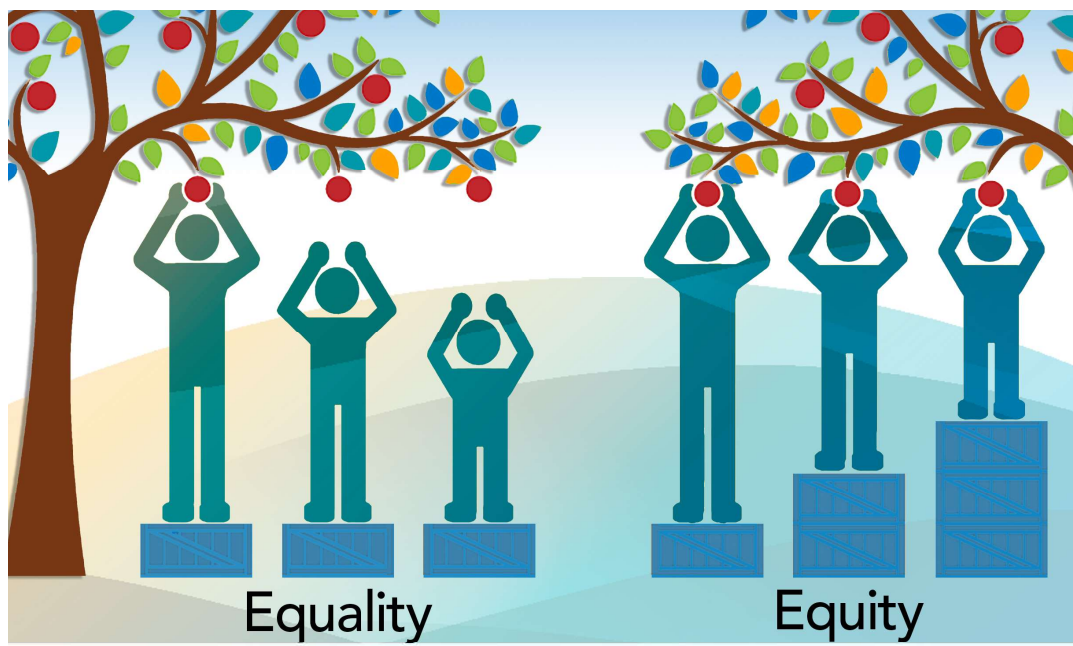
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Implications for your Volunteer Role

- Please identify specific actions that **you as a volunteer** can take to ensure that you would interrupt such oppression in your AIDS Service Organization (ASO), support the organization's ARAO efforts, and live the organization's Values/Philosophy.

A decorative purple dashed line consisting of several short, curved segments arranged in a roughly circular pattern.

D



Equity (Fairness) vs. Equality (Sameness)

A

There is nothing more unequal than the equal treatment of unequal people.

When we seek **equality** or equal conditions for the people, we try to give each person the same thing. Maybe we try to provide equal circumstances to each person by giving them the same form of an access. Or, perhaps we give them the same information to glean information from, or provide the opportunity to listen to the same doctor, same assignment deadline, etc.

Ironically, despite our best efforts to provide equal conditions in our agency, true equality does not benefit each client equally. We inherently know that each of our clients enter our agency in a different place: different cultural backgrounds, socioeconomic status, confidence levels, developmental stages, motivation and expectations, and so on. Yet, despite these known and unknown differences, we often work incredibly hard to make our agency into "equal" playing fields. Of course, when we give everyone the same thing, as we surmises from his quote, our clients still find themselves in different places.

We may want to shift towards providing you with **equity**, or equitable resources. In essence, equity means giving each person what they need to be successful, which may be more or less than another person

What is missing?

Liberation - act of setting someone free from imprisonment, slavery, or oppression; release.

Equity - the quality of being fair and impartial.

Equality - the state of being equal, especially in status, rights, and opportunities.

Reality - the world or the state of things as they actually exist, as opposed to an idealistic or notional idea of them.



https://forms.office.com/r/R4ZVG4qAg_h

