SHOW RACISM THE RED CARD
The Antiracism action group of the BCTF’s Committee on Action for Social Justice has received permission to adapt the initiative from the UK, Show Racism the Red Card, an antiracism educational charity that was established in January 1996. The organization utilizes the high-profile status of professional soccer players to help tackle racism in society. The majority of the campaign’s output is the delivery of education to students in schools. The BCTF wishes to acknowledge and thank the Show Racism the Red Card organization for their willingness to share their ideas and resources.

This lesson aid has 4 parts to it.

- **Part 1** contains background information for teachers to help orient them to working with the topics of racism, multiculturalism, and prejudice.
- **Part 2** contains lesson plans for K–12 students.
- **Part 3** provides an extensive bibliography for further reading and research.
- **Part 4** contains Appendices.

The BC Teachers’ Federation wishes to acknowledge and thank the Vancouver Whitecaps Football Club (VWFC) for their ongoing efforts to utilize the Show Racism the Red Card initiative and for hosting a yearly contest for students and teachers that brings the issue to the forefront.

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Show Racism the Red Card—multicultural and antiracist education
Background Information

Race is a social construct, not a biological one. The genes that code for skin colour are just a handful of 20,000 and are not connected to the genes that code for other traits. Despite this, the way that people are racialized and experience racialization within society is real and has very real outcomes for people and communities.

Defining and describing multiculturalism education

Multiculturalism education stresses the promotion of understanding, respect, and acceptance of cultural diversity within our society.

Multicultural education involves:

• recognizing that everyone belongs to a cultural group and has a cultural identity.
• accepting and appreciating cultural diversity as a positive feature of our society.
• affirming that all ethnocultural groups deserve to be equal within our society.
• understanding that multiculturalism education is for all students.
• recognizing that cultural pluralism has a positive impact on our society.
• cultivating an understanding of one’s own heritage and cultural identity, and providing opportunities for individuals to appreciate and relate to the heritage and cultural identities of others.
• promoting cross-cultural understanding, citizenship, and communication.
• understanding your own culture within the context of another culture.
• recognizing that cultural communities are diverse, and our individual experiences are a result of the intersection of many different parts of our experience and identities.

Antiracist education

Antiracism education promotes the elimination of racism through identifying and changing institutional policies and practices as well as identifying individual attitudes and behaviours that contribute to racism.

Antiracism education involves:

• the need to reflect on one’s implicit and explicit attitudes and thoughts about race and antiracism.
• understanding, identifying, and addressing racism at a personal, institutional, and cultural level.
• acknowledging the need to take individual responsibility for addressing and eliminating racial prejudice both within and outside of ourselves.
• understanding and working to remove the systemic barriers that marginalize and oppress groups of people.
• providing opportunities to take action to eliminate all forms of racism, including stereotypes, prejudice, discrimination, and systemic oppression.
• understanding your own relationship to both racial privilege and racial discrimination.
• understanding and embodying allyship and your place within allyship.
• recognizing that, in Canada, antiracism work amongst settlers is also done within the context of colonialism and domination of Canada’s Indigenous peoples.
Value of integrating multiculturalism and antiracism education

Multiculturalism and antiracism education provides learning experiences that promote strength through diversity and social, economic, political, and cultural equity. Multiculturalism and antiracism education gives students learning experiences that are intended to enhance their social, emotional, aesthetic, artistic, physical, and intellectual development. It provides learners with the tools of social literacy and skills for effective cross-cultural interaction with diverse cultures. It also recognizes the importance of collaboration between students, parents, educators, and communities working toward social justice in the education system.

The key goals of multicultural and antiracist education are:
• to enhance understanding of and respect for cultural diversity.
• to increase creative intercultural communication in a pluralistic society.
• to provide equal opportunities for educational achievement by all learners, regardless of culture, national origin, religion, or social class.
• to develop self-understanding, respect for oneself and others, and social responsibility.
• to combat and eliminate stereotyping, prejudice, discrimination, and other forms of racism.
• to include the experiences of all students in school curricula.

Racism

• historically arises from the belief that races are hierarchically ordered based on skin colour, usually with the “whitest” race at the top. This is rooted in the history of European imperialism and colonialism.
• manifests itself as processes, acts, policies, and institutions which disadvantage or discriminate some racialized groups and advantage others
• is complex, is constantly changing, and is an entrenched part of mainstream society
• is institutionalized and normalized within Canadian society, and has a deep history within Canada as a nation
• can even be the result of well-intentioned acts if they have racist outcomes
• is in all of us as we live in a world replete with racism (Tomlinson, 2008).

Teachers

• can affect the performance of their students through their expectations of their abilities
  (Richardson, 2005; Riley, 2005)
• bring a set of cultural norms and practices into the classroom, which influences their conscious and subconscious behavior and attitudes (Ross, 2002)
• need to be comfortable discussing issues of race and racism and not be defensive about their own prejudices
• should recognize racism between students remains widespread in schools and is a regular fact of life for many from minoritized backgrounds (Richardson & Miles, 2008)
• who are open and confident about addressing the issues will find students feel able to raise their concerns with those in a position of authority
• who are “colour-blind” and treat all students equally as part of inclusive education deny the reality of students’ lived experiences, their ethnic differences, and even their self-identification —non-acknowledgement silences individual voices
• who take time to explore issues of race and racism in a space where all feel respected and engaged in courageous conversations help to remove fears and equip students with knowledge and tools to feel confident in dealing with issues of racism and equality
• do not need to have all the answers—they just need to be open to having the conversations.

There is an increasing body of evidence demonstrating that curriculum, resources, school boundaries, administrative policies, ministerial and municipal policies, and teacher education programs contribute to lower outcomes for minoritized students and groups (Singleton & Linton 2006).

Using a specific example, evidence suggests that Aboriginal students have been disciplined more frequently, more harshly, and for less serious misbehaviour. They are less likely to be praised than other students, even from early in their education (Riley, 2005).

Gaine states that “colour remains a critical distorting and dangerous signifier of difference and inequality and may be more prevalent in more homogenized areas” (2005, p. 4). In areas with little diversity, people often have increased levels of “learned misinformation” (Gaine, 2005) about minoritized peoples, which can lead to prejudice and stereotyping.

**Guidelines when challenging racism**

1. Understand that in Canada, working with issues of racism, falls within the context of an historical and a continued legacy of colonialism.
   This cannot be forgotten when working with issues of systemic and individual racism between settlers, and needs to be taken into consideration when engaged with those issues.

2. Challenge the discriminatory attitudes and behaviour, rather than the person.
   Ignoring issues won’t make them go away and silence sends the message that you are in agreement with such attitudes and behaviours. Make it clear that you will not tolerate racist, ethnic, religious, or cultural jokes or slurs, or any actions that demean any person or group.

3. Expect tension and conflict and learn to manage it.
   Sensitive and deep-rooted issues are unlikely to change without some struggle and, in some situations, conflict is unavoidable. Tension and conflict, if harnessed correctly, can be positive forces that foster growth.

4. Be aware of your own biases, attitudes, and expectations.
   Be open to the limitations your own attitudes and expectations can place on your perspective. Be honest about your own prejudices and biases. It is important not to get defensive when your own discriminatory attitudes or behaviours are brought to your attention.

5. Actively listen to, and learn from, others’ experiences.
   Don’t minimize, trivialize, or deny other people’s concerns and feelings.

6. Use language and behaviour that is inclusive.
   Modelling an inclusive way of being is important when educating young people, and the words we choose to use, even in a light-hearted manner, give loud messages to what we feel is acceptable or otherwise.
7. **Provide accurate information to challenge stereotypes and biases.**
   Take responsibility for educating yourself about your own and other people’s cultures. Don’t expect people from different backgrounds to always educate you about their culture or history, or to explain racism to you. You will then be able to confront prejudice with more confidence and with the view to re-educating others.

8. **Acknowledge diversity and avoid stereotypical thinking.**
   Don’t ignore or pretend not to see our rich differences. Acknowledging obvious differences is not the problem, but placing negative value judgments on those differences is! Stereotypes about those differences are hurtful because they generalize, limit, and deny people’s full potential.

9. **Be aware of your own hesitancies.**
   Acknowledge that it is not always easy to intervene but, if you can confront your own fears, it will become easier.

10. **Project a feeling of understanding, respect, and support.**
    When confronting individuals, firmly address the behaviour or attitude while supporting the dignity of the person.

11. **Establish standards of responsibility and behaviour working collectively with others.**
    Hold yourself and others accountable. Demonstrate your personal and organizational commitment in practice, both formally and informally. Maintain high expectations of all people and be a role model and reflect antibias multicultural values in all aspects of your life.

12. **Understand you own racial identity and your place within allyship.**
    Antiracism work is as much about understanding yourself and your own identity and positionality as it is about understanding systemic oppression. For teachers and students who have racial privilege, a big part of your role within antiracism work is to take responsibility for educating yourself, and to make space for, and support, the leadership and voices of people of colour.
Lesson Plans
K–12
Activities and lesson ideas

Teachers are encouraged to adapt the following activities to suit the needs of their own classes and students.

Some of these lesson ideas were adapted from: Show Racism the Red Card www.theredcard.org

Activity 1: Exploring prejudice and stereotypes

K–S

Timing: 30 minutes

Main aims:

• to illustrate that we all carry subconscious prejudices and to raise participants self-awareness
• to demonstrate how we often make assumptions based on stereotypes, misinformation, and generalizations
• to encourage/initiate open, honest discussion about prejudices and stereotypes.

The Witches of Glum

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Notes to the teacher

This activity is useful to undertake prior to any work on the subject of prejudice and discrimination and can be set up as an icebreaker at the beginning of a session. Teachers will read out a fairy tale after which students will be asked to answer some questions. Inform students that this activity is a good test of their listening skills. Ask the questions orally to students who are prereaders. For students who can read, hand out the statement sheets individually or in pairs. The students need to use the information that they heard in the story to answer whether the statement is true or false.

After they have answered true or false to a statement, review the correct answers and ask the students such questions as: Why do we assume Groga is wicked? Where in the story does it say she is? It does say she is ugly, so do we assume wickedness based on people’s looks? Is this why we assume Christina is beautiful? It doesn’t say she is in the story. It does say she is popular, happy, and willing to help others. Why do we think the stranger is someone who deserves a reward for killing a witch who we only know is disfigured? Have the conversation about how the students made all kinds of assumptions about the people in the story based on very little information—so they used stereotyping to fill in the missing details of the story. What happens when we rely on stereotypes to inform ourselves about others?
The story

Once upon a time, there was a great city called Glum that stood beside a lake in the kingdom of Bung. In the centre of the city was a castle, where the king lived with his only daughter, Christina. The king could no longer walk, but he was often seen being pushed around the city in a white wheelchair by his servants. Christina was a popular princess, happy and always willing to help others. The people of Bung often commented that she would make a good queen.

Now it so happened that, as well as the king, his daughter, and his subjects, there lived in the Kingdom of Bung two witches. Groga, a disfigured witch, lived on the other side of the lake in a dark, damp cave. Gwendolyn, a beautiful witch who wore a gown that sparkled with the light of a thousand crystals, lived in a house to the west.

On the tenth anniversary of Groga’s arrival, the king was wheeled onto his balcony, where he addressed those gathered below.

“Who will rid the kingdom of my arch enemy, Groga?” he asked. “Many brave men have ventured forth on this mission before, but none of those sent have returned. Do any of you have the courage to complete this deed?”

The crowd included knights from all the surrounding lands; their proud horses neighed at the ruler’s words. But only one in the crowd spoke out—a stranger who had arrived the day before.

“I will kill her,” said the stranger, “in return for your crown.”

The king replied: “That is too much to ask, but I will give you half of all the gold in the city treasury if you rid the kingdom of her.”

The stranger accepted the offer, and went to see the beautiful Gwendolyn. Gwendolyn was impressed by the stranger’s boldness, and she agreed to help in return for a share of the king’s gold. She went into another room, where she mixed a strange potion. This she poured into a small green bottle.

“This will give you the strength of ten men,” she said, handing the potion to the stranger.

The stranger travelled from Gwendolyn’s house to the dark caverns on the opposite side of the lake, where Groga, who had seen her fate in a crystal ball, was waiting.
“So, you have come, as many men before you have,” she said, “seeking the king’s favour?”

They fought for many hours but Groga was no match for her enemy. Eventually, tired and exhausted, she agreed to leave the kingdom forever. The stranger returned to the city to claim the promised rewards.

The end

The statements—true or false

1. The city was ruled by an old King, who could no longer walk.
2. Christina is a beautiful princess.
3. Groga was a wicked witch, who lived in a cave on the other side of the lake.
4. The stranger was a knight from far away.
5. The stranger wanted to be made King in return for killing Groga.
6. The king offered the stranger a great fortune.
7. A good witch lived to the west of the city.
8. The stranger agreed to give Gwendolyn half of the reward if she helped.
9. Gwendolyn mixed a potion, which she poured into a green bottle.
10. The stranger rode from Gwendolyn’s house to Groga’s cave.
11. Groga had killed many men before.
12. Groga’s magic was no match for the stranger’s strength.
13. Everyone loved the stranger for killing Groga.

The answers

1. The city was ruled by an old King, who could no longer walk.
   **False:** We are not told the King’s age. Those who said he was old were probably making an assumption based on the fact he “could no longer walk.”

2. Princess Christina was very beautiful.
   **False:** Princess Christina was “popular.” She was also happy and willing to help others. But nowhere does it say she is beautiful.

3. Groga was a wicked witch, who lived in a cave on the other side of the lake.
   **False:** At no point are we told that Groga is wicked. Participants may have assumed she was wicked because she was disfigured and lived in a dark cave.

4. The stranger was a knight from far away.
   **False:** The crowd “included knights.” We don’t know that the stranger was one.

5. The stranger wanted to be made King in return for killing Groga.
   **False:** We don’t know if the stranger is even a man, so we don’t know if he/she would be a king or a queen. Anyway, the stranger only asks for the crown—and doesn’t specifically state she or he wants a title, or even power. For all we know the stranger may have wanted to sell the crown on eBay!
6. The king offered the stranger a great fortune instead.  
**False:** The king offers the stranger half of all the gold in treasury. We aren’t told how much Gold is there—maybe none!

7. A good witch lived to the west of the city.  
**False:** We are not told Gwendolyn is good—only that she is beautiful and wore a sparkly gown!

8. The stranger agreed to give Gwendolyn half of the gold if she helped.  
**False:** She or he agreed to give her a “share.” We are not told what the share is. And, of course, we don’t know the stranger is a “he.”

9. Gwendolyn mixed a potion, which she poured into a green bottle.  
**True**

10. The stranger rode from Gwendolyn’s house to Groga’s cave.  
**False:** We don’t know the stranger rode. The story says “travelled.”

11. Groga had killed many men before.  
**False:** We don’t know whether Groga had killed anyone before. All we know is that those sent to kill her had not returned. Perhaps they had a change of heart and left the kingdom?

12. Groga’s magic was no match for the stranger.  
**False:** We are not told that Groga used magic.

13. Everyone loved the stranger for killing Groga.  
**False:** We don’t know how people reacted to her or him. All we know is that the stranger returned to the city to claim the reward that was promised.

**Activity 2: Exploring diversity**

K–12  
**Resources:** paper, colouring pencils, felt tip pens, etc.

**Time required:** 40–50 minutes

**Two terms to consider before activity**

**What is equity?**

Equity is about making sure individuals or groups of individuals are treated fairly and no less favourably than anyone else. Equity is not about treating everybody the same but about ensuring everybody has access to the same opportunities.

**What is diversity?**

Diversity is about recognizing and appreciating differences between individuals and how unique we are. An important point to remember is that, even with a group of people who share a characteristic like skin colour or nationality, there is still huge diversity between them and this should be acknowledged and explored just as the diversity between groups is.
Delivery

Ask students to think about all of the things that define them as a person. How do they identify themselves to others? Teachers may prompt students with the following list of things that might be useful to consider, but it may be more meaningful if students create their own ideas instead.

- their gender identity
- their hobbies
- the music they like
- their skin colour
- their nationality
- their religion
- whether they own pets
- whether they have any brothers or sisters
- whether they are part of any after-school groups, sports clubs, or youth groups, or take part in any extra-curricular activities.

For example, using this list, someone could choose to define themselves as: female, swimmer, indie-pop-loving teenager, Canadian, Muslim, cat owner, sister, violin player, chess club member, etc.

Activity A

Ask students to draw a picture of themselves in the middle of a blank piece of paper. Around their portrait, ask them to write down or draw all the things that make up their identity, the things that are important to them and shape them as individuals. Once completed, provide students with the opportunity to share their portraits with the rest of the class. If they wish, students could talk through the different parts of their identity and the reasons behind their chosen characteristics—but you must make sure no one feels uncomfortable or compelled to do this. It is important to ensure that no one is singled out to share their work with the class, but also to emphasize that this activity allows everyone to reflect on their identity.

Or

Activity B

Have the students stand up and find others in the class who share something on their list in common. Once grouped, students can talk about how they are similar and what their differences are.

Form a group with people who:

- are born in the same month.
- have the same number of siblings.
- have the same colour hair.
- support the same hockey team (or favourite sport/favourite sports team).
- enjoy the same type of music.
- can speak the same language other than English.
- have a similar ethnic background.
- have the same religion or no religious affiliation.
- have similar hobbies.

Students can form and reform groups several times based on different criteria.
Discussion points

Activity A

- Was it easy or hard for the young people to think of all the things that make up their identity?
- Are they surprised by how many things they could think of?
- If they had to choose just three of the most important parts of their identity, what would they be? What do they think their life would be like without the other parts?
- Ask young people to consider the different layers to their identity, for example, external aspects that may be visible to others and internal aspects that we may not choose to share with everyone.
- Was it easy or hard to form groups based on parts of their identity similar to those of their classmates?
- What are the advantages of having similarities and differences with other people?

Activity B

- Did the groups always have the same people in them? If not, why not?
- Were groups always the same size?
- Were the students surprised at the groups they ended up in?
- Was it possible to know which people would be in which group just by looking at them? Did they need to ask the people in the class questions to find out if they had something in common with them?
- To how many different groups did they belong? What were the good things about belonging to a group?
- Was anybody ever left out? How did that make them feel?
- Were there any times when they were not totally truthful about something so that they wouldn’t be left alone?
- Activity B is also useful to begin exploring the nature of groups and how important it is when you feel like you belong. Sometimes the desire to want to be part of a group can make people behave in ways that they might not normally. This is very relevant when exploring racism as it is not always easy to be different or in the minority. Peer pressure and the desire to be accepted by the majority can sometimes be a factor in people behaving in a racist way even if they know that it is wrong and hurtful.
- Sometimes people define individuals by just one part of their identity or assume that knowing about one part of their identity is enough to know them properly/completely. This can lead to people judging or discriminating against them based on this single trait. For many people, this single trait is their skin colour, religion, nationality, or culture.
- How would they feel if someone made a judgment about them based on one of the things they have just chosen?
- Is that fair?
- What could they do if someone made a judgment like this about them?
- What can we do to avoid making assumptions about people based on things like this?

Note

Not everyone will feel comfortable reflecting on and sharing information about themselves. If students feel this way, allow them the opportunity to carry out this activity privately.
Activity 3: I know a culture

**Intermediate to Secondary**

**Time required: 20 minutes**

**Delivery**

Copy the “I know a culture” activity sheet provided in Appendix 3 and distribute to students. The sheet describes various cultural rituals and instructs students to decide how they feel about each ritual and asks them to circle the relevant adjective without consulting their peers.

1. “They have a ritual involving the use of certain garments. It is only worn in certain seasons. The robing and disrobing of this garment and the timing of this has great cultural significance in the hospitality ritual.”

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<tr>
<th>Bizarre</th>
<th>Delightful</th>
<th>Interesting</th>
<th>Disturbing</th>
<th>Exotic</th>
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<tr>
<td>Normal</td>
<td>Gross</td>
<td>Amusing</td>
<td>Boring</td>
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2. “They eat a food from a paste made from the seeds of a type of grass, cooked once and then burnt near a flame, which is smeared with fat from an animal. They eat this with the albumen from a bird. Traditionally they can only eat it at certain times of day.”

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<td>Boring</td>
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3. “Almost the entire population is addicted to a plant substance which they drink with water and other animal or plant substances. They speak openly about this addiction apparently without shame and have evolved certain rituals around its use.”

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<td>Amusing</td>
<td>Boring</td>
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</table>

4. “Young people like to gorge on fried disks of slaughtered animals, often consuming bits of blood, bone and muscle tissue in the process. They close their eyes and moan when the juices run down their chins.”

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<th>Bizarre</th>
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<th>Disturbing</th>
<th>Exotic</th>
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</table>

**Discussion**

Once all the students have completed the activity, collect some thoughts from the room and ask why they felt this way. Then explain what the statements are actually describing.

- taking your coat off as you enter someone’s house
- eating egg on toast for breakfast
- having a cup of tea
- describing the consumption of fast food hamburgers.
**Were they surprised?**
This activity highlights the fact that the way in which we describe customs can make them sound strange and even frightening, but if we take the time to truly understand them, they may be perfectly ordinary.

**Exploring racism and racial inequity**
Students may not previously have received any education on issues of race or racism. Before they are able to tackle racism and promote equity in the classroom, they need the opportunity to explore these issues for themselves.

**Objectives**
- to empower participants with the knowledge to recognize racial inequity
- to encourage dialogue and engage learners in critical thinking
- to allow participants to evaluate their own attitudes in the context of different situations
- to allow teachers and students to reflect on their place with racial oppression, privilege, and allyship.

**Note to teachers**
Before beginning an exploration of racism and racial inequity, teachers are encouraged to explore issues around stereotyping, systemic and individual discrimination and prejudice, anti-oppression, and allyship. Teachers may also want to use activities and/or ideas from the BCTF’s antiracism workshop A.R.T. (available through the BCTF workshop booking process) with their students.

**Encouraging teachers to reflect on their teaching**
The following activities should help teachers to understand the need to continually reflect on how their teaching impacts different students and to explore ways to make their teaching more inclusive.

**Diversity diary**
Adapted from an activity by Heather Smith, University of Newcastle.

Ask teachers to spend some time considering what it would be like for them to move to a different country where they were in the cultural and linguistic minority. Then, connect that to what the experiences might be for different students in their classes, e.g., a Syrian refugee, a Sri Lankan asylum seeker, or a recent immigrant in the early stages of acquiring English as an additional language. If you were in their shoes, how would you interpret or experience the posters on the walls, the resources in the classrooms, the messages given out, the content of the curriculum, etc. Ask them to record their thoughts in a journal entry.
Walking in our students’ shoes
Adapted from an activity by Jane Davies, University of Sunderland.

Give teachers two copies of the statements and ask them to consider the experiences of two different students; the first should be a student who is from the dominant culture and the second should be a student from a minority culture. Again, imagining that they are the student, the teacher participants should position how true each statement is for the child on a linear scale ranging from absolutely true to not true at all.

<table>
<thead>
<tr>
<th>True</th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th>Not True</th>
</tr>
</thead>
<tbody>
<tr>
<td>I feel safe when I come to school.</td>
<td>I like it when my parent/guardian comes in to school.</td>
<td>My teacher(s) talk to me about my life outside school.</td>
<td></td>
<td></td>
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<tr>
<td>I am made to feel that the school is interested in me and understands my cultural background.</td>
<td>I see words in my home language around the school.</td>
<td>I am made to feel that I am an important part of the school community.</td>
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<tr>
<td>The books we read in school feature children who are like me/are about things which are relevant to my life.</td>
<td>I am happy to play with anyone at anytime.</td>
<td>I understand the school rules and the expectations of me, and I behave accordingly.</td>
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Activity 4: What colour am I?

Primary

Show students pictures of Sesame Street characters, or ask them about the puppet characters on Sesame Street. Name the characters and label their colours. Ask students to describe, using one word, what kind of personality each character has, e.g., nice, funny, grouchy, and mean. Ask them if there is any correlation between colour and character. For example, both Kermit and Oscar are green. Are they both the same?

After the discussion of the puppets’ colour and characteristics, ask them if they understand the following sentence:

“I have a dream that one day my four little children will live in a nation where they will not be judged by the colour of their skin but by the content of their character.”

Dr. Martin Luther King, I Have A Dream, August 28, 1963.

What does Dr. King (show a picture of him) mean by that sentence?
Activity 5: Wastepaper basket exercise: Exploring privilege and oppression

K–12

Time required: 15 minutes

Resources: Recycling basket, crumpled up pieces of paper for all students

Instructions:

It is quite possible that you enjoy quite a few privileges that you may not even be aware of. You may even take what you have for granted. Such is the nature of privilege but it can be a hard thing to understand, even for adults. One teacher has a simple way to explain it so that all students get the message.

1. First, all the students receive a piece of paper and crumple it into a ball.
2. Then, the recycling bin is placed in front of the classroom.
3. Tell students they represent the country’s population, and they all have a chance to reach the upper class.
4. All they have to do is throw their paper balls into the bin while sitting in their seats.
5. Students in the back of the room will have a much more difficult time and will cite unfairness.
6. Most students in the front will make it, and only a few in the back will make it, as expected.

Explanation:

1. “The closer you were to the recycling bin, the better your odds: this is privilege. Did you notice how most of the folks who complained were in the back of the room?”
2. “And the people in front of room were less likely to be aware of their privilege.”
3. “Remember, you are receiving an education, and your job is to be aware of your privilege. Use this privilege called ‘education’ to try to achieve great things, but also to advocate for those who are behind you.”

Debrief question:

How is this exercise related to race and racialization in British Columbia and Canada?
Activity 6: Defining racial oppression and advantage: The Iceberg of Oppression/Privilege

Intermediate to Secondary

Time required: 60 minutes

Resources: Iceberg of Oppression/Privilege printouts

Adapted from an exercise created by Ryan Cho, Terry Fox Secondary School.

Activation question:
Are people of different ethnic backgrounds generally treated the same or do they have equal opportunity in Canada? Justify your answer.

Important definitions to review:

Meritocracy
The idea that your success in life is based on your ability or how hard you work.

Privilege
A special right, advantage, or immunity granted only to a particular person or group.
Privilege can be earned, or unearned.
Privilege is often invisible (or hard to see) for those who have it.
A fish does not always notice all the time that it is in water.
We humans often don’t consciously notice that we are in air.

Oppression
Refers to the injustices and disadvantages some individuals or groups suffer as a consequence of intentional or unintentional practices within a society.

Different identities come with different privileges and oppressions.

Intersectionality
How the combination or intersection of our multiple identities and the privileges and oppressions we experience influence our lives and how we interact with the world. No one experiences one form of privilege or oppression. Our lives are shared by our racialization, gender, class, sexual orientation, ability/disability, height (to name only a few).

“There is no such thing as a single-issue struggle because we do not live single issue lives.”
—Audre Lorde

Use the “Iceberg of Oppression and Privilege” to explain/illustrate the following:
There are generally three types of oppression and privilege:

- individual (conscious/unconscious)
- system (conscious/unconscious)
- cultural (conscious/unconscious).

We see individual examples of oppression/privilege (above the waterline of the iceberg) more easily, but the systemic and cultural stuff runs much deeper, is more rooted, and is actually more damaging. The conscious forms of oppression and privilege we can see from the boat we are on, but the unconscious forms of oppression on the other side of the iceberg we cannot see.

**Discuss:**

- What types of oppression (in the news or the media) get talked about the most (give some examples)? Which get talked about the least?
- What kind of oppression (on the iceberg of oppression) does each one of these scenarios represent?

**Instructions:**

In pairs, ask students to write (on their iceberg) examples of what one type of racial oppression and racial privilege might look like on each part of the iceberg. After, debrief with the entire class.

Does “reverse racism” exist? What is the difference between racism and racial prejudice.

**The difference between an “ism” and a prejudice**

<table>
<thead>
<tr>
<th>“ism”</th>
<th>prejudice</th>
</tr>
</thead>
<tbody>
<tr>
<td>For something to qualify as an “ism” (e.g., racism, sexism, classism, etc.) it needs to be reinforced by the systemic and cultural layers of oppression on the iceberg.</td>
<td>A prejudice is a form of bias or oppression at the individual level, or the top layer of the iceberg of oppression.</td>
</tr>
</tbody>
</table>
Polling has suggested that many white people in the USA now believe that prejudice against white people is a bigger problem in North America than racism against black people [www.washingtonpost.com/posteverything/wp/2016/07/21/white-people-think-racism-is-getting-worse-against-white-people/](http://www.washingtonpost.com/posteverything/wp/2016/07/21/white-people-think-racism-is-getting-worse-against-white-people/). Statistically, it is not. Some people have even begun to use the term “reverse racism” to describe perceived prejudice against white people.

Racial prejudice against white people can exist in North America and may be rooted in similar forms of hate and ignorance as racism against black people, but it does not qualify as “racism” because the systemic and cultural container that it happens in still awards privilege to, and does not specifically oppress, white people.

Racial prejudice against white people may exist, but “reverse racism” against white people does not.

Part of the difference is the effect of the prejudice on people and society. Racism (reinforced by systemic and cultural forces) has a much bigger effect on people and society than prejudice, which is not amplified by those layers.

**Consider:**

If a gay person calls a straight person a “breeder,” does it have the same damaging affect as a straight person calling a gay person a “f*g?” Why or why not?

If a black person calls a white person a “cracker,” is it as bad as a white person calling a black person a “n**ger?” Why or why not?

**Watch and debrief:**

“Reverse Racism” from Aamer Rahman [www.youtube.com/watch?v=dw_mRalHb-M](http://www.youtube.com/watch?v=dw_mRalHb-M)
Activity 7: Centering and what is “normal”

Intermediate–Secondary

Time required: 60 minutes

Resources: Prompting questions for students, visual aids of the graphs, ability to play a video from the internet.

Adapted from an exercise created by Ryan Cho, Terry Fox Secondary School.

In small groups, have students make predictions based on the following prompting questions:

1. What do you think is the fastest growing religion in the world?
2. What percentage of the world do you think speaks English as their first language?
3. What do you think is the normal wage that an adult person makes in the world?

Reveal and debrief answers based on the following graphs:

1. World Religions by percentage

![World Religions Pie Chart]

Source: CIA World Factbook 2010
2. A World of Languages
3. World Income Distribution

![Income Distribution Chart]

**Centering**

A term used to describe how we treat some perspectives or experiences as normal, while excluding or exoticizing other perspectives/realities.

The dominant social identities (those in power) centered in our society establish what we think is “normal,” even if that experience or perspective is not shared with the majority of the population, or based in fact.

If you are in a dominant group or have a dominant identity, you have the privilege of being viewed or considered as a full human being.

If you are not in a dominant group, you are often viewed, and may have what we call “the burden of representation,” where what you do is seen to reflect on everyone that shares your identity. This can manifest in cases of privilege regarding how you are represented, especially in the media. For example, Brock Turner and how different people are covered in the media [www.cbc.ca/news/trending/brock-turner-mugshot-stanford-rape-case-images-sex-assault-1.3629147](http://www.cbc.ca/news/trending/brock-turner-mugshot-stanford-rape-case-images-sex-assault-1.3629147).

Why don’t we have a white history month? Because whiteness is centered as “normal,” the “default,” and every other ethnicity is considered to be the “other.” Every month not designated for an ethnic minority is white history month.
Watch and debrief:
“The Danger of a Single Story”
www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

Discuss:
Chimamanda Adichie says, “The problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.” How does her statement relate to oppression and privilege within our society?

Activity 8: Creating a space for supported discussions and dialogue

Intermediate to Secondary

Time required: As needed

Talking about themes relating to racism requires maturity, authenticity, and empathy. While the activities in this resource are intended to broaden everyone’s perspectives, certain discussions may cause prejudices, stereotypes, and defensiveness to surface. In addition to this, some participants may express anger, frustration, discomfort, sadness, or have difficulty accepting different perspectives.

It is extremely important to dedicate some time to creating the right environment to keep all participants and facilitators safe. A useful and necessary way to encourage openness and positive behaviour is to introduce a working contract or ground rules. Work collaboratively with the students to develop a working agreement that communicates expected standards of behaviour and interaction and ensures safety and respect.

Examples of ground rules

• Respecting others: Students will hear ideas and opinions that may be different or new or with which they may disagree. As they participate and interact, they must try to take in new information without judgement and to keep an open mind. Students should make sure that words and body language reflect a respectful attitude towards everyone. Learn by listening to all.

• Owning one’s own values: Speak from the “I” such as “I feel,” or “in my experience” and avoid, “you should” or “you all think that.” If a student is going to disagree with something, challenge the opinion or the behaviour, not the person.

• Being open and honest: Students may ask questions without fear of judgement; there is no such thing as a “silly” question. It is important to try and understand as much as possible; if students are not confident asking questions publicly then they may speak to the facilitator privately.

• Respecting confidentiality: Everything said in the room stays in the room. When sharing personal anecdotes, students need to avoid using real names and not disclose any personal information about anyone else. Students should carefully consider what personal information to share.

• Sharing “air time.” Students are encouraged to express ideas and opinions without monopolizing discussions. Each should take turns to contribute and help to create a safe space where everyone is encouraged to feel comfortable in speaking. No one is obligated to speak. It is fine to “pass.”
• As students and facilitator engage in discussions about racism, each should be aware that it may provoke strong feelings for some due to internalized prejudices, past experiences, or because they have friends and/or family members with racist beliefs, or they themselves have been the perpetrator or target of racism in the past. Facilitators should carefully monitor students’ responses, allow adequate time to debrief and process their feelings, and provide further support and resources as needed.

Activity 9: Creating and answering burning questions

Secondary

Resources: Sticky notes and a pen or pencil

Time required: 10 minutes

Delivery

1. Hand out sticky notes to each student in the group.

2. Ask students to write down any questions, concerns, or frustrations they have about racism or issues surrounding racism. Explain that they are permitted to write down racist language if that’s what their question or concern is regarding.

3. Ask students to be as open and honest as they can. Instruct them not to put their name on the paper so they remain anonymous in the hope that they will feel more comfortable writing down their genuine questions and feelings without fear of judgement or punishment.

4. Give students a few minutes to do this and then ask them to bring their questions to the front of the classroom and stick them on the whiteboard.

5. If teachers are teaching about antiracism for just one lesson, these “burning questions” should be answered at the end of the lesson. To increase student participation, it is a good idea to throw some of the questions back at them, to see if anyone in the group already knows the answer and would like to share it with the group.

Teachers do not need to be experts in antiracism to deliver this activity effectively—if in doubt as to the correct answer for a question, use it as a learning tool for both teacher and students and find out the answer together using the Internet or any other resources. If teaching about antiracism for an extended period of time, their questions can be collected and then used to inform the whole body of work with the students.
Activity 10: Freedom of Speech

Secondary

Time required: 15 minutes

Resources: space for students to stand, printed list of statements below.

Delivery

1. This activity is a nice way of allowing students the opportunity to open up about their thoughts and opinions, without feeling like they need to justify or explain them to the teacher. It is also a really useful gauge to see how students are feeling and what antiracism activities may need to be delivered next.

2. Explain to the group that across the room there is a continuum where one side represents “Strongly Agree” and the opposite side represents “Strongly Disagree.” Read out some of the statements below and ask the students to position themselves somewhere along the continuum in order to illustrate how they feel about each of the statements.

   • People should be allowed to say anything they want to say.
   • There are some words that are so offensive that they should never be used.
   • It is ok for someone to use an offensive word to describe themselves.
   • It is ok to say something offensive in private but not in public.
   • It is better to speak out about hateful words and opinions so they can be challenged.
   • It is equally damaging if a woman tells a sexist joke, if a person of colour tells a racist joke, or if a LGBTQ person tells a homophobic joke.

   Calling someone a name is all right if it is meant as a joke and is between friends (for example, calling my Pakistani friend a “Paki” because he does not mind).

3. Encourage debate amongst the students and allow discussion around any of the statements that were particularly controversial or provoked a variety of different responses from them.

Discussion points

• What is freedom of speech? Where do we draw the line between allowing freedom of speech and preventing hate speech?
• Should we consider other people when we are expressing our opinions?
• Are we entitled to have our own opinions, even if having them could harm others?
• What could we do to ensure that our choice of language and the way we voice our opinions reduces potential for conflict or harm?
• How can we be sure that our opinions and beliefs are based on truth rather than misinformation?

From: en.wikipedia.org/wiki/Hate_speech_laws_in_Canada

The constitution

[1] Section 2 of the Charter grants to everyone, among other things, freedom of conscience and religion, and freedom of thought, belief, opinion, and expression, including freedom of the press and other media. Section 1 restricts the granted freedoms by making them subject "only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society."[2]

The Constitution of Canada incorporates the Canadian Charter of Rights and Freedoms.

The Criminal Code of Canada

Sections 318, 319, and 320 of the Code forbid hate propaganda.

[3] "Hate propaganda" means "any writing, sign or visible representation that advocates or promotes genocide or the communication of which by any person would constitute an offence under section 319."

Identifiable group

"any section of the public distinguished by colour, race, religion, ethnic origin or sexual orientation."

Section 319 prescribes penalties from a fine to imprisonment for a term not exceeding two years for anyone who incites hatred against any identifiable group.

Under section 319, an accused is not guilty:

(a) if he establishes that the statements communicated were true;

(b) if, in good faith, the person expressed or attempted to establish by an argument an opinion on a religious subject or an opinion based on a belief in a religious text;

(c) if the statements were relevant to any subject of public interest, the discussion of which was for the public benefit, and if on reasonable grounds he believed them to be true; or

(d) if, in good faith, he intended to point out, for the purpose of removal, matters producing or tending to produce feelings of hatred toward an identifiable group in Canada.

Section 320 allows a judge to confiscate publications which appear to be hate propaganda.
Activities dealing with allyship


Intermediary/Secondary

Resources: Whiteboard and markers, digital projector

Time required: 45 minutes

Pair/Share/Debrief:
The majority of people in Germany in the 1940s were not so different from other people in Europe and North America—How was the Holocaust (which is agreed upon by almost everyone to be a bad thing) able to happen when most Germans in that country were not bad people? Similar things have happened in Canada, too. We just don’t talk about it as prolif/ically. For those of us whose families were not directly affected by it, privilege allows us not to engage with things like the Indian residential schools or the internment of Japanese Canadians during World War II.

Moving from “neutrality” to allyship

Project/show the text below on a screen.

Is it even possible to be neutral when the world around you is not?

“You can’t be neutral on a moving train.”—Howard Zinn

If you are neutral in a system, culture, or environment that is not neutral, by doing nothing you are endorsing the status quo.

“Neutrality” is mostly an option of privilege, because many ‘oppressions’ are not felt by the neutral.

“If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of the mouse and you say that you are neutral, the mouse will not appreciate your neutrality.”—Desmond Tutu, Archbishop, and South Africa anti-apartheid activist (1931–present)

“The only thing necessary for the triumph of evil is for good men to do nothing.”—Edmund Burke, Irish Stateman (1757–1797).

“The sad truth is that most evil is done by people who never make up their minds to be good or evil.”—Hannah Arendt, German American Political Theorist and Philosopher (1906–1975).
Pair/Share/Record:
1. What does it mean to be “neutral” in the face of oppression today?
2. What type of behaviours or consequences would “neutrality” enable or promote:
   - within our school?
   - within our city?
   - within our province?
   - within our country?

Possible threads facilitators could tease out from above: bullying, homophobia, violence, Islamophobia, sexism, sexual assault, etc.

Discuss as a class:
What are some things we can do to not be neutral in situations of:
   - bullying
   - homophobia
   - violence
   - Islamophobia
   - sexism
   - sexual assault.
Activity 12: Allyship scenarios and applications

Intermediary to Secondary

Time required: 30 minutes

Resources: printed list of the allyship scenarios (Appendix 2)

Adapted from an exercise created by Ryan Cho, Terry Fox Secondary School.

Review Allyship handout

A Guide to Allyship

Allyship is an active, consistent, and arduous practice of unlearning and re-evaluating, in which a person of privilege seeks to operate in solidarity with a marginalized group of people.

Allyship is not an identity—it is a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individuals and/or groups of people.

Allyship is not self-defined—our work and our efforts must be recognized by the people we seek to ally ourselves with.

It is important to be intentional in how we frame the work we do, i.e., we are showing support for…, we are showing our commitment to ending [a system of oppression] by…, we are using our privilege to help by….

We have opportunities to practice allyship every day:

- how much space are we taking up in conversations? in rooms? in organizing?
- how do we actively improve access to our meetings? our actions?
- how are our identities taking up space? physically? verbally?
- how much do we know about the people we seek to work with? what are our assumptions and from where did they originate?
- who are we leaving behind?

In particular to colonization, take special effort to acknowledge the original peoples of the area/region/location and connect with your local indigenous communities to involve them from the start, including elders, chiefs, and youth.

Watch and Discuss (small groups, then as a class):

5 Tips for Being an Ally (Video) www.youtube.com/watch?v=_dg86g-QIM0.

In these instances of oppression, what might good allyship look like for each situation?

Discuss possible connection to Activity 6

What kind of oppression (on the iceberg of oppression) does each one of these scenarios represent?

Look at the Iceberg of Oppression maps you created in Activity 6. What might allyship look like for what you wrote as oppression.

Consider your definition of oppression.
Becoming an Ally and Practicing Allyship

There are some key issues to consider in becoming an ally in anti-oppression activism and labour. The first is that the term “ally” does not denote an identity—it's not who you are, it's what you practice. Being an ally means practicing daily, often hourly, acts of support and solidarity with marginalized groups, whether or not you personally belong to or identify with the group.

Allyship involves:

**ACTION**
Allyship involves action, support, and solidarity with marginalized groups and anti-oppression moments and movements.

**LISTENING**
We respectfully listen to marginalized persons and groups. We work to build mutual trust and consent through our actions, listening, learning, and yielding.

**LEARNING**
We do the research and the work of learning about privilege and positionality and historical and contemporary struggles so that we may then work to confront and eradicate them.

**YIELDING**
Practicing allyship means that we are careful to avoid monopolizing, overtaking, speaking for, patronizing, romanticizing, agenda-setting, and so forth. We act, listen, learn, and yield.
Actions of Allyship
There are many ways and forms to practise allyship, and all are important.

Protest
Show your support and solidarity by joining a protest, supporting protesters with materials or supplies, and by assisting protest organizers.

Advocate
Use your social media and public platforms to circulate learning materials, messages, events, news, etc., of anti-oppression movements and groups. Join and follow social media of marginalized groups and anti-oppression movements and amplify their voices to your public platforms.

Interrupt oppression
Speak out when people, even strangers and organizations, speak or behave in ways that are racist, sexist, homophobic, transphobic, xenophobic, ableist, ageist, and misogynist.

Volunteer
Join an organization or community group and offer your time in support of and solidarity with anti-oppression work.

Take political action
Whenever possible, support the campaigns of progressive candidates with explicitly anti-oppression records and aims by volunteering your time and promoting these campaigns on public platforms.

Learn
Attend, support, and/or co-ordinate anti-oppression training, workshops, and conferences.

Work with children
Take your children and/or students to events, art exhibits, historical sites, etc., where speakers and facilitators explore topics around equity, inclusion, and anti-oppression. Provide children with books and media—including TV, movies, digital, and social media—that feature members of equity-seeking groups in meaningful, empowered protagonist roles.

Provide financial support
Donate or help raise money for anti-oppression groups, movements, and organizations.
Bibliography
References and resources for further reading


Appendix 1

The Pyramid of Hate

Grades 6–12

**GENOCIDE**
The deliberate systematic extermination of an entire people.

**VIOLENCE**

Against people
- Threats
- Assault
- Terrorism
- Murder

Against property
- Arson
- Desecration (violating the sanctity of a house of worship or a cemetery)

**DISCRIMINATION**

- Employment discrimination
- Housing discrimination
- Educational discrimination
- Harrassment (hostile acts based on a person’s race, religion nationality, sexual orientation, or gender)

**ACTS OF PREJUDICE**

- Name-calling
- Ridicule
- Social avoidance
- Social exclusion
- Telling belittling jokes

**PREJUDICED ATTITUDES**

- Accepting stereotypes
- Not challenging belittling jokes
- Scapegoating (assigning blame to people because of their group identity)
Appendix 2

Allyship Scenarios

Black Lives Matter activists have been marching, protesting, and occupying the lobby of a Toronto police station in order to bring attention to, and change, the stop and frisk laws and procedures in Toronto. You are a non-black person living in Port Coquitlam, BC.

Your Social Studies class is in the middle of a big class discussion. Your teacher has made a speakers list. There are only 10 minutes of class left and you are next to speak. You identify as a male, and right before it is your turn to speak, you realize that the debate so far has been dominated by male voices.

A male football player tells someone that “they are such a f*g” in the locker room after a football game. You are also on the football team and one of several people in the space who are also changing, but aren’t the intended target of the word.

You are in church and attend church on a regular basis. Over the course of a few months you have come to notice and disagree with the church’s stance on same sex marriage even though you yourself identify as straight.

You are a white Canadian citizen during World War 2. The Canadian government has just passed a new law that allows them to take the money and property of Japanese people with evidence of treason and move them to internment camps near Kamloops.

A woman who identifies as Asian approaches someone she knows who is non-Asian (you in this situation) and tells them that a comment they made the other day (“You must be good at math because you are Chinese.”) hurt them. They are very upset.
Appendix 3

Activity 3: I know a culture

1. “They have a ritual involving the use of certain garments. It is only worn in certain seasons. The robing and disrobing of this garment and the timing of this has great cultural significance in the hospitality ritual.”
   
   Bizarre  Delightful  Interesting  Disturbing  Exotic
   Normal  Gross  Amusing  Boring

2. “They eat a food from a paste made from the seeds of a type of grass, cooked once and then burnt near a flame, which is smeared with fat from an animal. They eat this with the albumen from a bird. Traditionally they can only eat it at certain times of day.”
   
   Bizarre  Delightful  Interesting  Disturbing  Exotic
   Normal  Gross  Amusing  Boring

3. “Almost the entire population is addicted to a plant substance which they drink with water and other animal or plant substances. They speak openly about this addiction apparently without shame and have evolved certain rituals around its use.”
   
   Bizarre  Delightful  Interesting  Disturbing  Exotic
   Normal  Gross  Amusing  Boring

4. “Young people like to gorge on fried disks of slaughtered animals, often consuming bits of blood, bone and muscle tissue in the process. They close their eyes and moan when the juices run down their chins.”
   
   Bizarre  Delightful  Interesting  Disturbing  Exotic
   Normal  Gross  Amusing  Boring
Different colours
One team
Speak up, stand proud, stop racism