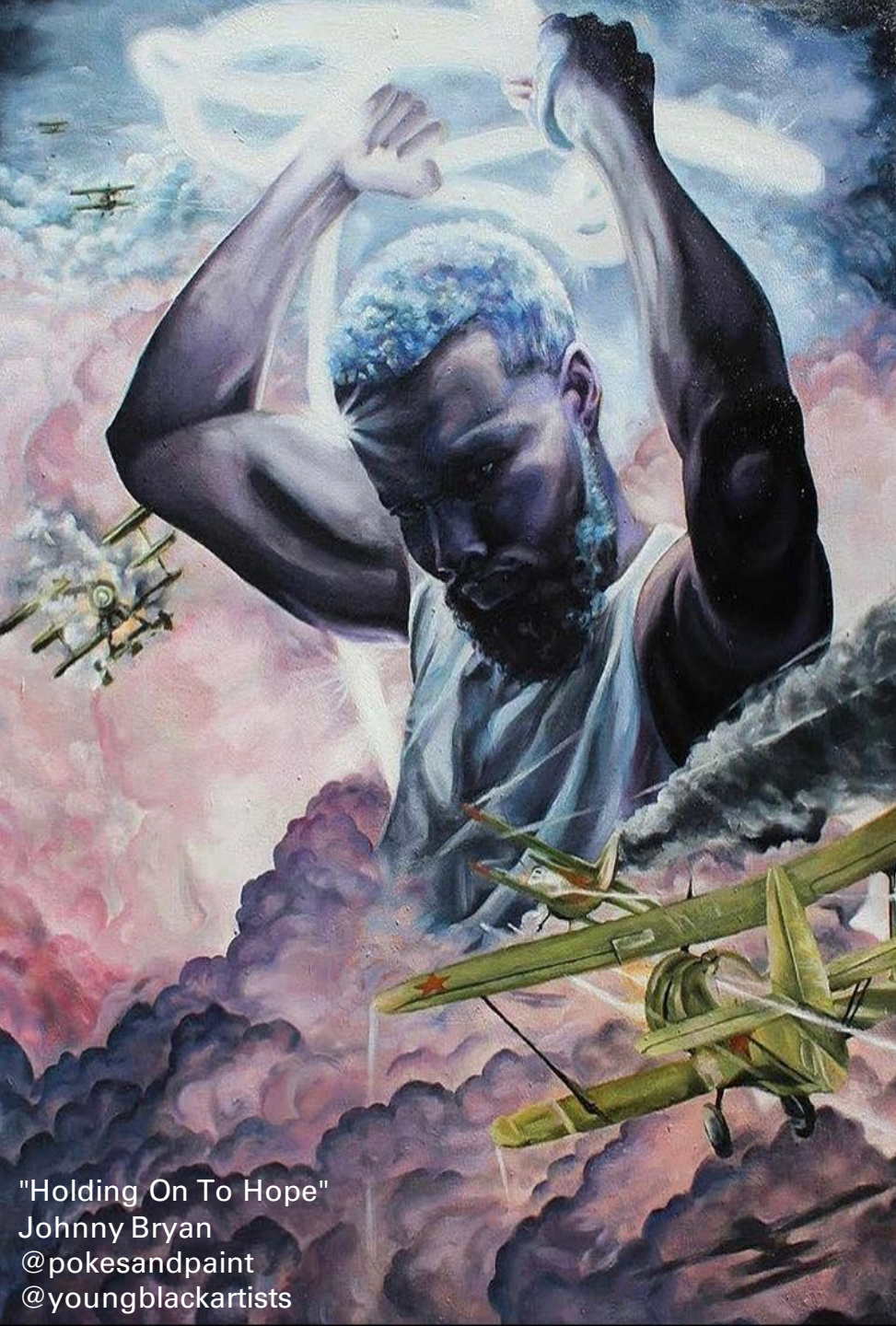


**A GUIDE TO
ADVOCACY:
Where do we go from
here?
Black Lives Matter,
Oppression and
Activism**

Compiled by a group of Kings Undergraduate students



Disclaimer: All work has been properly cited and this document is copyright protected. The point of this document is to be an educational tool on the basics of social justice, advocating and Black Lives Matter. This document is not in any way a professional writing piece, but a sharing of information. We have done our best to make sure all content in this document is cited from Black scholars, academics and appropriate sources. Any introductions made by us individually, will be stated.

All graphics and artwork used, have been cited and are all made by Black artists, unless stated otherwise.

The goal of our publication is to amplify Black voices and not provide individual analysis by contributors.

This guide has been compiled by a group of undergraduate and recent graduates from King's University College. Some white, some racialized. We do not claim to be experts on racism. This guide represents our attempt to educate ourselves and to share what we've learned. Our goal is that this is useful to other students in helping them advance their anti-racist education.

Special thank you to Whitney Igidi for providing insight into Transitional Justice for us and for everyone reading.

"Holding On To Hope"
Johnny Bryan
@pokesandpaint
@youngblackartists

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The Universal Declaration of Human Rights was signed and adopted on December 10th, 1948. The UN stated without empirical verification, that “All human beings are born free and equal in dignity and rights.” It professed as a self evident truth in light of the appalling actions of our past.

This was a step in the right direction. After the proclamation was signed, life was supposed to improve. Citizens were supposed to move to acceptance. We were supposed to not let history repeat itself.

Yet, here we are. It's 2020 and we are currently watching the world implode with ongoing oppression, genocide and hatred. The hatred must stop. The oppression must stop. We all have a role in bettering our world and making it the safe space that we need to thrive. Social justice activists are in search of a better world. This collection has been written by new academics, however you don't need a degree to be an activist. You need an open heart, listening ears and a mouth willing to speak to the truth.

We have come together as students, alumni and academics to provide an educational tool to our community. We, as students and activists hope to enrich your learning experience with powerful examples, relatable words and direct sourcing from the Black community. We aren't perfect and we are always learning. We are strong. We are able. We will make a difference. We would like to thank our professors for their ongoing encouragement and support - we would not be here without you.

I personally would like to thank Kaitlyn, Madison, Nyema, Fiacre, Josh, Nichole and Kaitlin for their hard work on this project. From us to our readers: You can do this. Please reach out. Listen and learn. Smile. Cry. Advocate. We can make a difference.

In solidarity,

A handwritten signature in black ink that reads "Emily Collins". The script is cursive and fluid, with the first letters of "Emily" and "Collins" being capitalized and prominent.

Emily Collins

BA (Hons) Candidate, Social Justice and Peace

Project Coordinator

What is social justice?

The following three slides are a personal story and analysis of social justice by Fiacre Batera. Fiacre left Rwanda, a country in Africa, after the genocide in 1994 – coming to Canada in 2015. Fiacre now has a Bachelor of Arts in Social Justice and Human Geography. His contribution to this project is very special and appreciated. Thank you Fiacre, for bravely sharing your story and analysis with our audience.

Growing up in the country that had been torn by the genocide (Rwanda), I always wondered if there could be any single way to eliminate the oppression, powerlessness, hopelessness, helplessness, inequality, racism, power, privileges and hierarchy.

Do I have any working definition of Social Justice and Peace?

Throughout the entire period I spent in Social Justice and Peace, it was a mixture of hope and pain for me. As a black person reading the sour documentation/literature from Slavery to Darwinism, systematic and structural racism, the unfunded Black and Latino communities in the USA, the Missing and Murdered Indigenous Women, Residential Schools, and the intergeneration trauma among the North American minority communities. I often cried while I was doing the readings. I was depressed while I was writing the papers. I felt helpless, powerless and hopeless.

SOCIAL JUSTICE AND PEACE

A PERSONAL ACCOUNT BY: FIACRE BATERA

What I learned from the Social Justice and Peace program is that everyone should join the program or educate themselves. It doesn't mean you are going to come up with a working tactic that will eradicate the injustices and bring peace to the world. But at least you will figure out the power and privileges that you are holding. You will realize which spectrum you are in the hierarchy. You will understand how oppressing or oppressed you are.

Social justice and peace starts at home, in the family. Some of my friends try harder to educate the next generations about inclusion by introducing their six months or two years old to a black person for the first time. Is that how you teach inclusion? There is no need, Nelson Mandela once said: "No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught love, for love comes more naturally to the human heart than its opposite" Imagine people who experienced racism from day one of grade one. Who is in the position of training them on how to stand for their rights?

Not everyone can put their feet into the shoes of the oppressed, but walking alongside them can make the impact. **Solidarity of people from all walks of life is the key weapon that would lead to social justice and peace.**

Yes, black people have the right to make noise. Public spaces and positions are supposed to be deracialized, right? The other day my co-worker, by citing a YouTube video, told me that the black people were the problem to society. Their neighbourhoods are more likely to be the nest of all kinds of chaos, including crimes, drugs, robbery... Of course, that's a good point, but **how did we get here?**

I used to have the same mentality until I got to understand the context of "Historical Events". I heard that the founding fathers of the USA held the slaves until their death. Of course, the intersectionality is unavoidable.

How do you want me to define social justice and peace? I don't think I will ever be able to explain it clearly. How can I assess/analyze someone's lived experience? The best bet is to educate ourselves then act. "Education is the most powerful weapon which you can use to change the world," said Nelson Mandela.

I see social justice in the courageous people I have met. I see peace in the youths I visited in a camp who have participated in the Peace Bus program. I see social justice in the young generation, who know history better than their elders.

Sincerely,
Fiacre Batera



HISTORY REPEATING

A HISTORY OF GENOCIDE, OPPRESSION AND SLAVERY
BY: EMILY COLLINS

she/her

Disclaimer: I am a white cis-gender woman. My purpose here is to use the resources already provided to us by our Black community who have shared their voices to people wanting to become allies.

Here's why you shouldn't be shocked

From the known start of African American slavery in 1619, to the Fugitive Slave Act of 1850, and Martin Luther King Jr's assassination, Black people have been fighting for justice against oppression. They are still fighting today. It is extremely important to not have a moral blindspot to what is happening outside of Canada and the United States. As the global conflicts continue to rise, it becomes increasingly important to pay attention - it's time to get comfortable with what is uncomfortable. There is no more time to look away.

An example of when the world looked away, was the 1994 genocide in Rwanda, an African country. Almost one million people were slaughtered - and the world never looked.



There are two ethnic groups in Rwanda - the Tutsi's and the Hutu's. With the groups came a long standing feud between the two classes. When European colonizers first arrived in the country, they placed the Tutsi's in control. (Engler, 2015) After complete control was given back to the African nation, the Hutu's began to rebel against the Tutsi's. That rebellion continued until the start of the genocide in 1994. It's important to consider many factors when reviewing the Rwandan genocide. However for our pupose, we will be reviewing the outcomes of the war, what could have been done differently and why it is still important today.

“Between April 6th, when the plane of President Habyarimana was shot down with a missile, and July 4th, when the Tutsi rebel army captured that capital of Kigali, approximately 800,000 Rwandans were slaughtered. This is a number that cannot be grasped with a rational mind .. that’s 8,000 lives a day. More than five lives per minute.”

- Paul Rusesabagina

What You Should Know About Rwanda

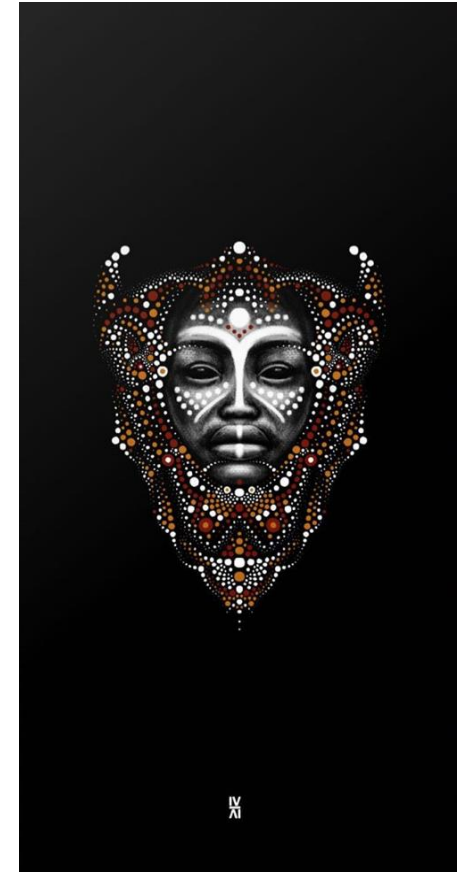
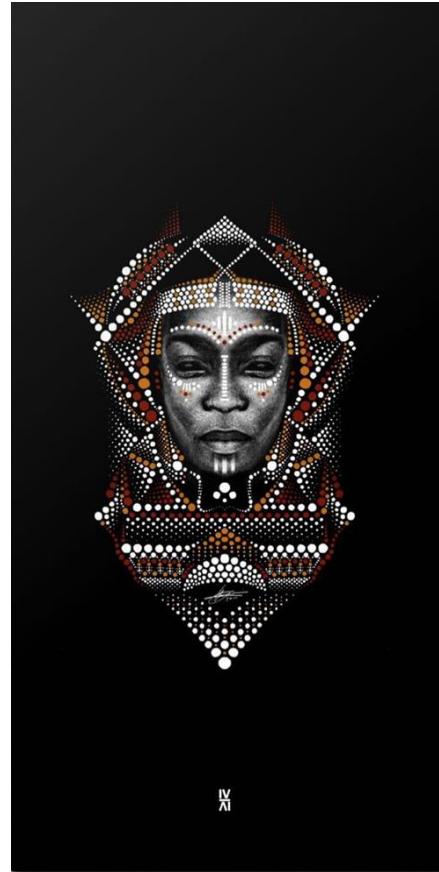
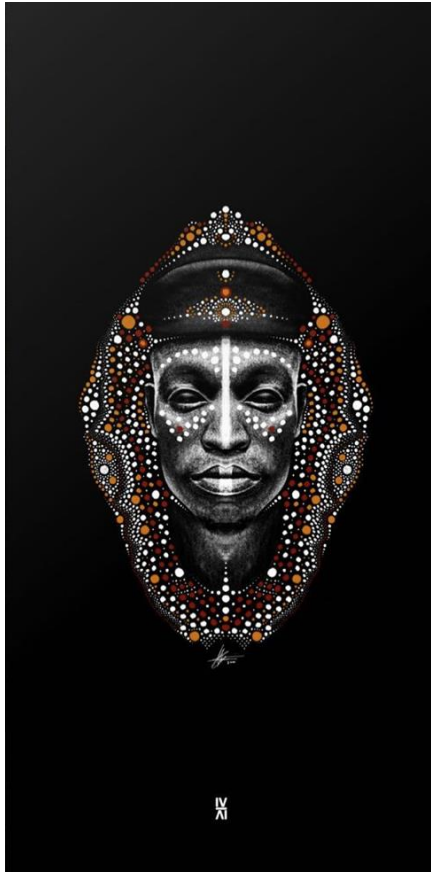


ICRC/Benno Neeleman

- After the Rwandan President's plane was shot down by Tutsi rebels, the Hutu's took over the government structure and the genocide officially began on April 7th, 1994.
- The United Nations was aware of the worsening situations and continued to withdraw military support.
- The Commander in Chief in Rwanda was Canadian, Romeo Dallaire.
- Dallaire tried to warn the UN Security Council about the risk of a genocide, and he was ignored.
- Dallaire was not allowed to use force or weaponry of any kind.
- Rwanda's population in 1994 was at approximately 7 million people.
- The UN contribute 600 peacekeepers for a country of 7 million.
- Almost 1 million people were slaughtered in a matter of 3 months.

When Canadian UN Commander in Chief, Romeo Dallaire, returned to Canada after the genocide, he tried to commit suicide. (Dallaire, 2003) As said in his autobiography, "Shake Hands with the Devil", **'Rwanda will never ever leave me. It's in the pores of my body. My soul is in those hills, my spirit is with the spirits of all those people who were slaughtered and killed that I know of, and many that I didn't know ... They're looking at me with my blue beret and they're saying, "What in the hell happened? We were moving towards peace. You were there as the guarantor" -- their interpretation -- "of the mandate. How come I'm dying here?."**' (Dallaire, 2003)

Cries for help were reported in 1994 and they were ignored. This is a fact – the world failed Rwanda. The Rwandan genocide is just ONE example of a global event surrounding oppression and Black Lives Matter. Where was the global community when Rwandans were fighting for their lives? Where is the global community today?



The Invisibility of Privilege

By: Kaitlyn Dyson



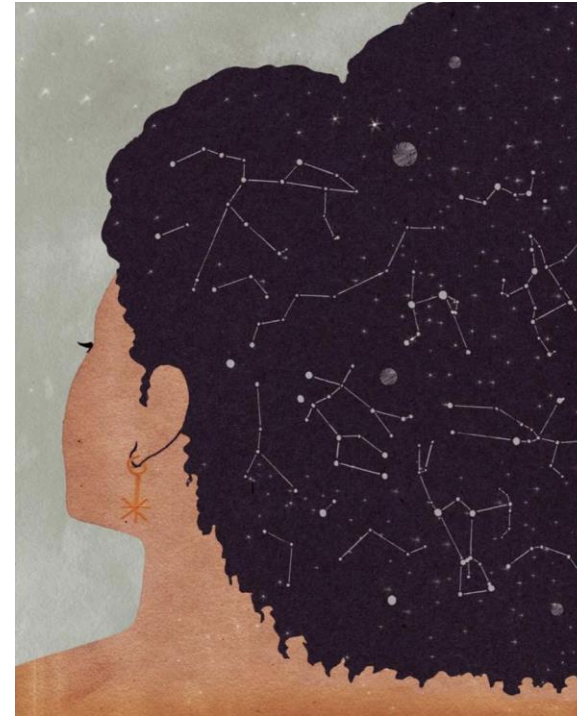
@artbyrobel

When dissecting racial inequalities and advocating for justice, it is helpful to pause and reflect on how the invisibility of privilege leads to its denial and protection. **The possession of privilege refers to the systematically conferred advantages experienced by membership in dominant groups.** Identifying the disadvantages that Black people face is sometimes more comfortable than recognizing the advantages granted to white people. These are often unconscious and unearned assets that must be acknowledged as understanding white privilege creates a deeper principle of accountability.

The Invisible Knapsack is a concept created by Peggy McIntosh in 1988 that works to identify the daily effects of white privilege. McIntosh outlines the weightlessness of an invisible knapsack of special provisions, visas, tools, etc. that white people can count on cashing in each and every day, while remaining oblivious to its benefits.

McIntosh demonstrates that as a white person:

- I can be sure that if I need legal or medical help, my race will not work against me
- I am never asked to speak for all the people of my racial group
- When I was told about what is positive in our national heritage or in "civilization," I was shown that people of my colour made it what it is
- I could be sure that my children would be given curricular materials that testified to the existence of their race

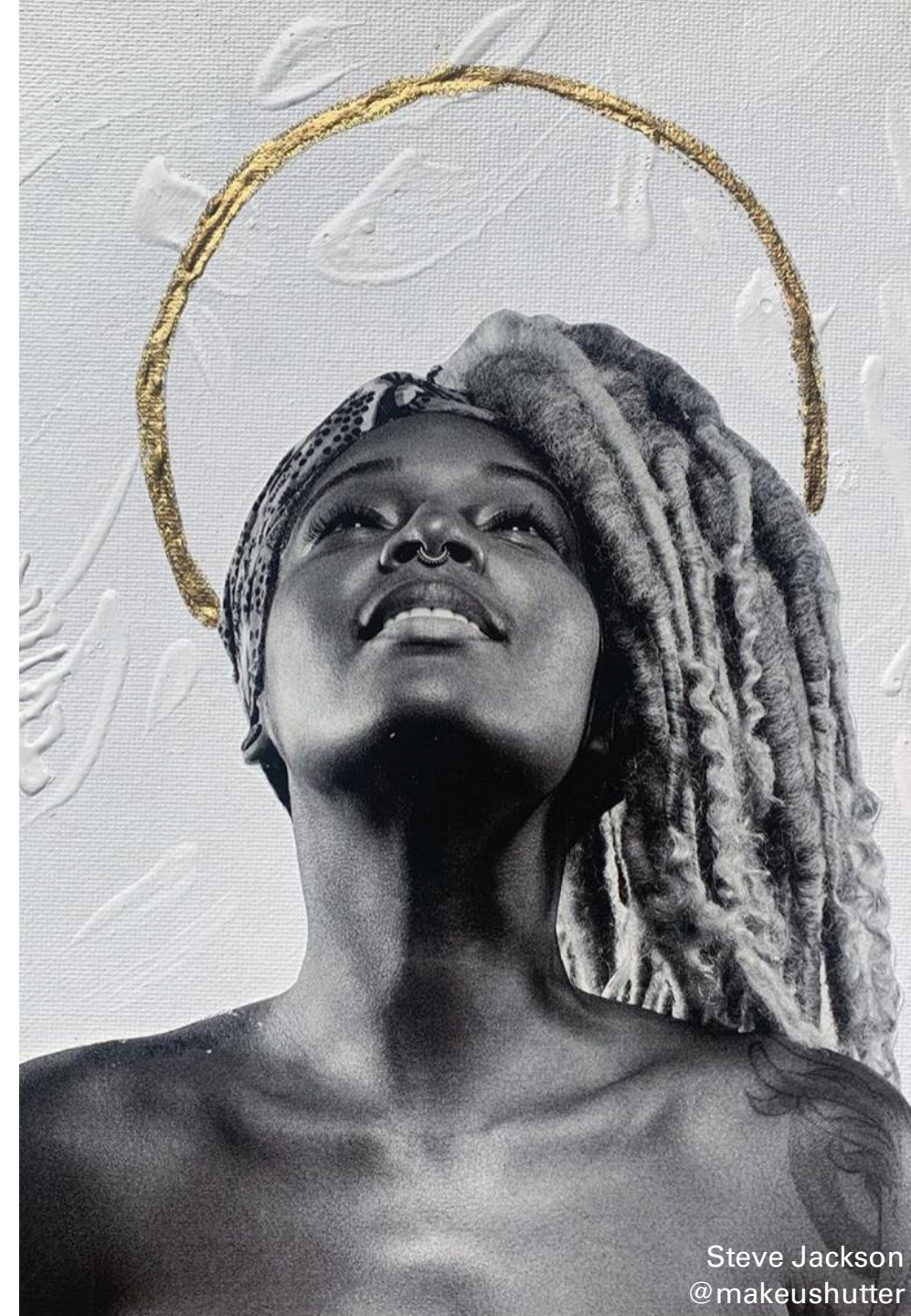


"Stars from The Spirit Almanac"
Charlotte Edey
@edey_

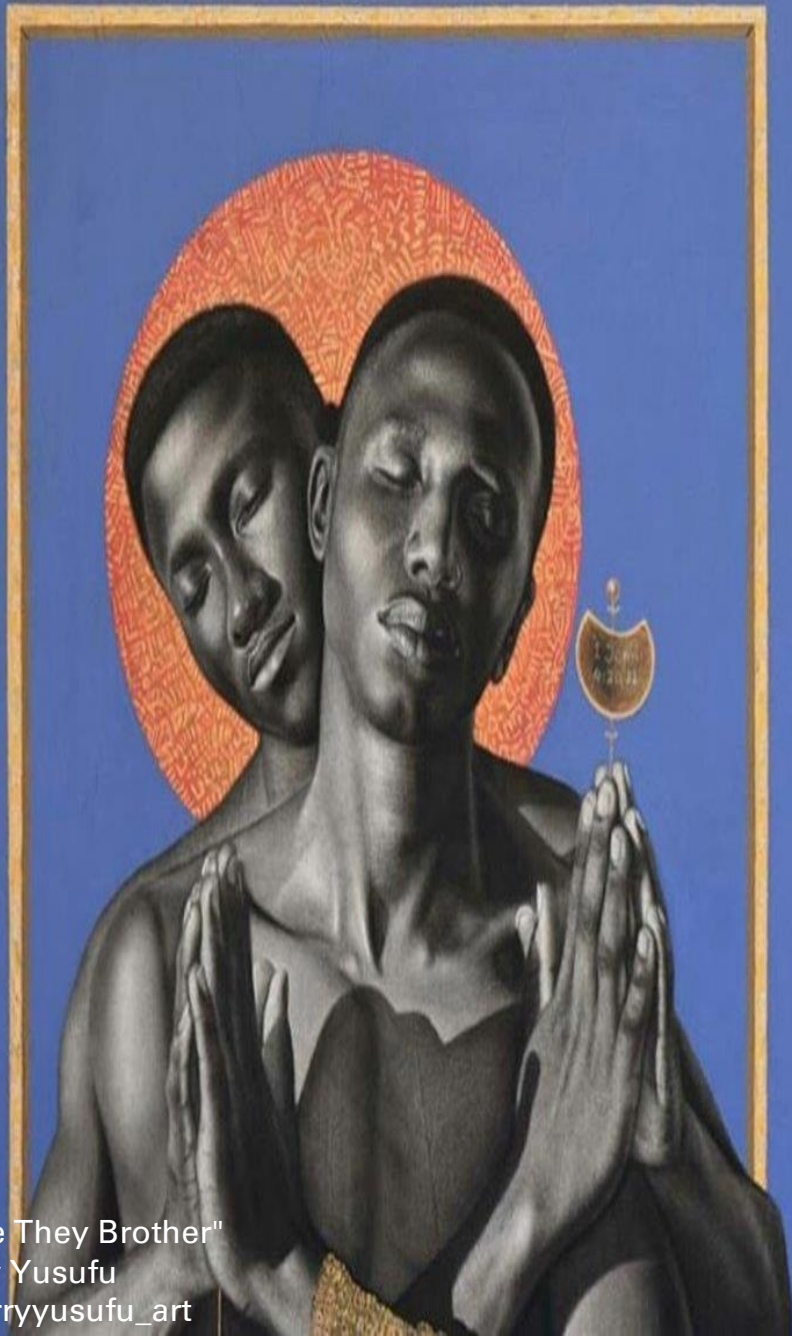
Once white privilege is recognized, society as a whole can be held accountable for the consequences it bestows. Working as an advocate means taking time in your day to day life to acknowledge the disadvantages of some as well as the unearned, unconscious advantages of others.

THE GLASS CEILING: What is it?

By: Joshua Harry



In 1998, Velma Lee Clay carried out a study to determine the effects of the glass ceiling (and intersectionality, see page 10) on African American females. Within the study *African-American Females and the Glass Ceiling in the Defense Logistics Agency* she interviews twenty African American female executives to gain a deeper understanding of the barriers and obstacles they faced because of their gender and race. She explains that the term **glass ceiling** “**refers to artificial or invisible barriers based on attitudinal or organizational bias that prevent qualified women and minorities from advancing into senior-level management positions**” (Clay, 1998). It should be noted that this is not solely restricted to senior-level management positions, and **is applied to any situation where someone faces obstacles in progressing their career or quality of life because of their ethnicity or gender**. The women Clay interviewed noted that the biggest obstacles they faced were due to “racism and sexism, lack of validation, being “defined and confined” and personal barriers” (p. 95).



These women were promoted less often, “even when they had the same amount of education and work experience” (p. 96) which they felt was due to “Attitudes and stereotypes about women and people of colour” (p. 96). They also discussed that in order to get validation and move past positions that they were confined to (positions in the company with minimal responsibility), they had to work longer hours and produce more work than their white male peers.

What Clay has done here is setting an example for what the rest of us can do. By taking the time to sit down and discuss the difficulties other minorities face, she has developed and gained an understanding of these issues. The experiences and perspective brought forth by these women has created a discussion on the issues that the underrepresented encounter, which will lead us towards implementing proactive solutions.



FREEDOM OF THE PRESS BY: MADISON LAUSANNE

Portrait of Breonna
Taylor
Nikkolas Smith
@nikkolos_smith



Monday
@artbymonday

Freedom of the press is not always guaranteed for journalists, as there are times where press coverage is prevented. **Journalists can be restricted from reporting in various ways: maybe from editors or publication owners, by not publishing "appropriate" articles, and they often experience exclusion from reliable sources and events.** Journalists are no strangers to risk, and they have experienced arrest for attempting to publish and cover social issues and events in society. "As a free press produces unbiased information, greater media reach would transmit the same to every nook and corner of the society. In this regard, the latter can be considered as an enabling factor for greater transparency and reduced corruption" (Dutta and Roy pg.228 2016). For the majority of individuals, they become aware of historical and current events happening in our world through credible news sources. The media allows for individuals to make informed decisions, ranging from politics, health and safety when traveling, and many more. Without freedom of press, we live in a world full of censorship hiding the true narrative.

The censorship of information that prevents freedom of the press from occurring, is a form of systematic oppression. This has the greatest impact on minorities. This consistent oppression often goes unseen. We are currently seeing many narratives surrounding the movement of Black Lives Matter. In this issue, we see the form of systematic oppression causing journalists to be arrested without cause. This is currently occurring at the social movements for Black Lives Matter while reporting on the demonstration. "CNN journalist Omar Jimenez has been taken into police custody during a live broadcast at the site of the protests in Minneapolis, after clearly identifying himself to officers. Jimenez's crew, including a producer and a camera operator, were also placed in handcuffs." (Macaya et al. 2020). This is an example of journalists being prevented from being able to provide the freedom of press and information. Journalists should not be fearful of persecution or their safety when reporting on community, state wide or global conflict.

This present-day example displays the risk journalists are taking for their craft. They are potentially jeopardizing their safety, and the future of their career. It also demonstrates the level of censorship that is happening in our world. Freedom of the press is essential to a democratic society, the people in our communities and around the world – we all have the right to know what is happening around us. Censoring freedom of the press is a form of corruption that occurs from governments and corporations; this is a severe form of systematic oppression. In order to have a more free and democratic society, it is vital to ensure there is less censorship on the information being released to the people.



INTERSECTIONALITY

BY: NYEMA REIZ

Kimberlé Williams Crenshaw is an American lawyer, civil rights advocate, and a leading scholar of critical race theory who coined the term “intersectionality” in 1989. Since its first appearance in academic literature over 30 years ago the term intersectionality has shaped the way people view social justice and use an anti-oppressive lens within daily lives or professional practices. Intersectionality means, “Many of our social justice problems like racism and sexism are often overlapping, creating multiple levels of social injustice... Like socially marginalized people all over the world, were facing all kinds of dilemmas and challenges as a consequence of intersectionality, intersections of race and gender, of heterosexism, transphobia, xenophobia, ableism, all of these social dynamics comes together and create challenges that are sometimes quite unique,” (Crenshaw, 2016).

Samod Wilson
@paintingonpurpose
@youngblackartistst

Disclaimer: I am a white cis-gender woman. My purpose here is to use the resources already provided to us by our Black community who have shared their voices to people wanting to become allies.

INTERSECTIONALITY

BY: NYEMA REIZ

The purpose of this perspective piece is to raise awareness of how intersectionality is an essential aspect of living everyday life and to create more of a conscious humility towards the experiences of others that are different from our own.

By taking the time to listen and read about other people with different understandings of the world around them helps inform a basic living perspective of society today.

However, creating a conscious humility towards other's experiences starts with an understanding that you will never fully appreciate what it is like to live with an intersectionality other than your own.

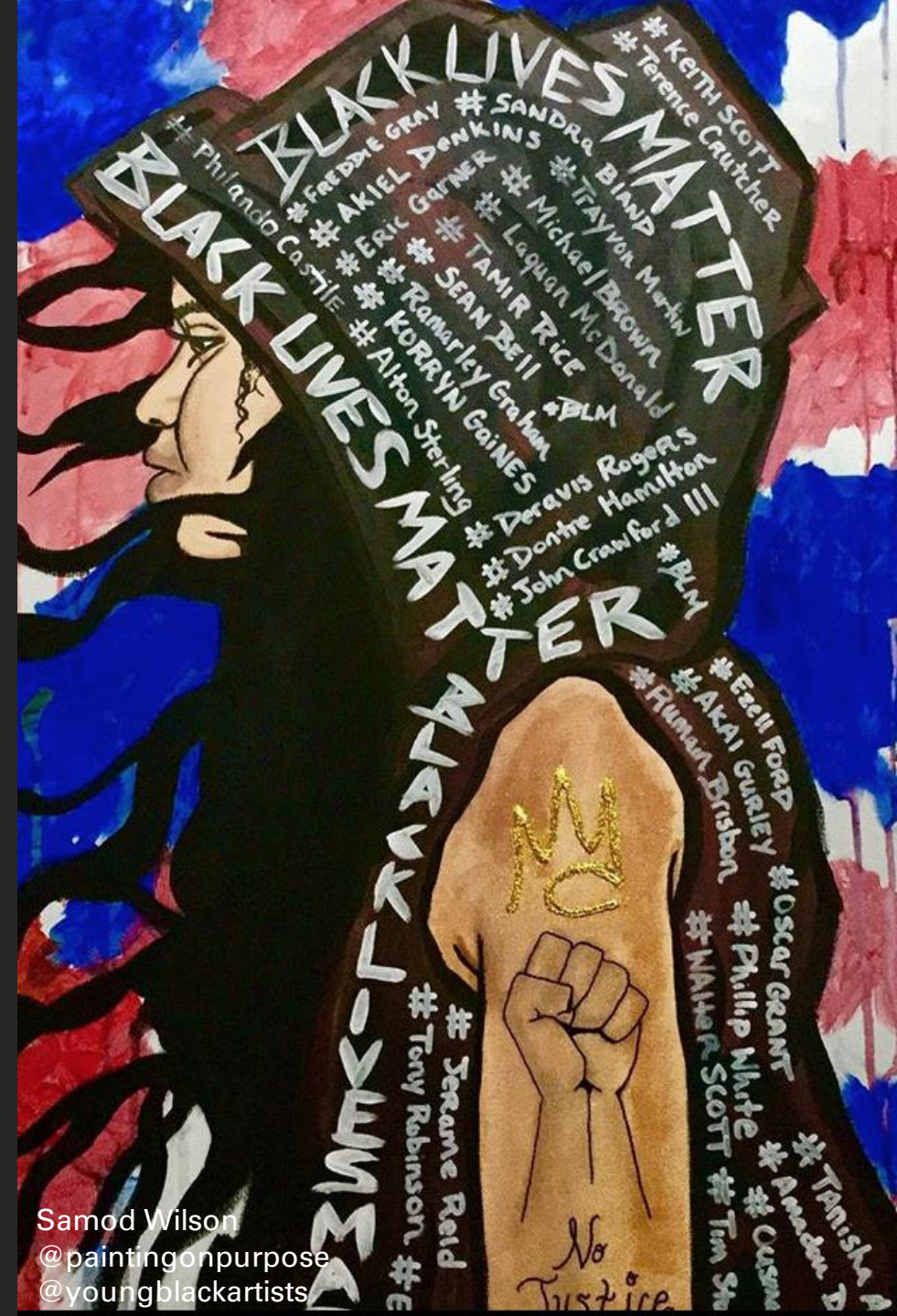




Photo of Marsha P Johnson
Netflix

BLACK WOMEN AND TRANS- ACTIVISTS

BY: KAITLIN BIRCH

Disclaimer: I am a white cis-gender woman. My purpose here is to use the resources already provided to us by Black women and transgender people and share their voices to people wanting to become allies.



Photos of Erica, Garner
Associated Press



Being an activist is hard. It takes a lot of time, mental strength and commitment to try and solve an issue. This is especially true for Black women who are involved in activism. Shannon Lee wrote an article that shares different examples of the physical toll that Black women face from being involved in activism. Rosa Parks, who famously refused to sit at the back of the bus during the segregation era in the states, suffered many health issues including severe stomach ulcers. Erica Garner suffered a heart attack due to the stress of her work following the death of her father at the hands of police that helped spark the Black Lives Matter movement.

In an article written by Andrea Y. Simpson, she explains that Black women are more likely to become involved in grassroots and activist movements, due to lack of resources available to run for a position in office. Black women, historically, have been the first to mobilize and come together to fight for justice. A lot of the movements we benefit from, such as Me Too and Gay Pride, come from the labour of Black women activists.

Transgender people are also subject to more difficulties when engaging in activism. Just being trans in these spaces is a risk of being stigmatized and harassed. If a trans person gets arrested, they do not have the legal protection to go into the section of the jail that aligns with their gender identity and can be put into danger. As well, trans people are more likely to be targets of violence, which means that when they get involved, they are putting their lives at risk.

A famous activist who was a Black transgender woman is Marsha P. Johnson. She and others fought against police brutality in 1969 at the Stonewall Inn, which then become the first Pride Parade. She faced her own unique challenges in that movement, and eventually in 1992 her body was found in the Hudson River.

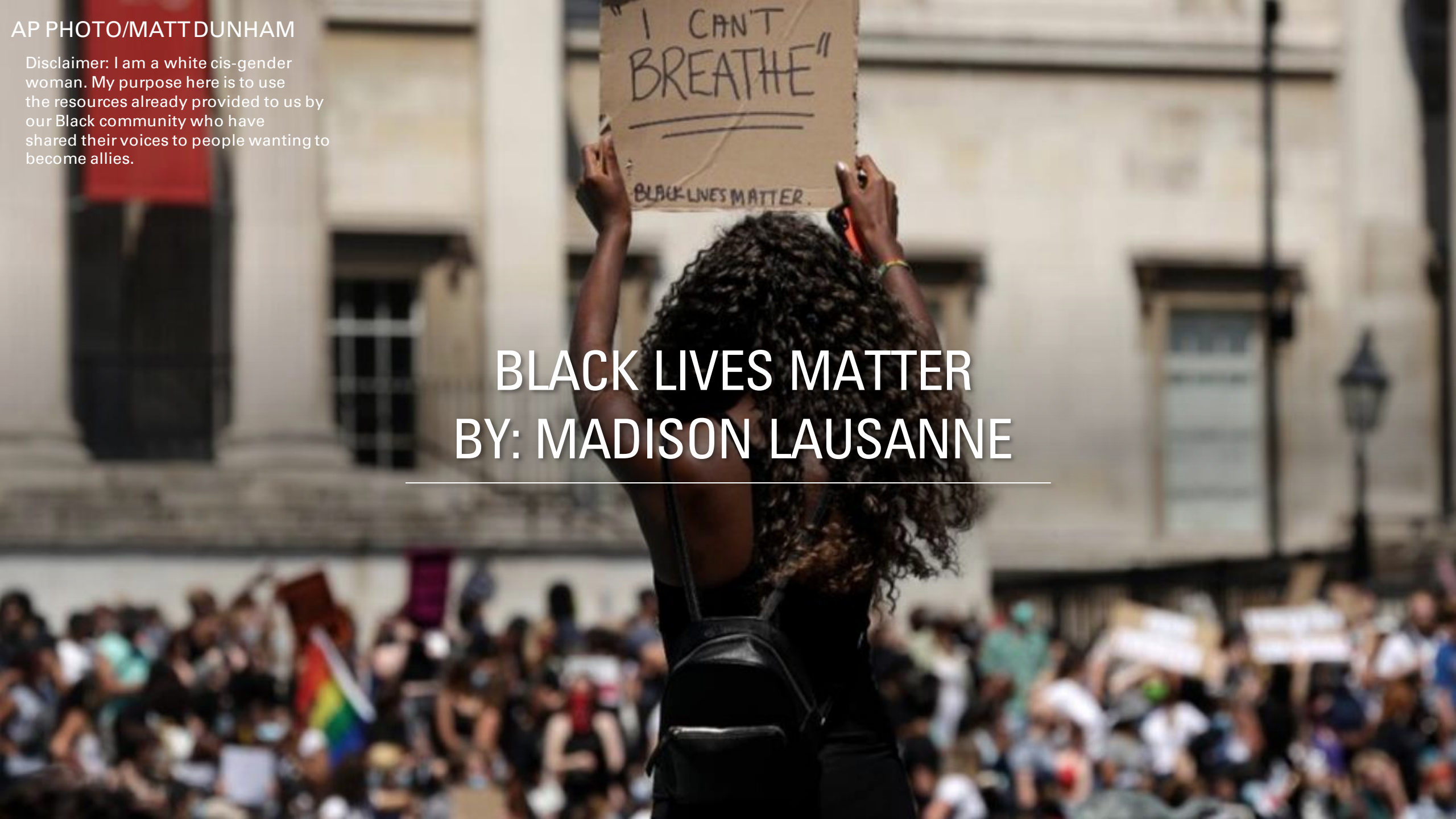
Moving forward, Shannon Lee suggests that white people who want to be allies need to listen and share Black stories, otherwise they will not be taken into consideration during these movements. She also explains that Black women are often overlooked in activist movements, and as white people we need to take the time to make sure we do not trample over the work they have done and claim it as our own. The Human Rights Campaign suggests that there needs to be more positive images of transgender people, as well as proper protection for their safety.

AP PHOTO/MATT DUNHAM

Disclaimer: I am a white cis-gender woman. My purpose here is to use the resources already provided to us by our Black community who have shared their voices to people wanting to become allies.

BLACK LIVES MATTER

BY: MADISON LAUSANNE



Black Lives Matter is a global social movement and organization, fighting for justice against large social issues like police violence and systematic oppression inflicted on the Black community. This organization of Black Lives Matter was founded in 2013 by three women after the tragedy of Trayvon Martin's murder. Although this movement was established in the United States, its message and action now reaches far beyond on a global scale. "This organization's mission is to eradicate white supremacy and build local power to intervene in violence inflicted on black communities by the state and vigilantes" (Black Lives Matter 2020). This is the most widely known organization fighting for the justice and the lives of those in the Black community. This social movement and organization allow for those who have the privilege to be exempt from these injustices to be educated on the issue rather than learn from experience, and allows those who have experienced this racism to have a shoulder to lean on while fighting for justice.



2016 Pacific Press

This social movement gained its traction and popularity through social media. The start of it being used as a political device, through the social media platform Twitter using the #blacklivesmatter created in 2013. In the beginning not very many used it, only a few thousand, and it quickly gained momentum by 2015 when it was used 41 million times (Demby 2016). Now in 2020 after the death of George Floyd, it is likely the number of times the hashtag has been used has now doubled or even more. This hashtag is used by black activists and allies of all ethnicities showing their solidarity and seeking justice for the protection of black lives against police violence. The organization Black Lives Matter and the #blacklivesmatter are often confused and intersected. It is important to note that the organization is separate from the hashtag. Other organizations fighting for the same issue use this hashtag, causing the name to be associated with them.

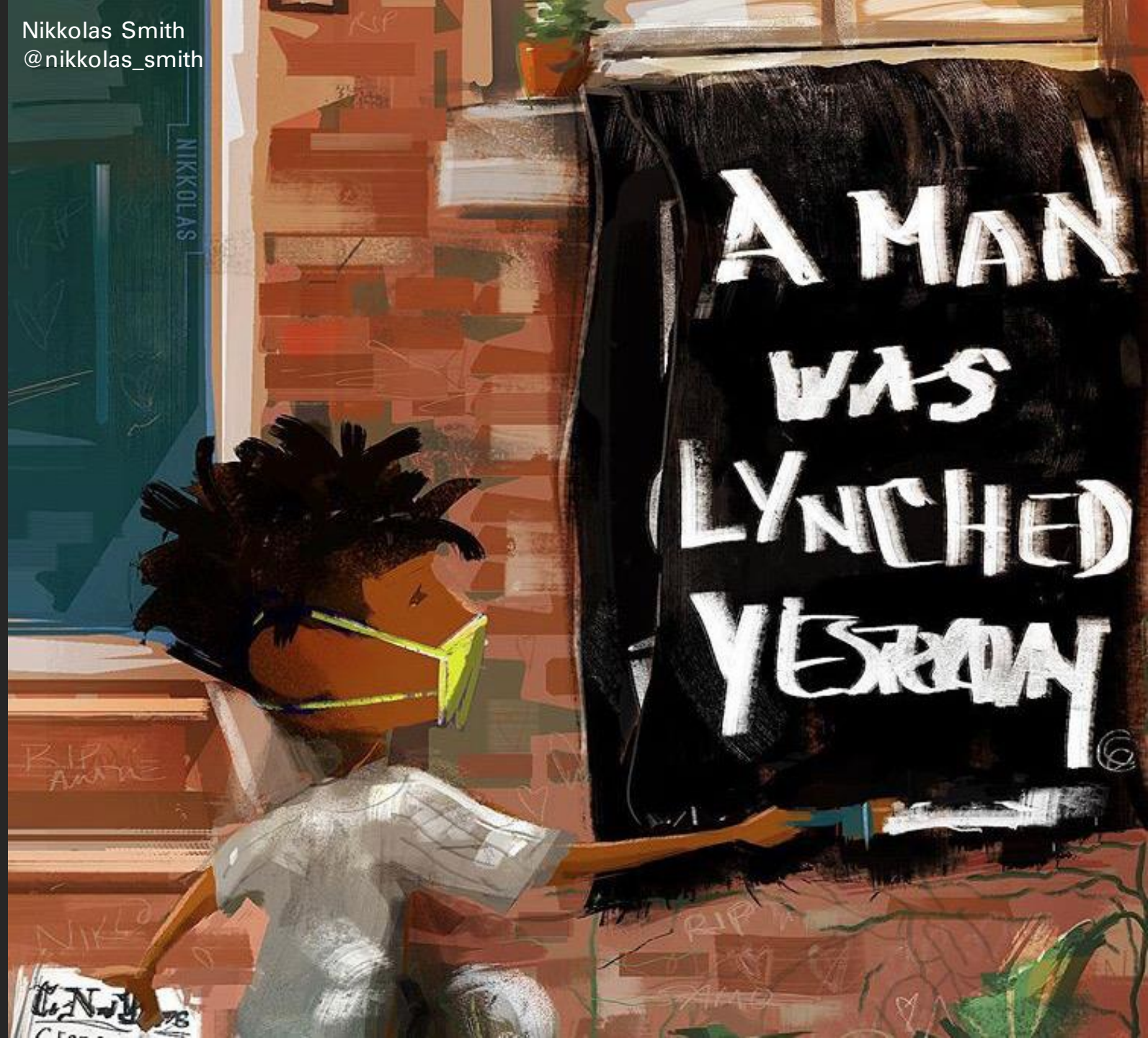
The symbol of a raised fist is most often associated with this movement, representing to the public Black consciousness and uprising for justice. The systematic oppression inflicted through police violence is only the original issue behind this social movement. It is only the tip of the iceberg in which this movement highlights injustices which those in the Black community experience. "Black-power activists introduced the term 'institutional racism' and linked domestic racial oppression to global structures of capitalism, war, and inequality. Black Lives Matter has emphasized that the criminal-justice system is a gateway to racial, economic, and gender oppression." (Peniel 2016). This movement reveals that the systematic violence is not only caused by the government and political forces, but also from the general society. This movement reveals the extensive amount of injustices a black individual could face on a regular basis, shining a light on violence against women, queer and trans activists, and showing the disparities in unemployment, diseases and health. This movement allows for once silenced voices to be heard with passion and power behind it, seeking the change that is long overdue.

POLICE DE-FUNDING

Written by: Kaitlin Birch

Research by: Nyema Reiz

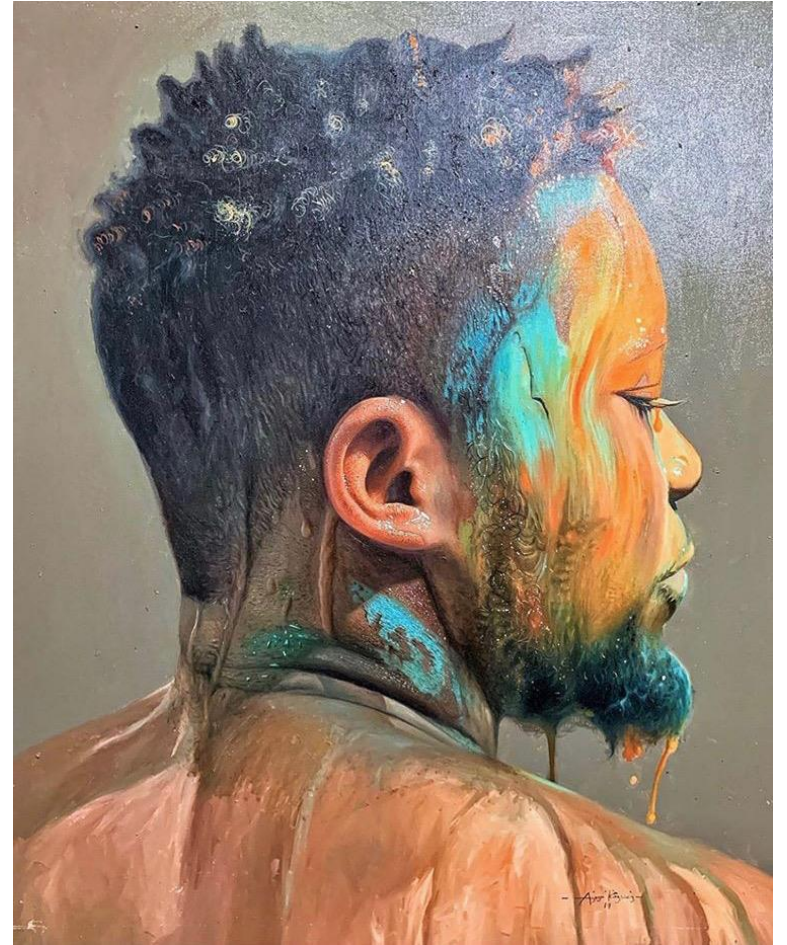
Before reading this article, I would like to outline how difficult it was for us to find academic sources about the role of police in Canada. Mainstream academia is lacking the necessary resources for providing information to Canadians about the history of police and the impacts police have on Black, Indigenous and People of Colour communities.



The police play a powerful role in our society. They are the ones to call for security and protection to uphold the laws in our country. They are given the power to detain citizens who break those laws and enforce order and peace. However, this power can also be deadly. Desmond Cole is an activist who brings attention to the improper use of power by police towards Black Canadians. Desmond brings to light the violence that Black Canadians face from the police force that serves to protect white Canadians.

The understanding of how police forces in Canada perpetuate the system that protects whiteness is extremely important when being an advocate. As a white woman, it is my responsibility to understand that the RCMP and police forces in Canada are geared to prioritize myself and other white people. Desmond talks about this issue extensively. He says he and other Black Canadians are tired of being stepped on constantly and want change to the system.

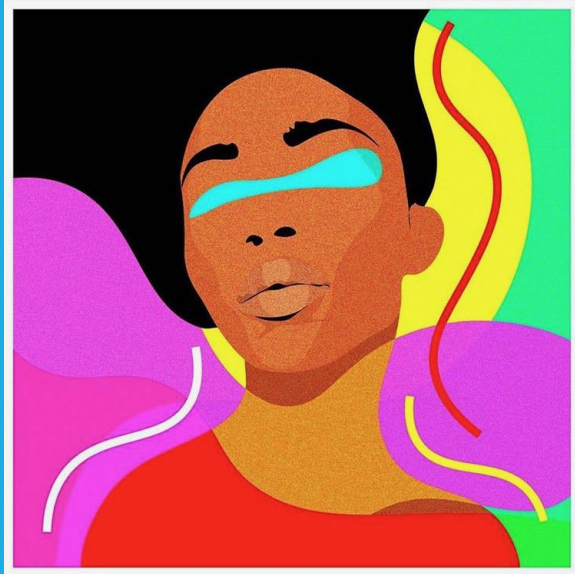
Early Canadian police forces were formed from the countries that settled in this land. The early versions of the RCMP were replicas of the system in England at the time, and eventually became more of a version of the France/Ireland system. These systems come directly from white/settler states, which means that the people leading the force may not have a complete understanding of Black, Indigenous and People of Colour issues.



Ayogu Kingsley
@ayogu.kingsley

Currently, BIPOC are more subject to racialized discrimination by the police and the justice system. This is especially true in major cities like Toronto or Montreal. In Toronto, Black residents are twenty times more likely to be shot by police than white residents. The racial disparities in these cities have a profound impact on the people living there, and it creates a system of distrust and fear.

Desmond, among many others, suggests that the way to save Black lives, as well as Indigenous and other People of Colour, from being killed by police is to disarm and defund police forces. Currently, police are allowed to carry weapons that can kill people, such as guns and tasers. Desmond suggests that disarming them will allow for no killing to happen and for more peaceful safety measures to be put into place. "The white settler state says that policing has to be at the barrel of a gun, and that the police have to have a license to kill. If you give someone the license to kill, it's because you want them to use it sometimes." (Cole, 2020) By taking away the means of killing, police will have to use peaceful measures to be able to de-escalate situations.



Monica Ahanonu
@monicaahanonu

As well, by defunding the police forces governments can use the money to be redistributed among other services, such as mental health organizations. This means that police will not be the sole providers of safety and security for different vulnerable populations. Rather than training police officers to protect safety, enforce laws, assist in mental health crises, and partake in several other practices that involve vulnerable communities, that responsibility can be split up amongst experts in the specific field and ensure that everyone is getting the proper help they deserve.

As white allies, our first step is to recognize that our police forces are looking out for our best interests, and consistently oppress those who are Black, Indigenous and People of Colour. We must actively fight for fair treatment for marginalized communities, and listen to Black activists like Desmond Cole, who are calling for police defunding and disarmament.

The Need For Transitional Justice in Canada and the U.S

By: Whitney Igidi

The grievances of the Black community, as shown by recent protests, demonstrates the failure of Canada and the U.S to redress long-standing legacies of colonialism and slavery. In its conception, both states were founded upon the disenfranchisement of non-white people. Rights were afforded along racial boundaries and institutions such as the justice system legitimized discrimination. Today, disparities in areas such as income, health and education reveal a contemporary form of racial subjugation, one where the state uses less explicit forms of structural violence to consolidate power.

Therefore, while convicting the four officers involved in the murder of George Floyd is an important step in ending impunity, it is simply not enough. It is time for both Canada and the U.S to take a positivist approach to peace, one that eradicates the root causes of systematic racism (Jeong 2000, pg. 8). To effectively do this, both states must engage in what is known as *transitional justice*. According to the United Nations, transitional justice is defined as:

an approach to systematic or massive violations of human rights that both provides redress to victims and creates or enhances opportunities for the transformation of the political systems, conflicts, and other conditions that may have been at the root of the abuses (United Nations, 2008).

Hence, transitional justice focuses on restoring dignity to the victim by means of judicial and non-judicial measures. Depending on the context in which it is to be used, transitional justice typically consists of what are known as the four pillars: court prosecutions, truth-seeking, reparations for victims, and reforms of institutions (*International Centre for Transitional Justice*, 2008).

Collectively, such measures are meant to transform the way both victims and perpetrators interact with institutions in society. While Canada and the U.S are both countries that are not considered “in transition”, a victim-centered approach, institutional reform and legal accountability are all needed to end the systematic inequalities regardless of the context. First, both countries must commit to short-term and long-term security reforms that reflect international law. Stricter adherence to the *UN Basic Principles on the Use of Force and Firearms by Law Enforcement* in domestic law would hold officers legally accountable to the principles of *necessity* and *proportionality*, rather than the vague and subjective principal of *reasonableness* as is used in the U.S case (Callamard 2020; Newton 2018, pg. 1080-1081). Additionally, as explained in complimentary sections of this resource, portions of money used to fund the police should be reallocated to community social programs.

Second, both countries must commit to the official sanctioning of a truth commission. Truth commissions are temporary non-judicial bodies that are mandated to investigate and describe a pattern of past abuse over a specific period of time (Hayner 2011, pg. 14-15). Testimonies that have been collected have the power to disclose the truth about widespread violations by law enforcement thus creating a historical record that can be used as evidence and for public education (Leyh 2020).

Third, states must pursue a comprehensive approach to reparations. The goal of reparations is to provide redress to victims, and where possible, restore them to the state they would have been in had the violation not occurred. In order to do this, states must commit to broad scales of structural transformation that will effectively eradicate institutional inequalities. This should look like immediate investment in black communities in the areas of infrastructure, education, training/ employment and healthcare. Most significantly, reparations can only be successful in the non-reoccurrence of violations therefore states must commit to the implementation of broad transformative measures.

In summary, transitional justice and its aforementioned processes are needed to address the systematic patterns of abuse that have been perpetrated against the black community. It is important to note that while attempts to legislate such processes into law have been made both internationally and domestically, both states have objected numerous times, especially in regard to acknowledging the right to remedy for victims of slavery (United Nations, 2019). Thus, the significance of mass demonstration in conjuring political will cannot be overlooked.

AP PHOTO/JOHN MINCILLO



WHERE DO WE GO FROM HERE?

BY: EMILY COLLINS

Disclaimer: I am a white cis-gender woman. My purpose here is to use the resources already provided to us by the Black community who have shared their voices to people wanting to become allies.



Portrait of Ahmaud
Arbery
Hakim Waters
@blackpicasso101

Advocating for justice is far from easy. It's exhausting. Sometimes it feels as if the weight of the entire world is on your shoulders and you feel helpless. You feel like no one's listening. You might think about giving up.

We're here to tell you to never give up. Keep the fire and passion you have for justice and be loud. Advocacy must go beyond having conversations with people who agree with you.

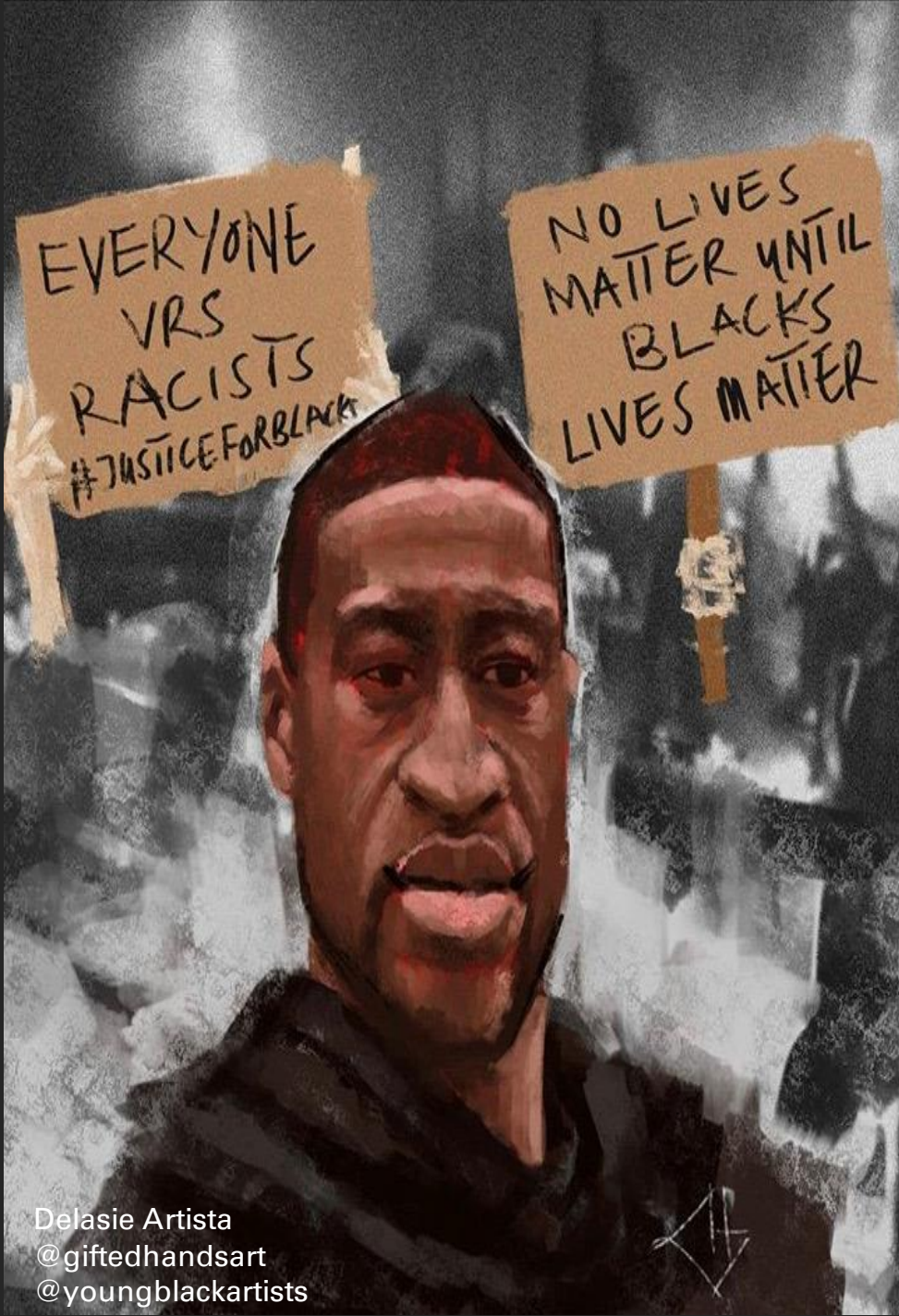
Advocacy looks different for everyone - some participate in calling in, whereas some participate in calling out. What do these two terms mean?

Calling In: Calling in aims to get the oppressor to change their behaviour. By calling in, you are contributing to active protest - but it might look a little bit different.

Examples: sending emails to city officials, writing letters of encouragement to those who have been oppressed, posting on social media and creating spaces for honest conversation.

Calling Out: Calling out serves the same purpose as calling in - letting those who oppressed, be aware of the actions of their oppression. By letting others know about the oppression, more people can hold those responsible accountable.

Examples: Public protest and demonstrations, grassroots advocacy, using signage and merchandise in your daily life, attending city council meetings.



Delasie Artista
@giftedhandsart
@youngblackartists

Any advocacy is advocacy. You can call in, you can call out. What's most important, no matter what method you choose, is how you turn advocacy into action.

What will you do today to become a better ally?

What will you do next week when the social media posting stops?

What will you do next month when the voices slow and the images turn into faded history?

Don't ever stop becoming comfortable with what is uncomfortable. We are all in search of a better world - and we'll get there together.



WHAT NEXT?

BY: NICHOLE LOEWEN

"REVOLT"
Brionya James Creations
@godtaughtartist
@youngblackartists

Research, reading, and learning are all incredibly important when it comes to supporting a group that you are not part of. However, gaining this education does not support anyone unless you are active with your knowledge. When supporting a group you are not part of, taking action can be daunting. As an ally it is your duty to support but never take focus away from those that are marginalized or targeted by state-sanctioned oppression.

What does active participation look like? Active participation takes many forms and can be done by people of all ages, abilities, and socio-economic statuses. Specific examples of active participation include donating money to local organizations (Black Lives Matter Toronto, Nia Centre for the Arts, Black Women in Motion), donating your time (supporting with administration, cleaning, get comfortable with being behind the scenes), calling in family and friends and having those important discussions and teaching moments, writing letters to local officials, or participating in protests.

It is so important to be educated about what state-sanctioned oppressed groups face and acknowledge that you will never understand how they feel because you will never be in that same position. Do your research but also listen to what these groups have to say and are asking of you. Their voices, their concerns, and their needs should be amplified, not overcome by your own.



Image by: Hakim Waters
@blackpicasso101





Being part of a group actively fighting for the same rights, freedoms, and protection that most people face is exhausting and difficult. Do not ask them to educate you fully, do your own research, initiate your own learning, look into what kind of support they are asking for and then ask what you should be doing. There is a fine line between taking it upon yourself to promote for a marginalized group and staying in the background due to a fear of overstepping. But if you do not try, you will not find that balance.

The Names to Remember

The following individuals are some of victims who have lost their lives to police brutality. By taking action, fighting for justice and change, we honour those who have been taken from this world. The action we take today gives voice to those who have been silenced and those who no longer have a voice.

Trayvon Martin 2013– Eric Garner - John Crawford III-Michael Brown -Ezell Ford- Dante Parker- Michelle Cusseaux- Laquan McDonald- George Mann- Tanisha Anderson- Akai Gurley- Tamir Rice- Romain Brisbon- Jerame Reid- Matthew Ajibade- Frank Smart- Natasha Mckenna- Tony Robinson- Anthony Hill- Mya Hall- Phillip White- Eric Harris- Walter Scott- William Chapman II- Alexia Christian- Brendon Glenn- Victor Manuel Larosa- Jonathan Sanders- Freddie Blue- Joseph Mann- Salvado Ellswood- Sandra Bland- Albert Joesph Davis - Darrius Stewart- Billy Ray Davis- Samuel Dubose- Michael Sabbie - Brian Keith Day - Chirstian Taylor- Troy Robinson - Asshams Pharoah Manley- Feliz Kumi- Keith Harrison Mcleod - Anthony Ashford- Lamontez Jones- Paterson Brown- Dominic Hutchinson- Anthony Ashford- Alonzo Smith- Tyree Crawford- India Kager- La’vante Biggs- Michael Lee Marshall- Jamar Clark- Richard Perkins- Nathaniel Harris Pickett- Benni Lee Tignor- Miquel Espinal- Michael Noel- Kevin Matthews- Bettie Jones- Quintonio Legrier- Keith Childress Jr.- Janet Wilson- Randy Nelson- Antronie Scott- Wendell Celestine- David Joseph- Calin Roquemore- Dyzhawn Perkins- Christopher Davis- Marco Loud- Peter Gaines- Torrey Robinson- Darius Robinson- Kevin Hicks- Mary Truzillo- Demarcus Semer- Willie Tillman- Terril Thomas- Sylville Smith- Alton Sterling- Philando Castile- Terence Crutcher- Paul O’Neal- Alteria Woods - Jordan Edwards- Aaron Bailey- Ronnel Foster- Stephon Clark- Antwon Rose II- Botham Jean- Pamela Turner- Dominique Clayton- Atatiana Jefferson- Christopher Whitfield- Christopher McCorvey- Eric Reason - Michael Lorenzo Dean- Breonna Taylor- George Floyd D’Andre Campbell, Regis Korchinski-Paquet, Machuar Madut, Nicholas Gibbs, Olando Brown, Pierre Coriolan, Abdirahman Abdi, Bony Jean-Pierre, Kwasi Skene-Peters, Andrew Loku, Abdurahman Ibrahim Hassan, Rene Gallant, Marc Ekamba-Boekwa, Jermaine Carby

From our desk to yours,

Thank you for pursuing further education. We hope our publication has been able to provide you with insight on the basic principles of oppression, and the importance of ALWAYS speaking the truth to powerful action. Black Lives Matter. We see you. We might not understand, but we see you. We will support you. We will not be silent.

We would like to acknowledge and thank our professors for the guidance, support and resources provided. Thank you for always uplifting your students, both past and present – we appreciate you.

Sincerely,

Emily, Kaitlyn D, Fiacre, Madison, Nyema, Nichole, Kaitlin B
and Josh

Petitions to sign:

Justice for Regis Korchinski-Paquet

https://www.change.org/p/justice-for-regis-korchinski-paquet?recruiter=1095151341&utm_source=share_petition&utm_medium=twitter&utm_campaign=psf_combo_share_initial&recruited_by_id=dcb97460-a0f3-11ea-9b45-3f1c8172e87a

Demand a Life Sentence for Police Brutality:

<https://www.change.org/p/departement-of-justice-mandatory-life-sentence-for-police-brutality>

Justice for Tony Mcdade:

<https://www.change.org/p/justice-for-tony-mcdade>

Abolish Prison Labour:

https://www.change.org/p/federal-bureau-of-prisons-abolish-prison-labour-in-the-usa?utm_source=share_petition&utm_medium=custom_url&recruited_by_id=ecb9f830-ab55-11e7-8f6a-c5345e805526

Demand Data on Police Involved Deaths in Canada:

https://www.change.org/p/david-lametti-document-and-release-racial-data-on-police-involved-deaths-in-canada?utm_content=cl_sharecopy_22527605_en-CA%3Av2&recruiter=137753175&recruited_by_id=6db77c15-2f87-4bc8-a5f3-519c26b3602c&utm_source=share_petition&utm_med

Donate to:

Justice for Regis Korchinski-Paquet:

<https://www.gofundme.com/f/justice-for-regis>

Black Lives Matter Toronto:

<https://blacklivesmatter.ca/>

Black Lives Matter Vancouver:

<https://blacklivesmattervancouver.com/>

Toronto Protester Bail:

https://www.gofundme.com/f/toronto-protestor-bail-fund?utm_source=customer&utm_medium=copy_link-tip&utm_campaign=p_cp%20share-sheet&fbclid=IwAR2JLzw6VJzRAAW0S27MNbrkewJarusJ9GyWqxm3-FycZ_D8ehm-_R0c6s4

Split Bail Fund:

https://secure.actblue.com/donate/bail_funds_george_floyd

Congress of Black Women of Canada:

<https://cbwlondon.org/>

London Black History Committee

<https://www.facebook.com/lbhcc/>

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