

# ANTI-OPPRESSION TOOLKIT

## WORKSHOP AND EXERCISE OUTLINES FOR ANTI-OPPRESSION TRAINING AT COMMUNITY RADIO STATIONS

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### INTRODUCTION TO THE TOOLKIT:

This resource guide was developed by the Equity and Anti-Racism Committee of the National Campus and Community Radio Association in response to a resolution passed at the 2012 National Campus and Community Radio Conference, "that the NCRA gather safe space/anti-oppression resources, distill training modules and disseminate them to the stations.". The workshop and exercise outlines compiled herein come from various sources and may be used individually or in conjunction with one another. The toolkit is by no means intended as an exhaustive compendium of anti-oppression training outlines or resources. It is hoped that the outlines provided here may initiate greater dialogue and discussion within our organization and its member stations on the importance of anti-oppression principles to our work as broadcasters. It is the goal of this project that anti-oppression training may be more accessible to community radio staff and volunteers in our sector and that the resources presented here may be expanded and developed over time.

-Kristiana Clemens, editor

May 2013

## **INTRODUCTION TO ANTI-OPPRESSION**

**(Adapted from CFRC-FM Trainers' Manual, developed by Kavita Bissoondial)**

An orientation to the principles of anti-oppression, with scenarios from our sector.

**Workshop Length:** 1 hour

**Facilitators Needed:** 1

**Optimal Group Size:** 5-20

### **Getting Started:**

\*Ensure you have something to write on, as well as scrap paper and pens for all participants

\*This presentation can be adapted using a Powerpoint presentation to highlight definitions and key points

### **1. Introduce Yourself**

### **2. Establish Expectations and Ground Rules**

-Workshop requires from participants: participation, engagement, critical thinking.

-You are not there to lecture them: Just because you are giving this session, does not mean you know more about oppression or anti-oppression than any of those taking the session!

-What participants take away from the presentation is largely determined by what they put in: i.e. participation is key.

-Establish ground rules: Have a brief conversation about safe space. If the space becomes unsafe for anyone during the presentation, it is your job as facilitator to refer to these rules to reclaim space and ensure the safety of those who experience oppressive violence. You can ask people to leave if necessary. Ask participants what ground rules they would like to see to help maintain a safe space throughout the session. Write these down.

-Look for participants to identify: Respect, listening, engagement, openness, willingness to engage in challenging conversations; "One Diva One Mic" (no interruptions); "I" instead of "We" statements (speaking from experiences rather than generalizing); being conscious of how much space people are taking up; challenging ideas and not people; understanding the difference between feeling uncomfortable and feeling unsafe; self-reflecting, thinking critically and being sensitive to others.

-After you've gotten a few responses, add any that you feel are missing. Check in with the group to see if everyone feels OK about the ground rules and commits to them.

### **3. Why are we in an anti-oppression workshop?**

-Frame the question in the context of your station's mandate: "How does anti-oppression fit into a mandate to provide radio that's alternative to the mainstream? How does it fit into the idea of community media?"

-Look for participants to identify: the station is a community space that welcomes participation and involvement from people of all backgrounds and walks of life; in order to make the station accessible and empowering for all, especially those marginalized or oppressed by mainstream society, we need to think about and practice anti-oppression as part of our responsibilities as volunteers.

## **INTRODUCTION TO ANTI-OPPRESSION (Continued)**

### **4. Setting Goals**

-Question: "What do you hope to take away from the presentation, learn about & talk about?"

-Look for participants to identify: learning practices and strategies for addressing oppression; learning station policies around oppressive practices and programming; learning what oppression and anti-oppression mean; learning how to incorporate anti-oppression into work as volunteers.

-Once participants have named some goals, bring up any others that may be missing, such as: better understanding of what oppression and discrimination are and how they affect people's lives; better understanding of how anti-oppression connects to our roles in community radio; developing best practices and strategies for working together as volunteers.

### **5. What is Oppression?**

-Questions: "What is oppression? What does this word mean to you? What do you think of when you hear the word? What images come to mind?"

-Look for participants to identify: unequal power dynamics, privilege versus exclusion, control/disempowerment/silencing of others, sexism/racism/homophobia, examples such as building a wall, pushing people down, closing doors, etc.

-Once participants have suggested some ideas, present this standard definition for consideration: "Oppression is the act of one social group using power or privilege for its own benefit while disempowering, marginalizing, silencing and subordinating another group. Oppression occurs both systematically (within societies and institutions) and individually (between 2 interacting people)."

### **6. What is Positionality**

-Questions: "Have people heard of the term 'positionality' before? Where have you heard it before? What do you think it means?"

-Take some answers before providing a standard definition: "Positionality is every position or identity or social, economic, political location that you hold in your life on a day-to-day basis. Positions can be experiences of privilege or oppression."

-Ask if there are questions about the definition or add to it as necessary.

### **7. Exercise: Factors of Oppression**

-Each participant takes 4-5 minutes to brainstorm and write down (privately) things they think are part of their positionality: the positions they think they occupy. Provide a few examples: "One thing that I have on my list is my gender, which is..." Remind them that they are not required to share any part of their list, that these lists are for them and no one else.

-Ask participants to brainstorm some "Factors of Oppression." If participants are confused by this term, refer to the list of positions they generated about themselves and name the categories again (eg. race, class, gender, sex, orientation, ability, religion, age, language...) Push for examples that go beyond this list and the factors of positionality individuals identified.

-Ask participants to reflect on which factors do and do not appear on their lists.

## **INTRODUCTION TO ANTI-OPPRESSION (Continued)**

- Ask if there are any factors the group hasn't named that they have on their list.
- Encourage consideration of how positions that are left out of people's lists are often sites of privilege/power.

### **8. Scenario 1**

-Question: "You are at the station, listening to what's on-air. You hear music with a good beat but when you listen to the lyrics, realize that they are extremely misogynistic, advocating violence against women. What do you do?"

-Take answers about what participants think is the best way to act.

-Taking action and making choices are crucial aspects of anti-oppressive practices. Where possible, approaching the on-air programmer directly with your concerns is a good idea.

-However, remind participants to think about positionality in relation to addressing issues of oppression. Responses to oppressive behaviours and actions need to prioritize the safety of those targeted by or experiencing violence. If you do not feel safe approaching someone directly regarding oppressive behavior, station staff are resources who can be approached to intervene.

### **9. Scenario 2**

-Question: "You are at a volunteer social when another volunteer, Laura, reveals that she identifies as a lesbian. Once she leaves the room, a third volunteer voices concern with Laura's sexuality and makes a derogatory remark towards her, adding that they are uncomfortable with her lifestyle. What do you do?"

-Take answers about what participants think is the best way to act.

-Taking action and making choices are crucial aspects of anti-oppressive practices. Where possible, approaching the volunteer directly with your concerns is a good idea.

-Responses to oppressive behaviours and actions also need to prioritize the safety of those targeted by or experiencing violence. If you do not feel safe approaching someone directly regarding oppressive behavior, staff are resources who can be approached to intervene

### **10. What is Anti-Oppression?**

-Ask participants to define what anti-oppression is, based on their experiences in the workshop so far.

-Take answers and add thoughts of your own before presenting this standard definition: "Anti-oppression means actively challenging all forms of oppression."

-Ask participants what they think committing to learning about oppression means or requires

-Look for participants to identify: Taking responsibility for our privileges; educating ourselves about experiences different from our own; communicating with people to challenge behavior that marginalizes or excludes others; recognizing that oppression and privilege affect all of us and our interactions; being accountable in addressing our own oppressive behaviours; always re-learning how to integrate anti-oppression principles into our lives.

## **INTRODUCTION TO ANTI-OPPRESSION (Continued)**

- Take down responses and add any that may be missing.
- Take time for questions about different points and to talk about them.

### **11. How do we practice anti-oppression?**

- Ask participants to consider again why they are at an anti-oppression training workshop and to brainstorm ways they will incorporate what they have learned in their work as volunteers.
- Remind participants that we all have a responsibility to learn about oppression and practice anti-oppression on an ongoing basis: like community radio, it's a continual learning process.

### **12. Wrap-up**

- Thank participants for their involvement and leave time to answer questions one-on-one for those who may feel uncomfortable addressing the group.

## **OPPRESSION AND LIBERATION (Adapted from the Global Action Project Curriculum)**

An orientation to the concepts of oppression and liberation.

**Workshop Length:** 2.5 hours

**Facilitators Needed:** 1

**Optimal Group Size:** 6-15

### **Getting Started:**

\*Ensure you have something to write on, as well as scrap paper and pens for all participants

\*You will need a room with space to post material on 3 walls, and floor space to move around

\*This presentation can be adapted using a Powerpoint presentation to highlight definitions and key points

### **1. Introduce Yourself**

### **2. Workshop Description**

-Explain that the workshop will explore the concepts of oppression and liberation and how they apply to our daily lives. Explain that oppressive systems operate on several levels simultaneously: all too often, discussions of oppression start and end with the ways in which people oppress one another interpersonally, and fail to examine the ways that oppression can be institutional/systematic or internalized/self-harming. This workshop will examine how oppression functions in our lives internally, interpersonally and institutionally (the Three "I"s). Participants will also have an opportunity to envision possibilities for liberation.

### **3. Workshop Objectives**

-Ask participants what they hope to gain from the workshop.

-Explain that the workshop will: Provide opportunity for participants to share their experiences of prejudice, discrimination and oppression; familiarize the group with the Three "I"s approach to identifying aspects of oppression; develop a critical language to analyze and discuss oppression, including concepts of "dominant power," "oppression," "people's power" and "liberation;" and make space to envision what liberation could look like.

-"Today we are going to explore different types of oppression. We are going to look at different scenarios involving injustice and oppression and try to understand the root causes of each."

### **4. Establishing a Safe Space**

-Question: "What comes to mind when you hear the words 'Safe Space'?"

-Take a couple of answers and write them down before providing this standard definition: safe space is an environment where people feel comfortable and respected, and are able to dialogue, debate, and work constructively together.

-Ask the group to suggest what kinds of behaviors and attitudes would be helpful to create a safe space for the group.

## OPPRESSION AND LIBERATION (Continued)

-Look for participants to identify: Respect, listening, engagement, openness, willingness to engage in challenging conversations; no interruptions; "I" instead of "We" statements; being conscious of how much space people are taking up; challenging ideas and not people; understanding the difference between feeling uncomfortable and feeling unsafe; self-reflecting, thinking critically and being sensitive to others; working together inclusively.

-After you've gotten a few responses, add any that you feel are missing. Check in with the group to see if everyone feels OK about the ground rules and commits to them.

### 4. Storytelling Pairs

-Ask participants to think of a time when they experienced prejudice or discrimination. After giving everyone a few minutes to think, ask the group to stand up. Have everyone pair off; ask each person to share their story with a partner. When each pair is finished, come back as a whole group and ask for a few pairs to volunteer their stories. Feel free to share a story from your own life. Once people have shared their stories, raise questions such as:

-What commonalities did we hear?

-What were the deeper causes of these stories?

-How did you feel when you experienced prejudice or discrimination?

-Did you take any action?

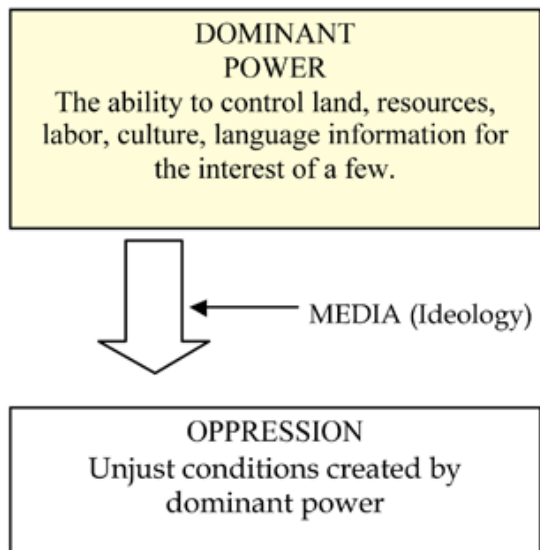
-How have these experiences impacted your lives?

-Explain that this workshop will explore the deeper connections underneath these stories.

-Many of these stories will likely involve individual people: the storeowner who followed you around while shopping or the teacher who had low expectations. However, we are going to study prejudice and discrimination in its relationship to power - to broader systems and institutions of oppression.

### 5. The Three "I"s of Oppression

-Draw the following "media power framework" on newsprint, or show it on a slide:



## **OPPRESSION AND LIBERATION (Continued)**

-Question: "What are some examples of unjust conditions that you can see in your lives? You can use some of the examples from the storytelling activity."

-Look for participants to identify conditions such as policing, harassment, misrepresentation in the media, access to education, etc.

-Question: "What are some of the causes of these unjust conditions?" Take down responses.

-Oppression can work on many levels. We're going to use a model called The Three "I"s to get a better understanding of how oppression works.

-Institutional Oppression: The network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others. Institutions are organized bodies such as companies, governmental bodies, prisons, schools, non-governmental organizations, families, and religious institutions etc.

-Interpersonal Oppression: Interactions between people where people use oppressive behavior, insults or violence. Use examples from the storytelling exercise.

-Internalized Oppression: The process by which a member of an oppressed group comes to accept and live out inaccurate myths and stereotypes applied to the group by its oppressors.

-Split the group into 3 teams of 3 - 5 people. Post the following 3 scenarios on newsprint in separate areas of the room:

- **Scenario 1:** A young Asian woman hates the shape of her eyes and wants to get plastic surgery to make them more European looking.

- **Scenario 2:** A group of men make remarks to a woman on the street about her body.

- **Scenario 3:** Although indigenous people account for only 4 percent of Canada's general population, they make up more than 25% of its prison population.

-Give the teams 10 minutes to discuss and identify WHAT system of oppression or oppressive ideology is going on and HOW that oppression works. Ask each team to present a summary of their discussion, addressing these two questions.

-Discuss with the full group which of the 3 I's were applicable: Scenario 1 is an example of INTERNALIZED oppression. Participants might identify racism. Scenario 2 is an example of INTERPERSONAL oppression. Participants might call out sexism or patriarchy. Scenario 3 is an example of INSTITUTIONALIZED oppression. Colonialism, racism, and class may be mentioned.

-Processing questions: Where do you see the Three "I"s in your life? What are some of the main institutions that you interact with day-to-day? How do they contribute to/maintain oppression? How is the media, as an institution, oppressive?

### **6. Triangle Barometer**

-Post one of the following phrases on large newsprint paper in three different corners of the room, creating the shape of a triangle: INTERPERSONAL OPPRESSION, INTERNALIZED OPPRESSION, and INSTITUTIONAL OPPRESSION.



## OPPRESSION AND LIBERATION (Continued)

-Gather participants in the centre of the room.

-Explain that in this activity, participants will respond to scenarios you read aloud by moving to the area of the triangle that they think represents the type of oppression that they see. If you think it is an example of just one of the “I”s, go all the way into that corner, but if you think that more than one of the I’s comes into it, put your body in between the I’s that are in play. If you think that a scenario has Interpersonal, Internalized, and Institutional aspects, stand right in the middle of all three. After each scenario is read aloud and participants have moved around, ask them to give reasons for their location. If someone hear something that someone else says that makes sense, they are welcome to move to a new position.

- **Scenario 1:** In an immigration raid in Laurel, Mississippi, Latino workers are separated from their black and white co-workers and are singled out for immigration checks.
- **Scenario 2:** A six-year old boy brings a Barbie to show and tell. The teacher tells him that boys do not play with dolls.
- **Scenario 3:** A group of young men go “beaner hunting,” attacking an Ecuadorian man.
- **Scenario 4:** Same sex marriage is illegal in most US states.
- **Scenario 5:** Someone leaves a comment on an online video about immigrant’s rights that says, “Go back to your own country.”

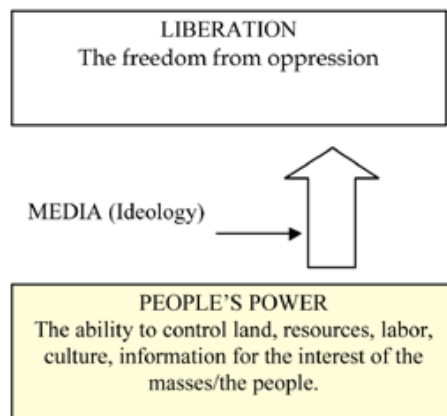
-Identifying oppression can be elusive, particularly in its Internalized and Institutional aspects.

-Processing Questions: How does the language of the “3 I’s” help you to understand the challenges and oppression in your life and in your community? How do these activities make you feel: empowered, or like oppression is everywhere and too big to change?

## 7. Envisioning Liberation

-Now that we have moved from looking at personal prejudices and individual conflicts to systemic and institutional oppression, it may seem like we are completely vulnerable and at the mercy of forces greater than ourselves, our families and our communities. This knowledge can lead to resignation or apathy, making it extremely important to talk about justice and change and what we can do to bring them about.

-Draw the following "media power framework" on newsprint, or show it on a slide:



## **OPPRESSION AND LIBERATION (Continued)**

-Question: "What would the Three 'I's of Liberation look like?"

-Write the terms "Internalized Liberation," "Interpersonal Liberation," and "Institutional Liberation" on separate, small pieces of paper and place them in a bowl or hat. -Split the group into small teams of 3-5. Have each team draw one of the "I"s.

-Each team has 10 minutes to develop and rehearse a short scene in which they act out what liberation could look like, highlighting the "I" that they pulled out of the hat. Groups should be encouraged to base their scene on an aspect of their life that they find oppressive. If they struggle with developing an original scenario, you could suggest using one of the scenarios discussed in the Three "I"s of Oppression section.

-Have each group perform their Liberation scene. Follow each performance with applause and a few questions: Which "I" of Liberation was being modeled here? What is in common in the ideas of Liberation acted out here? What is necessary to bring Liberation about?

### **8. Wrap-Up: Hand, Heart & Head**

-Draw an outline of a person including the head, chest and arms. Draw in a brain, heart and hand. Give participants markers and ask them to write things they will remember or think about from today in and around the brain; things they are feeling right now in and around the heart; and things they will take away from today in and around the hand.

-Thank everyone for their involvement and leave time to answer questions one-on-one for those who may feel uncomfortable addressing the group.

## STEP FORWARD, STEP BACK (Adapted from Paul Kivel)

An ice-breaking activity that introduces people to the role of privilege and oppression in our lives and interactions.

**Exercise Length:** 20 minutes

**Facilitators Needed:** 1

**Optimal Group Size:** 10-40, depending on space

Gather everyone along a line in the middle of the room. Remind them that participation is voluntary: if a question is asked that you are not comfortable answering, you can simply stand where you are, or lie. It is not always safe for us to tell the truth or reveal who we are. Ask participants to do the exercise in silence, so they can experience their feelings and reactions, but if they don't hear a question, they can ask for it to be repeated.

Step Forward	Step Back
1. If your family owned their own home.	1. If either of your parents did not graduate from college.
2. If you or anyone in your immediate family is a doctor, lawyer, minister, teacher, or professional.	2. If you did not vacation outside your home state before you were 18 years old.
3. If you grew up with people of color or working class people who were maids, servants, gardeners or sitters in your home.	3. If you are black, Latina, Native American, Indian, Asian, Arab, or Middle Eastern descent.
4. If you studied the history and culture of your ethnic ancestors in elementary and secondary school.	4. If you have ever been denied a job or paid less for comparable work or had a less qualified man promoted over you because of your gender.
5. If you have ever written a letter to influence the outcome of a political decision.	5. If you're a survivor of incest, rape or abuse.
6. If you are a man.	6. If you were raised by someone other than by both of your parents.
7. If, as a white person, you ever worked in a job where people of color held more menial jobs, were paid less or otherwise harassed or discriminated against.	7. If anyone in your family has had a problem with drug or alcohol abuse.
8. If your family had more than fifty books in the house when you were growing up.	8. If you ever felt an opportunity or experience was closed to you because you didn't know how to speak, dress, or act.

Step Forward	Step Back
9. If your family told you that you could be or do anything that you choose.	9. If you have ever been unable to attend an event or gathering because it was not accessible to people with your disability.
10. If you were taken to art galleries, museums, or plays by your parents.	10. If you have ever felt judged or uncomfortable because of the size, height, or shape of your body.
11. If you ever attended a private school or summer camp.	11. If your family taught you that police were someone to be feared.
12. If you grew up expecting that your family would pay for your college.	12. If your parents told you that you were beautiful or pretty and therefore what you thought or did wasn't important.
13. If you believe that police would help you in an emergency.	13. If, as a child, you were ever hungry or worried that there would not be enough food.
14. If you ever inherited, or expect to inherit, money or property.	14. If your family was ever forced to move because they could not afford to pay their bills.
15. If you or one or both of your parents are or were members of unions.	15. If you or any member of your immediate family has ever been on welfare.
16. If most of your friends are the same race as you.	16. If you or any member of your family has been incarcerated for reasons other than political activism.
17. If people with power in your community look like you.	17. If you have ever lived somewhere that didn't feel safe.
18. If people that you see in the media, TV, newspapers, and magazines look like you.	18. If you have ever hesitated to reveal your or your family's religious tradition.
19. If, as a child, your family took you to a museum, historical site, concert, or play.	19. If you are queer, gay, lesbian, bi-sexual, or transgender.

When the list is completed, ask participants to talk with those nearest to them in the room about their experiences: to share how it felt and any insights they gained. After 4-6 minutes, ask for a sample of these for the whole group to hear. Be sure to get a representative sample of people from different parts of the room. Emphasize that whether we feel we've earned our position in life or not, the reality is that we are now wherever we are. The question is: how do we use that position to become a better ally?

## **TAPE ON THE FOREHEAD (Adapted from Dan Buttry)**

A more advanced activity to personalize the concepts of mainstream and margins.

**Workshop Length:** 1-2 hours

**Facilitators Needed:** 1-3

**Optimal Group Size:** 20-50, depending on space

### **Getting Started:**

\*Ensure you have: markers and paper or a whiteboard; enough pieces of masking tape, or multicoloured post-it notes, to give one to each participant. Make various shapes, colours or designs using markers or scissors. Make 5-8 each of some varieties (eg. red triangles, blue rectangles, green parallel lines, etc.) and 2 or 3 unique ones. Depending on the size of the group, you will want at least 3 large groups and 2 unique individuals.

### **1. Introduction:**

Introduce the activity as a game. Have people close their eyes. Tell them you will put something on their forehead, but to keep their eyes closed until you tell them to open them. Have a volunteer or co-facilitator help put tape on people if you have a larger group. If you want, at the end you can put tape on the one helping you (with their eyes closed, of course).

### **2. Activity:**

-Tell people to open their eyes and "without talking in any language, form groups." Nothing more or less. Observe and be patient. Let things develop. Sometimes people will go one way, then shift around to something else. Give it all time. Watch the dynamics around the unique individuals especially. What is their experience?

-After things seem to reach a point of conclusion, call an end to the activity. Gather the group.

### **3. Debrief:**

-Begin the debrief with people still standing.

-Processing Questions: the first question is always, "What happened?" Let people talk about it, any who want to start.

-Steer the debrief next to the larger groups: "How did you come together? What did it feel like? How do you feel now?" Ignore, as much as possible, the unique ones early in the debrief to establish the mainstream experience and feeling.

-Then turn to the unique ones: "What about you? What was it like for you?" As they talk, feel free to prompt with questions about particular things you observed that they did or didn't experience. Ask questions like: "Have you experienced or witnessed these dynamics in other settings? What was it like?"

### **4. Introducing the Concepts of Mainstream and Margin**

-People can find a comfortable place to sit

-Introduce the ideas of Mainstream and Margin using the following definitions:

## **TAPE ON THE FOREHEAD (Continued)**

**-Mainstream:** the center or in-group. The mainstream sets the tone for a group or organization or society. Its preferences become the norms for the group, and it provides most of the leadership for carrying out the mission of the group. The mainstream may or may not be conscious of its role and higher status. Everyone is a member of some mainstream or other: even a working class Jewish radical lesbian may be able-bodied, for example, and "able-bodied" is a mainstream identity.

**-Margin:** the periphery or out-group. Everyone is a member of some margin or other; even a white, heterosexual, owning-class, Protestant man may be a vegetarian, or a "night person" who hates working before noon.

-Ask the group about ways people might be different in the group: male and female, with glasses and without, teens and adults, etc. Write these answers down. (Alternatively, you could ask the group to describe the mainstream characteristics of their group.)

-Make it clear that mainstream does NOT mean majority, though it may. The mainstream sets the culture, the understood rules about how things are done in the group, whether that mainstream is a small subgroup or a majority within the group. The margin are those who have to adapt to what the mainstream sets up.

-Also highlight that a person can be mainstream one way and margin in another at the very same time, depending on what characteristics you are looking at. And if you are mainstream in this group, there are other groups in which you are the margin. We all have experiences in being in the mainstream and in being in the margin.

### **5. Closed Eye Exercise**

-Ask people to close their eyes again. Let them get calm and relaxed, take some deep breaths. Then ask them to remember a time when they felt they were in the margin, where they knew they were on the edges of the group, that they didn't really belong. Have them think of a specific experience where they keenly felt like outsiders. Guide them in thinking about what things looked like, sounded like, felt like. What was said? What was done? What did you do? How did you feel? What was it like for you to be in the margin?

-Then ask what the mainstream was like? How would you describe that mainstream person or group? What was their attitude? How did they act? How did they come across to you?

-Ask what they wish they could say to the mainstream person or group so that they would be more welcoming or inclusive. If you could safely say what you wanted to say, what would it be? Give plenty of time for people to use their imagination and reconnect.

-Ask people to open their eyes. Then ask them to share their experiences in small groups. They don't have to tell the story they were thinking of, just what it felt like to be in the margin, what the mainstream seemed like to them as margins, and what they as margins would say to the mainstream. Let that discussion go for 5-10 minutes. Try to get a sense of the energy of the groups and that people are focused. As they start to wind down call everyone back together, but let people stay in their groupings.

## **TAPE ON THE FOREHEAD (Continued)**

### **6. Wrap-Up: Harvest**

-Asking each group to give one characteristic at a time on each of the three questions:

- "What was it like to be in the margin?"
- "What did the mainstream seem like to the margin?"
- "What would you like to say as margin to the mainstream?"

-You can put these questions on a whiteboard or paper and write down responses. Go from group to group until the space is filled. Use different colors that alternate on the lists to help people can see each item clearly.

-Afterward, tell the group that there is good news and bad news. The bad news is that we are all like this (point to the mainstream description and read off all the awful stuff). The good news is that we can learn from our margin experience so we can act better when we are in the mainstream. We can teach ourselves to.....(go through the list of things they wanted to say as margins to the mainstream).

## **Mainstream to Margin (Adapted from George Lakey)**

An in-depth, intermediate exercise to personalize concepts of mainstream and margins.

**Exercise Length:** 2 hours

**Facilitators Needed:** 1-2

**Optimal Group Size:** 10-20

### **Getting Started:**

\*Ensure you have: markers and paper or a whiteboard

\*This exercise usually moves people into an area of their own strong resistance. It is recommended that trainers not try to use it without previously experiencing it as a participant. The exercise is designed to "push the envelope" and is especially useful for those who have an investment in their own cluelessness about racism or other isms, but it can backfire.

### **1. Introduction**

-Keep the introduction simple, like "Tonight we're going to explore some dynamics of diversity in groups." Don't reveal the goals of the exercise except in the most general way.

### **2. Group Sharing**

-In small groups, individuals share a time in their life when they felt marginalized. Earlier in life is better (pre-adult may be most productive, but don't be rigid about this.) Give your personal example. After each group has had time to share, ask the groups to talk about how the mainstream appeared to them to be at the time they were on the margin, "What were the characteristics of the mainstream?"

-Go around to each group and remind them of the task: "What were the characteristics of the mainstream as you experienced it when you were on the margin?" This step in the design doesn't work by going after feelings or vague impressions or analogies --insist on characteristics of the mainstream.

### **3. Skits**

-Ask the small groups to prepare skits/short dramas in which they show the rest of the group some characteristics of mainstreams. Explain that they have only five minutes to prepare their skit, but give them more in fact although you need to keep the pressure on or they will take too long. Ten minutes is enough.

-Introduce the skits with fanfare. "Mainstreams I have known" is the theme of the theater! The groups perform, one at a time. Applaud each, then applaud all at the end.

-Write down "Characteristics of the mainstream," based on the skits. Be relaxed, give lots of love to the group, because the session is going to get harder.



## **Mainstream to Margin (Continued)**

### **4. Re-negotiating with the Mainstream**

-Ask participants to return to their groups and to again remember what their experience was of being marginalized. Ask them to imagine "an initiative that they would have liked to come from the mainstream that would have assisted them to re-negotiate their relationship to the mainstream." Repeat this instruction several times. Give your own personal example. Point out that you're not asking them to fantasize the mainstream incorporating them, but instead to re-negotiate their relationship with the mainstream. [Be patient with how difficult this instruction is!]

-Harvest the work of the small groups with list titled "Initiatives the mainstream could take." Be satisfied with a fairly small list; add a couple of your own if appropriate.

### **5. Identifying the Mainstream**

-Ask participants if they have any aspects of themselves that are mainstream, or any roles they play that are mainstream. Get hands. Ask for examples. Add examples of your own: identify yourself in some of your mainstream roles and claim characteristics that you carry vis-à-vis marginalized roles.

### **6. The Key Moment**

-Announce to them that they now know 90% of what they need to know to be ready for a world of diversity. What they now know contains both good news and bad news. Share with them the bad news that in their mainstream roles, the list of Mainstream Characteristics applies to them. Follow immediately with the good news: as a mainstreamer, they can take these initiatives and change the hardship of marginalized people.

-Ask them for their honest response to the bad news and good news. Be patient and relaxed, not attached to outcome,. Honesty will show up. Allow the discussion as long as it is insightful or juicy.

### **7. Acting Change**

-Explain that participants will now get to practice using their own wisdom about what mainstreamers can do (the Initiative list).

-Organize a mingle with one-way interactions, in which whoever starts says "In my mainstream role as \_\_\_\_\_, I \_\_\_\_\_(do one of the Initiatives).

-Demonstrate how this works with a co-facilitator or a participant. Take questions, then start it.

### **8. Wrap-Up**

-This can take a variety of forms depending on time and group size: sharing in buddies, a go-round in which everyone shares (for example, a feeling, or a brief insight), journalling, or a check-in with questions.

## **POWER AND DIVERSITY (Adapted from Starhawk)**

A group session to explore the role that power and privilege play in group dynamics

**Exercise Length:** 20-30 minutes

**Facilitators Needed:** 1-2

**Optimal Group Size:** 10-20

### **Getting Started:**

\*Ensure you have something to write with and something to write on.

### **1. Sharing Power**

-In pairs, active listening, ask participants to talk for one minute about where they feel power in their lives, where they feel powerless.

-Come back to the group and have people call out where they feel power...then where they feel powerless... Write down the responses

-Identify different kinds of power: power over, power from within, collective power.

### **2. Discussion/Analysis**

-Our social system works by imposing power over people

-We have endless reserves of power from within: creativity, imagination, love...

-Power over works through coercion, fear

-We undermine this kind of power when we withdraw consent, noncooperate

-Collective power emerges when we act together...

-Introduce the concept of social power and privilege: power men have over women, white people have over people of color, etc.

### **3. Brainstorm**

-Ask people to think for a moment about who has more social power than they do, call out examples. Write down the group's responses.

-Question: When you think of those groups who have more privilege than you do, what are some of their identifying characteristics?

-Look for participants to identify things like arrogance, denial, confidence, entitlement, etc.

-Now ask people to think of some groups that have less social power than they do, that they have privilege in relation to. Have people call out responses and write them down.

-Look at that list of qualities associated with people of higher social power. Are there any that you identify with?

## **POWER AND DIVERSITY (Continued)**

### **4. Reflection**

-Ask people to close their eyes for a moment and to imagine walking into a meeting of that group that has more social power than they do, a meeting in which you have some vital things to say. What would that group have to do to make you feel comfortable? Give the group time to experience this, then have them call things out. Write these down

### **5. Wrap-Up**

-Ask people to stand, walk around the room, greet each other, and do those things they have mentioned that those with social power could do to make others comfortable.

## **ANTI-OPPRESSION FOR COMMUNITY RADIO PROGRAMMERS**

**(Adapted from CFRC-FM Trainers' Manual, developed by Fraser MacPherson)**

A workshop focused on how anti-oppression principles apply to our work as broadcasters.

**Workshop Length:** 1-1.5 hours

**Facilitators Needed:** 1

**Optimal Group Size:** 5-15

### **Getting Started:**

\*Ensure you have something to write on, as well as scrap paper and pens for all participants

\*This presentation can be adapted using a Powerpoint presentation to highlight definitions and key points

### **1. Introductions**

#### **2. Ground Rules**

-Ask participants to brainstorm some things they need to take part in this workshop; write them on a whiteboard/paper

-Look for participants to identify: Respect, listening, engagement, openness, no interruptions, "I" instead of "We" statements, being conscious of how much space people are taking up, challenging ideas not people, understanding the difference between feeling uncomfortable and feeling unsafe, self-reflecting, thinking critically and being sensitive to others.

-After you've taken a few responses, add any that you feel are missing. Check in with the group to ensure everyone feels OK about the ground rules and can commit to them.

#### **3. Review of Terms**

-Review key terms from the Introduction to Anti-oppression presentation: Positionality, Oppression, Anti-Oppression. Ask participants for their definition/understanding of these terms to build collective definitions; add any details/information you feel might be missing.

**-Positionality:** Every position or identity or social, economic, political location that you hold in your life on a day-to-day basis. Positions can be experiences of privilege or oppression

**-Oppression:** The act of a group using power or privilege for its own benefit while disempowering, marginalizing, silencing, and subordinating another group. This occurs both systemically and individually.

**-Anti-Oppression:** The act of challenging oppression.

-Review how anti-oppression is practiced: taking responsibility for our privileges; educating ourselves about experiences different from our own; communicating with people to challenge oppressive behavior; recognizing that oppression and privilege affect all of us and our interactions with each other; being accountable; always learning and re-learning how to integrate anti-oppression principles into our lives.

-Highlight this as the focus of the training: how anti-oppression is practiced by us as programmers at a community radio station.

## ANTI-OPPRESSION FOR COMMUNITY RADIO PROGRAMMERS (Continued)

### 4. Outline

- Present the outline to participants to guide them through the rest of the workshop:
- Defining Community and Alternative Media
- Exploring the Mainstream Media Landscape
- Mainstream Media and Oppression
- Alternatives to Mainstream Media Messaging
- The Legal Framework: Broadcasting laws, regulations, policies and codes

### 5. Community Radio and Alternative Media

- What is Community? Write down the word "community" and ask participants what words, images, or ideas come to mind when they think of this word. After taking a few responses, present the sample definition and use it to build a collective definition:  
**-Community:** a set of people who share a common experience, geography, identity, practice, and/or values
- Ask participants to brainstorm what communities they are a part of; write down responses.
- What is Media? Write the word "media" and ask participants what words, images or ideas come to mind when they think of this word. Present the sample definition and use it to build a collective definition:  
**-Media:** the means by which information and entertainment are communicated and disseminated to communities.
- Ask participants to name some types or forms of media and to brainstorm and build a collective definition of what mainstream media is.
- Facts About Mainstream Media: Seven media companies control the majority of media in Canada (CBC, Bell, Rogers, Shaw, Astral, Newcap, & Quebecor); In 1990, 17.3% of daily Canadian newspapers were independently owned - as of 2005 1% were independently owned; Six media companies control the majority of US media. (Time Warner, Disney, News Corporation, Bertelsmann, Viacom); Of 1400 local TV stations in the US, 3% are owned by people of colour and 5% by women.

### 6. Mainstream Media's Messaging: Toby Keith's "American Soldier"

- We all belong to communities that have helped to develop and define us. Media and their representations have a critical impact on how our communities are perceived by us and by others. Media represents communities by constructing and disseminating messages that we are taught to receive and internalize. This section is intended to start a conversation about what alternative media means by looking critically at mainstream media.
- Introduce Toby Keith's "American Soldier" music video as an example to help us think critically about mainstream media and to understand our roles as people creating and disseminating alternative media.
- Toby Keith has charted more than forty singles on the Billboard Hot Country Songs chart, with 19 #1 hits including "American Soldier", and 16 additional Top Ten hits. The YouTube clip has had over 2 million hits. Toby Keith has performed the hit song throughout the world, including concerts for US Soldiers in Afghanistan and Iraq.

## **ANTI-OPPRESSION FOR COMMUNITY RADIO PROGRAMMERS (Continued)**

-Play the video: <http://youtu.be/DWrMeBR8W-c>

-Ask participants to brainstorm what the messages of the video are. Write down answers.

-Look for participants to identify messages like: real Americans fight for their country; real Americans are Christian; real men are soldiers; white people are real Americans; women take care of kids and stand by their men in times of hardship.

-Ask participants to break into groups of two or three and give each group one of the following questions to answer; bring the groups back together after 10 minutes to discuss their questions and responses. With a smaller group, ask each question and write the responses.

-What type of resources went into this video?

-Who is the audience?

-What ideologies, values, or beliefs are represented in the video?

-Whose interests do the messages in "American Soldier" serve?

-What is the purpose of media like this video

### **7. Framing Mainstream Media and Oppression**

-Ask participants to think about how mainstream media supports, upholds, or perpetuates oppression and to give some examples from mainstream news or entertainment.

-Introduce the concept of the "dominant frame:" how issues are represented in our society at large. The values of the dominant frame are presented as though they apply to everyone, but they are actually often the values of elites or ruling powers in society, such as corporations or the state. We still battle prejudices related to race, gender, and class in this frame.

### **8. Alternatives to Mainstream Media Messaging**

-Discuss how, although media can be used to perpetuate and justify oppression, it can also be used to as a tool for survival under and liberation from oppression.

-Play "P.H.A.T.W.A" by The Narcicyst (<http://www.youtube.com/watch?v=TtoHCUMpNMY>) "Get By" by Talib Kweli (<http://www.youtube.com/watch?v=UVtpXvzzXiA>) as examples.

-Both artists use the medium of hip-hop music videos to counter mainstream narratives of 9/11. In P.H.A.T.W.A. The Narcicyst talks about racial profiling of Arabs and Muslims post-9/11. In Get By, Talib Kweli talks about struggles of people of colour in post-9/11 Brooklyn.

-What does it mean to provide Alternative Media? Write down responses.

-Look for participants to identify: sharing perspectives that differ from or challenge mainstream messages and assumptions; amplifying voices that are un- or under-represented in the mainstream; creating content that celebrates the communities we belong to.

-Encourage participants to talk about their responsibilities as people creating media to be aware of and challenge how mainstream media is oppressive.

## **ANTI-OPPRESSION FOR COMMUNITY RADIO PROGRAMMERS (Continued)**

### **9. Community Radio Regulations, Laws, Codes, & Policies:**

- CBSC Equitable Portrayal Code: Provide links and overview.
- Criminal Code: Outline what is illegal to broadcast according to Code and Human Rights Act.
- CRTC policy: Review CRTC regulations for community radio programming and discuss how they fit within an alternative media mandate.
- Station Programming Policies: Outline your station's programming policies and goals.

### **10. Wrap-Up**

- Have a go-around to ask what participants learned from the workshop.
- Encourage participants to think about how their programming will fit into your station's mandate to provide alternative radio.
- Remind participants that the definition of alternative radio is not static, and is going to be different for different programs and communities.
- Remind participants that these conversations will always be happening, and it is our responsibility as programmers to work to keep challenging ourselves.

## **MEDIA ADVANCING MOVEMENTS (Adapted from the Global Action Project Curriculum)**

A workshop focused on media creation as a tool for supporting equity and social justice.

**Workshop Length:** 2.5 hours

**Facilitators Needed:** 1

**Optimal Group Size:** 10-25

### **Getting Started:**

\*Ensure you have: Up to 5 computers with internet access; newsprint paper or whiteboard; Markers and Pens; Index Cards and Tape or large post-it notes; printed Media Advancing Movements Case Study Sheets (see below); printed Liberation Media Worksheets for each participant (see below)

### **1. Warm-up: What is Media?**

-Brainstorm as many different types of media as you can (movies, comics, radio, graffiti, video games, websites) and write down all responses. Post signs on opposite end of the space, one that says AGREE, and one that says DISAGREE. Clear the space between the two signs, and have all participants stand in the middle. Let participants know that the space is a spectrum, so they can indicate how strongly they agree or disagree with a statement by where they stand between the signs. After everyone has found their place in response to a statement, call on people to explain why they're standing in their spot. Give people an opportunity to respond to each other. Ask participants to listen carefully to what other folks are saying. If they hear something that makes them re-evaluate where they're standing, they can move to a new spot.

-Here are some statements to read:

- Media is fair
- Media should be objective or neutral
- Media is entertainment and should not be analyzed
- Media is brainwashing us
- There is nothing to do to change the way the media is
- You can only make media if you have a lot of money
- "Media is not a mirror to reflect the world, but a hammer with which to shape it."

-Processing Questions: What did you notice about people's responses to the questions? Was there a lot of movement across the room? What are you taking away from this activity? Where do you see media being used as a hammer for oppression? Where do you see media being used as a hammer for liberation?

### **2. Media Timeline Activity**

-Distribute index cards and pens to the group. Think of a time when media had a powerful impact on you personally. It could be an impact on the way you thought about the world or even about yourself. Write it on index card and note what year it happened in. Be descriptive about what the media was and how it affected your thoughts or actions.



## **MEDIA ADVANCING MOVEMENTS (Continued)**

-For example, "In 1994, O.J. Simpson was arrested for killing his wife and a second person. For the next year, his arrest and trial was on television and in magazines and newspapers everyday. That seemed the beginning 24-hour coverage of celebrities and what they are doing and wearing. I got so tired of it that I stopped caring about celebrities and celebrity culture."

-Once participants have finished writing their cards, have participants tape them on a wall or board chronologically, or using a pre-prepared "Media Timeline." Take some time to read each other's cards. Ask for a few participants to share either their own experience or one of the cards on the timeline that resonated with them. -Processing Questions: What do you notice about our timeline? Are there common themes or ideas? What kinds of events did we choose? Positive? Negative? Are certain kinds of media more prevalent?

-On a second index card, write about a time that you're aware of when media had an impact on people's power in society. This one doesn't have to be in your lifetime, but try and write an approximate year that it happened in. Offer historical examples that the group might be familiar with. For example, television footage of a 1963 civil rights demonstration in Birmingham, Alabama in which young demonstrators were attacked by police with dogs and fire hoses brought attention to the brutal tactics of pro-segregation forces. Use more recent examples if that helps address your group, such as student protests in Quebec, or the Idle No More movement. Repeat the process of writing, posting the cards on the timeline, reading, and taking comments.

-Processing Questions: What do you notice about these events we posted on our timeline? In what ways are they similar or different to the first one's you posted? In the examples that we've generated on the timeline, how do you see media fighting oppression? How else can media be used to fight oppression?

### **3. Case Studies**

-Build upon the timeline activity by looking at some examples of how various groups have used media in their fight for justice. Split the group into teams of 2-5. Each group gets a case study (below), index cards, and markers. -Give each team 30 minutes to go through their case study and use the Liberation Media Worksheet (below) to respond to the following questions: What type of oppression are they fighting against? What are they fighting for? What types of media do they use? Who is their audience? What impact are they trying to achieve? -Teams should be prepared to present a summary of their findings, and write an index card on their case study to add to the timeline.

### **4: Wrap-Up**

-Reflect on the diverse ways that media can support social justice movements.

-Processing Questions: Why is it important to look at how media has been used by activists in the past? What has this got to do with the mirror/hammer statement? Given media's capability for supporting oppression or liberation, what does that mean for the responsibility of media-makers and consumers?

## **MEDIA ADVANCING MOVEMENTS (Continued)**

### **CASE STUDY 1-The Black Panthers**

1. WATCH Part I of “All Power of the People” documentary  
<http://www.youtube.com/watch?v=TXrgaita9MU>
  2. READ short description of “Who was Emory Douglas” and look at examples of his work:  
<http://www.moca.org/emorydouglas/> and <http://www.aiga.org/content.cfm/visualizing-a-revolution-emory-douglas-and-the-black-panther-new>
  3. READ Black Panther 10 Point Plan. <http://www.blackpanther.org/TenPoint.htm>
  4. FILL OUT Liberation Media Worksheet 5. FILL OUT Index Card: include the group's years of existence; a brief description of its Social justice philosophy and one way they used media to fight for social change.
  6. ADD the card it to the Media History Timeline.
- Other Resources: Brief History of the Black Panther Party by a former NYC panther  
<http://www.thetalkingdrum.com/bla2.html>

### **CASE STUDY 2-F.I.E.R.C.E**

1. VISIT the FIERCE website and read a short description of who they are and what they do  
<http://www.fierceny.org/index.php?s=87>
  2. WATCH The “FENCED OUT” Video: <http://www.fierceny.org/index.php?s=120>
  3. READ a description of one of F.I.E.R.C.E.’s campaigns, Cop Watch.
  4. WATCH the 1st 7 minutes of their video: <http://www.fierceny.org/index.php?s=123>
  5. FILL OUT Liberation Media Worksheet
  6. FILL OUT Index Card: include the group's years of existence; a brief description of its Social justice philosophy and one way they used media to fight for social change.
  7. ADD the card it to the Media History Timeline.
- Other Resources: “Know Your Rights pamphlet”  
[http://www.fierceny.org/media/docs/0571\\_KnowYourRightsHandout-FIERCEandALP.pdf](http://www.fierceny.org/media/docs/0571_KnowYourRightsHandout-FIERCEandALP.pdf)

### **CASE STUDY 3-ACT UP**

1. READ the HISTORY OF ACT UP NY: <http://www.actupny.org/indexfolder/NYC.html>
  2. READ about the SILENCE = DEATH logo:  
<http://www.backspace.com/notes/2003/04/silence-death.ph>
  3. LOOK at examples of media posters/actions made by ACT UP activists:  
<http://www.queerculturalcenter.org/Pages/GranFury/GFGllry.html>  
<http://www.actupny.org/indexfolder/GranFury1.html>
  4. REVIEW coverage of one of their direct actions in the NYTimes:  
<http://www.actupny.org/documents/capsule-home.html>
  5. FILL OUT Liberation Media Worksheet
  6. FILL OUT Index Card: include the group's years of existence; a brief description of its Social justice philosophy and one way they used media to fight for social change.
  7. ADD the card it to the Media History Timeline.
- Other Possible Resources : DIVA TV (Damned Interfering Video Activists):  
<http://www.actupny.org/divatv/netcasts/index.html>

## **MEDIA ADVANCING MOVEMENTS (Continued)**

### **CASE STUDY 4-THE IMMOKALEE WORKERS**

1. WATCH the Video: “¿Y Ahora Que?” (15 min) or “Con Estas Manos” each at: <http://www.ciwonline.org/news.html#video>
  2. LOOK through their media materials from some of their recent campaigns - stickers, pins, postcards & flyers: [http://www.ciw-online.org/freedom\\_march/materials.html](http://www.ciw-online.org/freedom_march/materials.html) | [http://www.ciw-online.org/2007\\_BK\\_March/materials.html](http://www.ciw-online.org/2007_BK_March/materials.html)
  3. FILL OUT your Liberation Media Worksheet.
  4. FILL OUT an Index Card: include the group's years of existence; a brief description of its Social justice philosophy and one way they used media to fight for social change.
  5. ADD the card it to the Media History Timeline.
- Other Possible Resources : Read the Immokalee Workers use of Media on the Int ernet: <http://www.ciw-online.org/media.html>

### **CASE STUDY 5: THE ZAPATISTAS**

1. READ about the Zapatistas on Wikipedia: [http://en.wikipedia.org/wiki/Zapatista\\_Army\\_of\\_National\\_Liberation](http://en.wikipedia.org/wiki/Zapatista_Army_of_National_Liberation) WATCH this trailer for a feature-length doc on the Zapatistas: <http://www.youtube.com/watch?v=4GE4svPVhsw>
2. WATCH EZLN's Commandante Marcos' salute to Free Media Conference: [http://www.youtube.com/watch?v=aexyZ5eB2\\_A](http://www.youtube.com/watch?v=aexyZ5eB2_A)
3. READ “Zapatistas winning the Mexican media war” by Grace Rollins: <http://yaleherald.com/archive/xxxi/2001.03.30/opinion/p11azapatistas.html>
4. FILL OUT your Liberation Media Worksheet.
5. FILL OUT an Index Card: include the group's years of existence; a brief description of its Social justice philosophy and one way they used media to fight for social change.
6. ADD the card it to the Media History Timeline.

### **LIBERATION MEDIA WORKSHEET:**

1. Organization Name \_\_\_\_\_
2. What is the Struggle (What is the oppression they are fighting)?  
\_\_\_\_\_
3. What media do they use? \_\_\_\_\_
4. Who are they trying to reach? \_\_\_\_\_
5. What impact did/could their media have? \_\_\_\_\_  
\_\_\_\_\_

## RESOURCES

**Global Action Project:** <http://global-action.org/curriculum>

**Training for Change:** <http://www.trainingforchange.org/tools>

**Organizing for Power:** <http://organizingforpower.org/anti-oppression-resources-exercises/>

**Colours of Resistance:** <http://www.coloursofresistance.org/>

**Anti-Oppression Resource and Training Alliance:** <http://www.aortacollective.org/resources>

**Allies for Racial Equality:** <https://sites.google.com/site/uualliesre/araomc-resources>

**Racism 101:** <http://racismschool.tumblr.com/>

**Scans Daily Anti-Oppression Resources:** <http://scans-daily.dreamwidth.org/2008916.html>

**Washington Peace Centre:** <http://washingtonpeacecenter.net/node/5056>

**Western State Centre Dismantling Racism Resource Book:**

<http://www.westernstatescenter.org/tools-and-resources/Tools/Dismantling%20Racism>

**CASSW Anti-Racist Training and Materials Project Inventory:**

<http://www.mun.ca/cassw-ar/themes/race/oppresion/>

**Libcom General Organising Guide:** <http://libcom.org/organise/general-organising>

**Colorado Department of Education Equity Toolkit:**

[http://www.cde.state.co.us/cde\\_english/download/Resources-Links/Equity%20toolkit%20Final\\_2010.pdf](http://www.cde.state.co.us/cde_english/download/Resources-Links/Equity%20toolkit%20Final_2010.pdf)

**CFUV Equity Policy:** <http://ncra.ca/sites/default/files/policies/CFUVEquityPolicy09.doc>