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Integrating Diversity into School Policy

Includes:

*Workshop Outlines, Follow-Up Material, Workshop Evaluation
Reflection & Evaluation Paper*

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Completed for:

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Department: ***Political Studies***
Course code: ***POST 487, 2005FW***
Date of Project Completion: ***April 2006***

Project ID: 655

Call Number: 305 Moh

ABSTRACT #655 Integrating Diversity into School Policy

The research paper 'Anti Oppression Templates, Materials, and Rough Guide' is a step by step overview of anti oppression workshops. The essay establishes what theories, methodologies and structures constitute anti oppression workshops. As well it seeks to explore the efforts of several organizations and social movements whose work has inspired or created these models.

The researcher states that there are two main types of anti oppression workshops which are widely used in Canada. First are workshops geared towards individuals or members of a community who are seeking to analyse and attempting to break the cycle of oppression in themselves. The second is specifically for organizations and institutions looking to break the cycle of oppression in institutions that can be inherent in such. The researcher analyses the first model only in this paper.

The model for individuals has four phases or components. Throughout the phases the participants are guided by a facilitator. Broadly classified phase one is called 'who we are: Placing oneself, phase two, what is happening: naming, phase three, why is it happening: Analysis and phase four, what are we going to do about it: Strategy. The objectives to these are stated by the researcher as community building, individual building, inciting action, empowering ourselves and others and educating ourselves, together.

The paper finishes with an explanation of where anti oppression theories and ideas came from citing four anti oppression educators specifically, those being: Paulo Freire, Augusto Boul, Anne Curry-Stevens and Ann Bishop. Additionally a case history account of the Comahee River Collective, a group of black feminists begun in 1974 is detailed.

The researcher concludes that while anti oppression workshops have been criticized as idealistic and ineffectual the researcher believes that the many successes are not recognized as they are not overt and flashy, but quiet and slow, and that its real strength lies in its efforts to help redirect the evolution of our attitudes and our systems of education.

Of interest is the authors' personal experience in delivering anti oppression workshops to middle high school students written after the conclusions.

Key Words

Oppression, Racism, Privilege, Workshops, Anti, Movement, Education, Attitudes, Facilitation, Change, Empowerment

Anti-Oppression Templates, Materials and Rough Guide

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Table of Contents

- Anti-Oppression: A Brief Introduction to It's History and Theory.....Pgs 1-27
- First Draft: Workshop Outline for Younger Students.....Pgs 28-34
- Attached.....Pgs 35-37
- First Draft: Workshop Outline for Older Students.....Pgs 38-45
- Attached.....Pgs 46-47
- First Draft: Workshop Outline for Teachers.....Pgs 48-56
- Attached.....Pgs 57
- First Draft: Workshop Outline for Board Members.....Pgs 58-63
- Attached.....Pgs 64-66
- Final Workshop Outline: Middle School.....Pgs 67-73
- Attached.....Pgs 74-75
- Final Workshop Outline: High School.....Pgs 76-83
- Attached.....Pgs 84-88
- Final Workshop Outline: Teachers & Board Members.....Pgs 89-94
- Attached.....Pgs 95-99
- Follow-up Material for Teachers.....Pgs 100-118
- Workshop Evaluation (to be used by Teachers).....Pgs 119-120
- Reflection & Evaluation Paper.....Pgs 121-139

A Brief Introduction (To an Introduction)

A history of anti-oppression workshopping is a history of dialogue, discussion and grassroots education. Anti-oppression workshopping is about people educating one another about their lives, and building a network of support and knowledge for change. A history of anti-oppression workshopping is a history of dispersed, revolutionary, and many times illegal movements for the empowerment and emancipation of oppressed peoples by oppressed peoples and their allies. What can be discussed here, in this introduction essay to "the" history and theory of anti-oppression workshopping is not a single definitive history of anti-oppression education in the world, but rather one of many histories, half-told stories and unfinished beginnings. In this essay, I will attempt to tie together the stories, successes, failures and beliefs of several different groups or individuals from different parts of North and South America. These stories will be discussed in the context of one view of anti-oppression workshopping, which stemmed from the works of several facilitators, theorists, educators and philosophers among whose ranks are Paulo Freire, Augusto Boal, Anne Curry-Stevens and Anne Bishop. The essay will attempt to establish what theory, methodology and structure constitute these workshops, and then offer a history of the work of key facilitators and theorists behind the models. It will also seek to explore the efforts of several organizations and social movements whose work have either inspired the models discussed, or who have worked to test and change the models in order to make them more effective in their efforts.

What is an Anti-Oppression Workshop?

Anti-oppression workshopping in the West, specifically in Canada, has emerged from a tradition of popular education and grassroots movements, which span the length, and breadth of the Americas. The inspiration and ideological framework for the workshops come out of movements situated in tumultuous times and places, such as that of the Movimiento Independente Revolucionario (MIR) from Chile, the Combahee River Collective from the United States, or AGENDA (Action for Grassroots Empowerment and Neighbourhood Development Alternatives), also from the U.S., all of which shall be discussed in greater detail later in the paper. Most of these groups have focused their efforts on grassroots education of adults, workers or underprivileged youth. In the privileged areas of the North, however, anti-oppression education is being made available more and more often to the educated elite - students, activists, professionals and academics. This is because of the belief held by many facilitators that revolutionary education must not take place only in revolutionary times and must not occur only among the economically oppressed or economically privileged - anti-oppression workshopping is a multi-lateral approach to dealing with the effects and causes of oppression (Pop-ed Theory). Although they are being used among vastly different demographics, the workshops share the same basic model and ideological framework. This can happen effectively because anti-oppression workshops do not seek to unite their participants under one movement, or for a single cause. Rather, anti-oppression workshopping seeks to act as a catalyst, a point of beginning or a point of pause, for people already engaged in, or about to be engaged in, movements of resistance, education or change (Freire 4). In the West, and specifically in Canada, there are two main types of anti-oppression workshops which are used widely. One is geared

2

towards individuals or members of a community who are seeking to analyse and attempting to break the cycle of oppression in themselves. This is the type of workshop which will be discussed in this essay. The other kind is workshops run specifically for organizations. These workshops focus on breaking the cycle of oppression in institutions, and encourage participants to ask questions about oppression from the point of view of members of an institution, and with that institution's power, influence and ability in mind (Bishop 23)

Anti-oppression workshopping comes out of the popular education model of facilitation and education most famously described in the works of Paolo Freire. The workshop moves through a conceptual spiral of steps, tracing the subject matter through the participant's own lives and experiences, and out into 'consensus reality' and the realm of plausible action (Freire 6; Curry-Stevens 3).

The spiral of learning in the popular education anti-oppression model has four phases that participants move through during the workshop with the facilitator, and four phases outlined vaguely for consideration of interested participants after the workshop (Arnold et. al. 43).

The Spiral: Phase One

According to the authors of *Educating for a Change*, the first of the four in-workshop phases is termed "Who are we: Placing Ourselves", during which participants are encouraged to place themselves, through their personal experiences and beliefs, somewhere in relation to dominant ideas of: "class, race, sex, age, language, sexual orientation, religion, ability/disability, urban/rural, national origin, values, assumptions, ideology, learning style/ community outsiders/insiders" (Arnold et. al. 43). The Jesuit Centre for Justice's text, *Naming the Moment: Political Analysis for Action*

further elaborates, placing the emphasis of the first phase by asking specific questions in various ways, which help to accomplish the personalization of the material. Some examples are: "who are 'we' and how to we see the world? How has our view been shaped by our race, gender, class, age, sector, religion, etc.?" (Jesuit 27). This phase is considered effective because of the belief held by practitioners of popular education models that the "personal is political", a phrase made famous by the Combahee River Collective in the 1970s. In opening the workshop with this idea, the facilitator is seeking to accomplish something strategic with her participants. It reveals one of the fundamental beliefs popular education facilitators hold about the nature of human beings, and the possibility of change. In opening the workshop with an activity designed to bring the abstract into the personal, and to create concrete links between the experiences of the participants and the consensus reality of the world around them, the facilitator is creating a sense of community as well as individuality within the framework of the workshop: community, because participants are encouraged to use their experiences and emotions to relate, on some level, to those around them - and perhaps to Others in general - and individuality because this empathy is being formed out of the self. Phase one in anti-oppression workshopping is not about stimulating analysis, but about reviving a sense of affect within the participants of the workshop. Through locating oneself in the milieu of everyday life, the participants are divested of a pretence to objectivity. Their lives are contextualized in the framework of the political world of their regions - they are interpellated, so to speak, awoken to their places in the hegemony and through this interpellation, given subjectivity (Alcoff 320-321). The understanding of one's subjectivity - one's place as a subject, within power's context, as well as one's differential worldview - is, according to Judith Butler and many other

4

post-structuralists, essential to the ability to make change (Butler 28). According to Iris Marion Young, it is also integral to reviving a sense of affect stifled by modernist Enlightenment thinking in our day-to-day lives. As subjects, we can relate to one another in a number of ways and as subjective individuals, we can integrate a sense of compassion into our politics (Young 317). Phase one seeks to make the participant feel connected, excited, interested, involved, and able to use these feelings in the deconstruction and reconstruction of their world. Phase one seeks to open the participant to feeling.

It may seem almost laughable that these grand theoretical notions are sought to be accomplished through relatively simple exercises which range between 15 minutes to an hour or so in length. But, as Augusto Boal notes in his *Games for Actors and Non-Actors*, there is an undeniable power in giving people the right, legitimacy and space to speak, to be heard, and to teach as well as learn (Boal 4-5). In his formulation of the famous popular education (and theatrical) technique, Theatre of the Oppressed, Boal focuses on the importance of phase one in all his activities. He seeks to promote analysis through affect; encourage outrage, criticism, agreement, any element or learning, through the evocation of emotion (Boal 12). It is not surprising then, that many of Boal's techniques are used in various stages of the workshopping process, including phase one. Boal stresses the importance of using touch - active feeling through the body - to incite affect, or emotional feeling/awareness (Boal 62). One such activity is "Columbian Hypnosis", in which participants are asked to find a partner, and stand facing each other. One partner is chosen as the 'leader' and the other is her 'mirror image'. Whatever actions the leader makes must be reflected in the actions of her mirror image. The facilitator can let the pairs choose their own actions for a time before asking them to

5

adopt the characteristics stereotypical to certain people in certain situations – for example, “slave”, “housewife”, “proprietor”, “boss”, “worker” or “addict”. After the physical part of the exercise, the facilitator should offer the group a chance to discuss the meaning behind the roles they enacted, and the ways in which we play these roles to varying degrees in our lives. There should also, in the context of an anti-oppression workshop, be some part of the discussion which links phase one to phase two – “What is happening: Naming”. The connection can be as simple as the facilitator pointing out that each of the pairs enacted the proposed roles in differing ways, highlighting different aspects of the roles.

Boal’s methods are not the only ones available for use during this phase. Books such as *Naming the Moment: Political Analysis for Action* (by the Jesuit Centre for Justice), *Educating for a Change* (By Arnold, Burke, James, Martin and Thomas) and *An Educator’s Guide for Changing the World: Methods, Models and Materials for Anti-Oppression and Social Justice Workshops* (By Anne Curry-Stevens) are also widely used by facilitators in North America. Activities such as the “Name Game”, which is outlined in *Naming the Moment: Political Analysis for Action* by the Jesuit Centre for Justice. Although inspired by Boal’s writing, as well as the works of Paulo Freire and the experiences and ideas of those who wrote the books, many (though not all) of the methods described in these texts can be accomplished while sitting, through discussion or visual aids. The authors tend to recommend that they be used in workshops with other activities that promote movement, but say as well that different participants are drawn out differently. Sometimes, it is more effective to get a point across using an activity like the “Name Game”, which has participants literally identify parts of their identities, and then

6

encourages them to place those aspects of their selves in the political context (Curry-Stevens 7; Jesuit 25).

The Spiral: Phase Two

Phase two of the learning spiral in anti-oppression workshoping is labelled by Arnold, Burke, James, Martin and Thomas in *Educating for a Change* as "What is Happening: Naming" (Arnold et. al. 43). This aspect of the spiral concentrates on defining the roles we play, and the forces that affect and shape both, those roles, and our ability to play them. Arnold and company suggest focusing the discussion around "feelings, reactions, hopes, fears, challenges, surprises, contradictions" (Arnold et. al. 43). *Naming the Moment* does present the facilitator with guiding questions for this phase as well, but their focus is on a workshop directed towards activist/non-profit organizations (Jesuit 27). In the popular educated model not directed specifically towards members of groups, already active in political organizing, this phase is one in which terms participants may already feel some familiarity with are redefined in the new light cast by the discussions held in phase one. Once participants feel more comfortable with the space and have begun to place themselves in their political contexts, as well as have discussed to some degree what implications these contexts have on the roles they play (which will be expanded on in phase three), they must look once more at the terms being used, but now as involved subjective actors whose lives and perceptions are situated in specific locations within the world (Curry-Stevens 20). Once again, Boal's techniques are popular because of their emphasis on the body and the added advantage movement gives to the lengthening of the attention span. One of Boal's popular techniques for this phase is Image Theatre. As described in *Games for Actors and Non-Actors*, Image Theatre is a series of games and exercises designed to

7

uncover essentialisms in society's language (Boal xix). In the game, "Body Definitions", participants are asked to stand in a circle, facing away from one another and mould their bodies into physical representations of a word the facilitator uses. The facilitator may want to start with more concrete words, such as "dog" or "tree", and then move through words pertaining to emotions such as "happy", "fear", "hope" or "lonely". The facilitator should then start asking participants to define words which are specific to the terminology used in anti-oppression work - words like "racism", "misogyny", "queer" and so on (Boal xix). The discussion that follows must be based and expand on the tenet of popular education theory already discussed in the first phase - the idea that perceptions and definitions are subjective and that our experiences colour the way in which we understand these things. The discussion should help the participants see the differences in interpretation between their own definitions for terms, and the definitions other participants brought up. Popular education workshopping does not seek to make a distinction between these definitions based on value, however. The differences are created by the ways in participants understand the world, and the popular education model seeks to affirm that these differences are reflections of different aspects of the properties of these terms, and not a hierarchy in which some are closer to the truth than others (Curry-Stevens 16). Popular education workshopping strives to promote education, not using the traditional 'banking' methods of formal schooling, in which students are given information and taught what to do with it, but rather by eliciting information from the participants - participants and facilitator play double roles as educator and student throughout the workshop (Freire 33). The importance of phase two to this understanding lies in the importance of language to understanding in general. In validating all definitions as correct, phase two seeks to empower



participants to reclaim language. Words can be shaped by understandings, which are based on experience – and so we can all be wordsmiths in our own right. This realisation, of course, must be coupled with the popular education emphasis on community assisted individual learning, and individual assisted community learning. Definitions, experiences and thoughts must be shared if change is to be effectively affected, but differences in these must also be respected. That basic respect is, of course, what anti-oppression workshopping bases part of its philosophy on.

The Spiral: Phase Three

Popular education would not be considered revolutionary, however, if respect were all that it promoted. Phase three of anti-oppression workshopping in *Educating for a Change* is labelled “Why is it happening: Analysis” and focuses on questions of “history, power structures, dynamics, patterns, trends, context, leverage points, actors, interests, allies/enemies” (Arnold et. al 43). Once again, this phase as described in *Naming the Moment* is geared towards participants already active in social justice, and engaging in the workshop as a way to make their organization anti-oppressive, rather than to deal with issues as individuals or as a community. In this phase, the new perspective discussed in the first two phases are used to analyse and deconstruct dominant notions of society. This phase is important, because it helps to link the participants’ personal experiences and realisations to broader social and political analysis. This phase can be used as a catalyst to discuss many different issues, depending on the goals of the particular facilitator, and the interests and goals of the participants. Often, if the time limit is wide enough, a facilitator may use more than one activity in this phase. One issue a facilitator may want to discuss is the difference between structural oppression and prejudice. The conflation of these terms, and

understanding why the terms are not the same is very important to anti-oppression work. Or the facilitator may choose to focus on broader issues around power. Using Boal's Image Theatre, the facilitator could run "Tableau of Power", an activity in which the participants are asked to congregate on one side of the room. When a space on the other side of the room is cleared, the facilitator then asks one person - preferably leaving it up to the participants to volunteer or not - to enter the empty space and assume a stance which is meant to 'take power'. Once someone has done so, the facilitator will encourage someone else to enter the scene and do the same, only this time they must take power from the participant already involved (Boal 70). Why are these analyses of power important - arguably integral - to anti-oppression and popular education workshopping? Both analyses of power and oppression focus on the ways in which power is kept, taken, distributed and used. In the former case about the difference between oppression and prejudice, the main point activities try to convey is that prejudice is interpersonal. While it is obviously influenced by cultural norms, structural oppressions and institutionalized thought, prejudice operates on a level in which structural power, at a national or international level, is not directly involved. One example often brought up is that of reverse racism. Is reverse racism possible? The answer, of course, depends on an individual's definition of the term 'racism' and there is not a concrete or easy answer to the question, but analysing the difference in the manifestations of power - within internal communities made up primarily of people of colour, for example, who may have some negative attitudes towards white people compared to the position of a person of colour in a world governed and ruled by white people and white power - might make clear a difference in the type of power being discussed (Bishop 43). Neither is more important than the other, but both work in

10

different ways, and therefore must be approached with different tools. In the second instance discussed, that of an analysis of power in a broader sense, involving Boal's Image Theatre, participants are given a chance to recreate the ways in which they feel power moves in different situations – how does body language affect power? Stature? Positioning? How do these physical manifestations of power play themselves out more abstractly on a larger scale? Once the idea that different forms of power exist, and that they are exerted in different ways and have different effects is brought forth, participants can discuss ways in which to counteract power which they feels effects themselves or others negatively, and ways in which power can be used positively (Bishop 45).

The Spiral: Phase Four

Once the idea of alternatives to the status quo is brought up, the workshop is ready to move into phase four – the final phase of the workshop. Phase four, according to *Educating for a Change*, is called “What are we going to do about it: Strategy”. Popular education is meant to be education with a purpose – education for change. The popular education model starts off the workshop with the assumption that there are things in our world which require improvement. An analysis of the previous stages revealed some of the assumptions popular education makes about what might be amiss in this world, as well as what attitudes and ideas it values in combating it: oppression, stoic individuality, unchecked or oppressive power, divisiveness and sectarianism, objectivity contrasted with anti-oppression, community-building, empowerment, grassroots initiatives, co-operation and dialogue and subjectivity (Bishop 33-35; Curry-Stevens 11-12; Freire 9-11). In phase four these values are discussed implicitly or explicitly in regards to possible avenues for change. Arnold and associates describe the focus of this

11

phase as being on: “vision, alternatives, goals/objectives, planning for action” (Arnold et. al. 43). Having positioned themselves and analysed problems of oppression, as it pertains to or interests them, participants turn to what could be the most empowering part of the workshop – planning for change as a group, or sharing ideas for change as individuals committed to building community in their lives. *Naming the Moment* addresses change in this phase as well, though in relations to organizations as with the last two phases. Some of the questions they suggest asking, however, can be applied to both groups: “how do we build on our strengths and address our weaknesses? What actions can we take? What are the constraints and possibilities of each?” (Jesuit 27). Some of the language in *Naming the Moment* seems to indicate an adversarial attitude [such as questions like “who are our enemies? Who are our allies?”(Jesuit 27)] but many of their questions are still quite relevant. This phase is necessary for many reasons. In planning for change – even assuming that the participants are dispersed individuals who may not know each other, and may have no interest in working specifically with one another – there is a sense of possibility and empowerment created by brainstorming with others plausible routes for change. Not all of the actions brainstormed need be community-based. The activity can be made relevant to large-scale group actions or to small ways in which individuals can change their lives to incorporate questioning, resistance and other forms of everyday activism. Popular in this phase is the use of Boal’s Forum Theatre, the most common incarnation of which involves role-playing done by participants in situations they choose or which are presented to them by the facilitator. The groups of participants enact their scenario once, giving the other watching participants a chance to see the situation in question. Then the group runs it through

12

again, this time giving viewing participants the chance to jump up and yell “Stop!” at any moment they felt was important to the development and outcome of the situation. The participant who calls the role-play to a temporary halt then takes the place of one of the actors and does what he or she can to change the situation in a more positive manner (Boal 17-18). This sort of activity is very useful in the type of workshop being specifically discussed here. The scenarios can be altered to make the activity relevant to many different kinds of groups, made up of participants with different experiences and interests. It gives participants the chance to stand in various roles in a given situation, but more importantly, reinforces the idea that everyone is an actor – and therefore, everyone can take action (Boal xi). The activity is informative to those involved but also empowers people, encouraging them to test a hyperbolized instance of their ability to affect the course of interactions of power in the world around them.

13

Goals for an Anti-Oppression Workshop

Facilitation is a tricky task. The popular education model, which stresses community-based individual learning, and collaboration as well as a respect for difference and diversity, insists on using its workshops not to convey established knowledge, but to open a space for participants to recognize, honour and use their own knowledge (Freire 5). As such, the facilitator must make sure they are aware of their own personal agendas when entering a workshopping situation, and be aware of how much control they are able to exert over their need to push forward their own agenda (Jesuit, 33). This is not to imply that a facilitator must be able to exhibit some facsimile of indifference, neutrality or objectivity. Rather it is recommended that a good facilitator should have a goal, or a series of goals laid out for themselves prior to entering the workshop, so as to temper the influence their own ideologies may have on their

facilitation. These goals should take into account the assumptions made by the worldview the popular education model and anti-oppression workshops were born out of, as well as whatever they know about the participants they will be working with, the particular focus they have been asked to maintain throughout the workshop, and some part of their own ideology. This is an important ability for a facilitator to have, to various degrees. As already mentioned, the popular education model is one which strives to make learning and growth as democratic as possible (Jesuits 35). This is not only important because facilitators require their participants to think outside of conventional modes of thought, but because of the kind of change anti-oppression workshopping is attempting to incite. Facilitators using this model are not preparing inductees to a utopia - they are learning with their participants how to live in a world, which in their lifetimes is unlikely to embrace a non-hierarchical structure, and present its peoples with absolutely safe spaces in which to live. This is not a fatalist attitude - it is not a method of giving up and absolving oneself of accountability. It is a way of understanding our world and our lives as imperfect, and learning to take that "reality" into account when negotiating change within it.

14

With that in mind, the goals of an anti-oppression workshop become easier to decipher. The goals of a popular education model workshop must reinforce the assumptions discussed in the earlier passage. They must be relevant to the overall belief-system of popular education and anti-oppression, and they should be, in some way, realistic. What I mean by 'in some way' is that the goals of these workshops need not be one hundred percent realizable to the letter. They need not even be realistic in any strict pragmatic sense. There are many facilitators, in fact, who encourage their participants to 'dream big' and use the opportunity provided in phase four to have the

participants devise an action they wish they could undertake, rather than one they feel they can (Bishop 54). What I do mean by 'realistic in some way' is that any action planned, no matter how outrageous, should address issues relevant to anti-oppression work, and should be able to be broken down into smaller, more manageable and pragmatic parts, which could perhaps be turned into viable actions. So what goals might be relevant to anti-oppression theory, which one might consider using as the basis for an anti-oppression action – or as the basis for the design and implementation of an anti-oppression workshop?

Goals: Community Building

While not all anti-oppression workshops may place a heavy emphasis on this aspect – the emphasis of a workshop, as previously noted, shifts to adapt to the needs and agendas of the participants and facilitator – community building is generally one aspect of any anti-oppression action or workshop. The anti-oppression belief system in the popular education model (as indicated above) places value in diversity and individual learning and action, but it always places these ideas in the context of a discourse, or conversation, among many parties, with the aim of support and co-operation in mind. Without an emphasis on community in some way, the respect anti-oppression theorists speak of can be little more than tolerance (Bishop 12). Apart from this, community building is also considered tantamount to increasing strength. Ideally, this strength does not require (nor does it encourage) a level of conformity between community members and it does not necessitate the use of violence. It does, however, create a network of support and affinity, within which people can find the tools they need to learn and to teach, and to begin or sustain political struggles.

15

Goals: Individual Reflection

The emphasis anti-oppression theory places on community building and collective action does not negate the need for strong individuals. It is a belief in popular education that strong individuals create a strong community (Bishop 83). The need for individual reflection is a result of the aversion that anti-oppression work has towards those who would follow for following's sake. Anti-oppression workshopping does not espouse one clear ideology for people to rally behind. The community building it values so highly is an almost anarchic practice, not lead by facilitators or theorists, but by participants and individuals who have ideas and seek others who will help them challenge and develop those ideas (Curry-Stevens 59).

Goals: Inciting Action

As noted in the discussion of the phases of the popular education spiral, one of the main goals of anti-oppression workshopping is the development and implementation of ideas and plans for change (Arnold et. al. 43). The entire structure of the workshop involves the discussion of issues, the structure of which discussion is always leading up to the brainstorming of ways in which to alleviate the situations and change the attitudes which contribute to the oppression of people (Curry-Stevens 7). Action, in this sense, need not mean simply large-scale or group actions. It may not even necessitate the alteration of external circumstances. Action, in anti-oppression theory, might mean the active and constant struggle of an individual living and being educated or socialised in an oppressive society to maintain an anti-oppressive analysis in the face of the indoctrination of their environment (Bishop 75). This is no small feat and is certainly no less important than flashy or large-scale actions. Changing the way we, as individuals, see and treat each other and ourselves helps to change the face of our

16

communities, and to build stronger communities (Bishop 76). These communities need not be perfect, but if they are able to nurture reflective individuals, committed to bettering their communities through action (which includes discussion and reflection) then the lot of the community and those who live within it can only improve. This goal must be present in any form of anti-oppression workshop facilitated under the popular education model.

Goals: Empowering Ourselves and Others

Action is useless – and perhaps impossible – without communities and individuals who feel empowered to affect change. The design of the workshops, under the popular education model, is such that it ensures analysis of the oppressive elements of our society, while also affirming our agency as individuals and communities within this society to create change. This is a very important aspect of anti-oppression workshopping, and a good facilitator should be watching to make sure discussion does not move into fatalistic, disempowering realms (Jesuit 35).

17

Goals: Educating Ourselves, Together

As previously noted, the participants and facilitators of popular education workshops play double roles as educated and educator. Anti-oppression workshopping is about education – a kind of education that allows the individual to draw from their own experience, which teaches communities how to disagree and which always focuses on empowerment and change. Anti-oppression action is not generally meant to be adversarial in a violent way, though anti-oppression theory is not specifically pacifist. Action, in the world of anti-oppression activism, is a form of education, co-operation and reconciliation. This approach is, of course, not always the most feasible of options for people in extreme situations, but is a goal and a priority in less urgent instances,

when there is leeway and time for discussion and argumentation, and for the effects of these discussions and arguments to evolve into productive actions (Curry-Stevens 32).

Where Did Anti-Oppression Workshops Come From?

What follows is an effort to construct one story of the origins of anti-oppression workshopping as a concerted and organized effort in many parts of the Americas. I stated in the introduction that it is impossible to pin down one decisive history of anti-oppression workshopping, which is true. It is even harder given that within the confines of this project, I am unable to conduct interviews with a range of facilitators from North and South America, and do not have access to independent literature on the subject published in other regions. That said, the history I offer covers some of the work of key facilitators and theorist, whose texts have been published and sold commercially, and who have been used widely in academic contexts over both continents in question – and indeed, over much of the globe. Therefore, it is reasonable to posit that the work of these facilitators has been key to the development of smaller, localized and independent forms of anti-oppression and popular education theory and practice. In the following sections, I attempt to discuss the ways in which their theory has built anti-oppression theory and what their contributions to the methodology have inspired in current anti-oppression and popular education material. As I will be covering quite a few thinkers and activists, the histories I will sketch will be just that – sketches, but ones which I hope will help demonstrate one way anti-oppression theory and practice has come together.

A History of Anti-Oppression Theory

In 1974 in the United States, a group of Black feminists who called themselves the Combahee River Collective met for the first time to discuss the oppression of Black

18

women within the Western feminist movement. During the meeting, they drew up a statement which outlined who they were, and their grievances and goals:

[W]e find our origins in the historical reality of Afro-American women's continuous life-and-death struggle for survival and liberation.... As Angela Davis points out, Black women have always embodied an adversary stance to white male rule and have actively resisted its inroads upon them and their communities.... Black, other Third World, and working women have been involved in the feminist movement from its start, but both outside reactionary forces and racism and elitism within the movement itself have served to obscure our participation.... Our politics evolve from a healthy love for ourselves, our sisters and our community which allows us to continue our struggle and work. This focusing upon our own oppression is embodied in the concept of identity politics.... [T]he most profound and potentially most radical politics come directly out of our own identity...[t]o be recognized as human, levelly human, is enough.... Although we are feminists and Lesbians, we feel solidarity with progressive Black men and do not advocate the fractionalization that white women who are separatists demand.... We struggle together with Black men against racism, while we also struggle with Black men about sexism.... Eliminating racism in the white women's movement is by definition work for white women to do, but we will continue to speak to and demand accountability on this issue.... As feminists we do not want to mess over people in the name of politics.... We are committed to a continual examination of our politics as they develop through criticism and self-criticism as an essential aspect of our practice. (Combahee River Collective Statement, www.buffalostate.edu)

The Combahee River Collective was revolutionary in their aims and criticisms for many reasons. Their movement, embodied in their time in their Collective, has been identified as the starting place for identity politics as a discipline by many feminist thinkers (Alcoff 319). Their statement, as well as the rapid spread in popularity among activists of colour, and queer and poor activists, of the criticisms and analysis made by the Collective in the statement have had significant impacts on theoretical discourses around power, oppression, identity and what constitutes a group. It might seem obvious why this would be, particularly at a time when the feminist movement had not yet been challenged in its assumption of its internal homogeneity. The movement, however, and the points it has raised and the politics which have grown out of it, has been criticized by academics and activists alike as being essentialist and sectarian, and so

19

it may seem strange that this same group and their politics have had a profound effect on anti-oppression theory and practice (Alcoff 320-322).

It is not actually so far off, however, that this statement would be so important to the beginnings of anti-oppression facilitation. The Combahee River Collective raises the issue that their interests as queer black women in the United States were not being represented by the white feminists who were leading the feminist movement, and whose voices and agendas were those being pushed forward. They argue further that in the pursuit of so-called 'feminist' interests, many white feminists were failing to take into consideration their own embedded racism. They pushed for a separate movement, which would represent their concerns, and where their voices would be heard (buffalostate.edu). As already stated, this has been criticized as being sectarian and essentialist by some - but many anti-oppression thinkers have seen it to mean something different. Part of the basis of anti-oppression thought is the notion that our thoughts are formed by our experiences, and that oppressions are experienced differently by different marginalized groups - and indeed by different individuals (Bishop ix). Therefore, it seems to follow that having a forum for different voices to be heard is necessary. The Combahee River Collective's work awakened the West to the idea that oppressions are subjective. Their claims made it clear that simply by doing social justice work, a person or a movement does not become anti-oppressive. While there is certainly some credence to the argument that some of the ideas and policies of the Collective were essentialist (that is to say, that they assumed that, for example, Blackness has an 'essence' to it which is innate and natural, and which we cannot transcend), they did introduce the idea behind one of the major tenets of anti-oppression thought - in fact, the very basis of why anti-oppression as theory or action may exist at

20

all. It was stated above that in order to exist and interact with others in an anti-oppressive manner, an individual, a community or an organization must continue the struggle against their embedded prejudice and/or automatic oppressive tendencies on a daily basis. This idea comes from the points the Collective makes – the idea that we speak the rhetoric of our groups, the groups society has assigned for us, and that we cannot speak for another’s interests, because we have not lived their experiences.

In 1964, Paulo Freire was exiled from Brazil. After a brief sojourn in La Paz, Bolivia, he met his family in Chile and began to settle into his forced leave from his homeland. In his reflective text, *Pedagogy of Hope: Pedagogy of the Oppressed Revisited*, Freire credits this time (as well as the year before his exile) with being the formative years for his theories on education which would later shape much of what became known as popular education. His experiences in Brazil, working as a teacher for working men, and later his experiences with the Movimiento Independente Revolucionario (MIR) helped shape his ideas on education. In Chile, Freire observed the method of MIR, a socialist-inspired group which set up free schools in working neighbourhoods. The classes ran out of old converted buses donated by the government, and ran for children during the day time and for adults in the evening. Freire noted how excited the people were to have a forum for discussion, sharing and learning. They were not only enthusiastic to learn from a teacher – they were excited about having a space in which their voices would be heard and valued (Freire 42-43). Perhaps Freire’s most famous contribution – as well as most important – to the development of anti-oppression theory and facilitation was the idea that there was something fundamentally wrong with the traditional ‘banking’ method of teaching. The idea behind the banking method is that students are empty vessels that need to be filled

21

with knowledge by the knowing educator, who holds the answers (Freire Talks, www.popedtheory.com). Alternatively, Freire advocated for a democratic method of teaching - the attitude we see now behind popular education workshopping - that each individual is filled with their own knowledge and wisdom, and that education must be a dialogue between these old and new knowledges - comes from Freire's work (Freire Talks, www.popedtheory.com).

In 1996 a group known as Technical Assistance for Community Services (TACS) from Portland, Oregon began implementing anti-oppression workshopping based on the popular education model outlined in Freire's work, and the methodology outlined in the works of other facilitators such as Anne Bishop and Augusto Boal. They did so to fight internal sectarianism occurring between members of different ethnic groups within their ranks in order to gain a measure of unity to defeat a conservative Bill the government was seeking to pass in their State (Anner 19). They are one of many groups who have been implementing these workshops internally with their members -- and sometimes externally, offering them to the general public, for almost three decades now. In the next section, I will look at a brief history of the methodology behind the workshops, and some of the groups in the North which have implemented them widely, and with so much success that their models and templates have become examples to other facilitators.

A History of Anti-Oppression Methodology

Three of the facilitators whose work has been significantly influential to the development and modification of anti-oppression workshops in Canada and the United States are Augusto Boal, Anne Bishop and Anne Curry-Stevens. Boal has been published widely all over the world and so it is not surprising that his Theatre of the

22

Oppressed methodology has had an impact on North American workshopping, even outside the realm of strictly anti-oppression workshops. Both Anne Bishop and Anne Curry-Stevens are experienced facilitators and authors with over a decade each of anti-oppression facilitation under their belts. Their popularity has to do with the wide distribution of their work through the PIRG system in North America.

A PIRG is a Public Interest Research Group, a government funded network of organizations first started by Ronald Reagan in the United States (Bishop 54). The idea was copied by the Canadian government, and PIRGs were set up across the country, mainly running out of universities. In the United States, the PIRGs eventually turned into think tanks. In Canada, PIRGs continue to be a relatively well-funded and effective network of umbrella groups for various activist organizations. The PIRGs in Canada have annual provincial and federal meetings, but also collaborate directly on a fairly regular basis with one another, and with activist groups in the States (Bishop 55). In Canada, the PIRGs are one of the leading organizations in publishing and proliferating literature for those interested in facilitating anti-oppression workshops and for anyone interested in learning more about anti-oppression materials (Bishop 55-56).

23

Augusto Boal was an actor, an activist and a facilitator. In his project, the Theatre of the Oppressed, he combined all three of these things and it has proven to be a well suited mix. His methodology was simple and brilliant: use the body, and provoke the mind (Boal 37). His activities, such as the Image Theatre and Forum Theatre discussed in the preceding section on the popular education spiral have helped to change the way educators and facilitators think about conveying information or creating thought or dialogue. Rather than relying on classroom techniques, or converting other forms of theatre warm-up which was unable to make itself quite as relevant - having not

been constructed with specific political goals in mind – facilitators chose Boal’s methods, recognizing its effectiveness (Curry-Stevens 93). His use of theatre techniques allowed groups to feel more comfortable with one another more quickly, and also made the material more accessible to a wider range of people. Boal had begun using his methods on the streets, or with people who had not had a formal education. The methods were constructed not only to make topics accessible and understandable to people not versed in political theory, or who were perhaps not literate, but to promote the ability of the participants to use and share their own knowledges and to redefine the ways in which they viewed things (Curry-Stevens 102).

Anne Bishop and Anne Curry-Stevens take similar approaches to their methodological recommendations. Their workshop tools are used in the North, and are designed with the assumption that they will be used with participants who have had some level of formal education. Their methods incorporate much of Boal’s own formulations but also work with methods outlined by the Ministry of Education, and used by teachers in Canada’s public school system. Both facilitator’s work uses popular education theories and philosophies as a basis for the implementation of their activities, but they also employ tactics formulated by the Jesuit Centre for Justice and the Popular Education Research Group which do not involve bodily movement rely more heavily on visual and literary tools (Bishop 197; Curry-Stevens 1-2). The Name Game mentioned above is discussed in Curry-Stevens’ text, *An Educator’s Guide for Changing the World: Methods, Models and Materials for Anti-Oppression and Social Justice Workshops*, is also discussed in the Jesuit Centre for Justice’s text, *Naming the Moment*, and follows some aspects of the traditional classroom set up, and requires the participants to be able to read and write. Their methods draw on the literary training they expect their

24

participants to have, while continuing to follow the popular education practice of drawing knowledge from participants.

There are numerous groups in Canada and the United States which have used these popular education anti-oppression workshops successfully. Some of the most startling instances come from the U.S., where instances of urban racial strife between marginalized minority groups have been much higher than in Canada. One such group is AGENDA (Action for Grassroots Empowerment and Neighbourhood Development Alternatives) from California which began implementing these workshops in the 1980s with their members in order to merge contesting race-activists groups in the Black and Latino communities. Over time, they were able to join several of these groups under one umbrella organization, AGENDA, and develop and run literacy, counselling, career advice and other services in English and Spanish for its members and the communities they sought to serve (Anner 23-25). At the time Anner's article on them was written, the group was looking to expand to coalition-building with queer groups and white poverty activist organizations (Anner 26).

25

In Peterborough, there are several groups, such as the Ontario Public Interest Research Group (OPIRG), the Kawartha World Issues Centre (KWIC) and the Kawartha Sexual Assault Centre (KSAC) who employ anti-oppression workshops for their staff, board and volunteers, as well as offer them to the general public. They use the material produced in Bishop's and Curry-Steven's work as well as Boal's Theatre of the Oppressed techniques, and facilitators make changes, invent new methods and have break-throughs frequently. At the moment, there is a group of facilitators attempting to compile a record of their experiences, advice and preferred methodologies. If they are successful, it will be one more aspect of the history of anti-oppression workshopping.

Conclusion: Anti-Oppression Workshopping in a Nutshell

Anti-oppression workshopping is the result of the sharing of knowledge between many different groups and types of people. It is the result of activists who decided that co-operation, and a willingness to examine themselves critically and assess the way others may see their attitudes and actions as being negative, disrespectful or harmful was preferable to sectarianism and in-fighting. It is the result of the work of many activists and academics who believe that power is multi-faceted and layered, and thus blame placing and finger pointing would win oppressed groups less battles than would understanding the nature of the various powers acting on their lives, and learning together ways to address them. It is a hopeful endeavour, and although it has been criticized as both idealistic and ineffective by various parties, this is perhaps because so many of the victories it has won are not overt and flashy but quiet and slow. Anti-oppression workshopping strives to contribute to both, large-scale group actions and individual change, but its real strength lies in its efforts to help redirect the evolution of our attitudes and our systems of education.

26

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- 7) Combahee River Collective Statement.
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- 9) Freire, Paulo. 1994. *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*. New York: Continuum Publishing Company.
- 10) Freire Talks. www.popedtheory.com. December 30th, 2005.
- 11) Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.

27

Anti-Oppression Workshop Outline: Younger Students

Contents of Template:

- 1) Overall Workshop Description
- 2) Overall Objective of Workshop
- 3) Agenda of Workshop
- 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
- 5) Additional Information: for Activity 4
- 6) Works Cited
- 7) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.

1) Overall Workshop Description:

For Whom: Targeted towards students, 12-15 years old.

How Long: One high school class period. Approximately 70 minutes.

Expected Group Size: 20-30 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce students to basic concepts of anti-oppressive thought:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice.
 - iv. Developing an anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviours. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
 - v. *Try not to shut down people espousing racist/sexist/homophobic ideas – keep their ideas open to discussion, and challenge them without closing them out.*

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppression.php). Italicised parts have been altered for the purposes of this template.

28

3. To provide the students with a space in which these ideas can begin to be explored and discussed.
 4. To provide and discuss concrete ideas for action.
-

3) Agenda:

- 1) Introduction: *Lifeboats* (5 min.)
 - 2) Who Are We? (Naming and placing ourselves): *Power Flower* (20 min.)
 - 3) What does this Mean? (Separating the structural from the personal): *Unpacking the Invisible Knapsack* (20 min.)
 - 4) What Can We Do About It? (Action!): *Role-Play* (20 min.)
 - 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)
-

4) Activity Breakdowns: (Agenda) [*This agenda has been shortened in order to allow more time for discussion, as the participants are younger and conceivably less familiar with the discourse and definitions of anti-oppression work*]

1) Introduction: "Lifeboats" → Source: "Naming the Moment" by: Jesuit Centre for Justice

Description of Activity: The facilitator comes into the room and announces that there is a flood! She instructs the students to get up and form lifeboats of four to five people in order to survive. The lifeboats, however, can only consist of people with the same... eye colour! The facilitator can have them reform their lifeboats several times, trying things like colour of sweatshirt, style of shoes, and then things like gender and skin colour. The facilitator may then begin the workshop by welcoming the participants and making sure (both by asking participants and observing the set up of the room) whether everyone is comfortable, once everyone is seated again. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately.

Goal of Activity: To get participants moving around and energized, as well as to dispel some of the formality of the classroom atmosphere. The activity should also help to create a relaxed, informal environment, and hopefully set the tone for future participation in the workshop. As the participants are younger, and may be shy, it should also allow the participants to feel less as though they are in a class, and may be tested, and more as though they are part of an informal discussion. The facilitator may also wish to bring up the usage of categories like "skin colour" and "gender" among categories like "colour of eyes". She can ask whether the participants feel that those categories are similar in importance, and add that one of the aims of the workshop is help participants understand why certain categories are more problematic, or mean more to people than others.

Resources Needed: None, except participants and a facilitator.

Why This Activity: Originally, I had chosen the Go-Around as my opening tool for this group. However, after conducting an interview with another facilitator (Linda), I decided to use a more physical activity that would get the kids moving around. Linda pointed out that getting the blood flowing and engaging participants in an activity that is different from the routine they expect in their

29

environment can help bring people out of their shells, and prepare them to think in new ways for the rest of the workshop.

Expected Outcome: "Lifeboats" should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Linda Slavin mentioned that this is a good activity to use for younger kids as an opening activity, stressing the importance of physical activity in the workshoping process.

2) Who Are We: "Power Flower" →Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: The facilitator hands out the "Power Flower" sheet to all participants. She asks them to fill in the outer ring of empty boxes, closest to the identifying categories with what they feel the dominant norm is. When they are done, she asks them to fill in the second row of empty boxes with what they believe themselves to be. There is one empty identity category – that is for participants to fill in with their own category, if they feel so inclined. When all the participants are finished, the facilitator will ask how many participants felt that they fit into the ideal they perceive to be the norm. The facilitator will also affirm, if the point is not raised independently, that no identity or form of identification is better than another, and what we see as constituting an enforced norm on the flower is a form of oppression – not because those identities exist at all, but because they exist as a dominant norm.

Goal of Activity: To help participants understand where they fit in the political context they believe to be the ideal of their society. The activity should help situate them within the power structures the workshop discusses, and prepare them for the next activity, in which they will discuss some of the hidden privileges that come with being able to identify with dominant groups.

Resources Needed: Copies of "Power Flower" sheets for everyone, and writing utensils.

Why This Activity: The activity is visual, and allows participants to actively engage in identifying social norms (rather than being told what a social norm is) and in identifying themselves within the structure of norms. It gets across a fairly complex idea in a simple way without being condescending, and helps counteract backlash by having the participants themselves decide what is normal, and where they stand in relation to it.

Expected Outcome: At the end of this activity, the participants should have a basic understanding of the existence of different identity groups, and the idea that some are more accepted, or expected to be more prevalent than others. This should open them up to the idea that favoured groups are treated differently by the structures that govern us, which will be introduced in the next activity.

Advice From Other Facilitators: Linda Slavin has used this activity several times in her workshops, and recommends it. She agrees that it is helpful to have participants fill in their own concept of 'normal' and stresses that this activity is one that does require a good deal of discussion.

3) What Does This Mean: Unpacking the Invisible Knapsack [Modified Version] → Source: Taken from: "Unpacking the Invisible Knapsack" by: Peggy McIntosh

Description of Activity: The facilitator will hand out the checklist, "Unpacking the Invisible Knapsack", based on Peggy McIntosh's article of the same name. The list will be modified for this group of participants by the facilitator. The students and facilitator will take 5 minutes to read through the list together, and the students will check off the applicable boxes as they go. The facilitator will then choose a few examples from the sheet and ask why being able to check the boxes is a privilege. She may also want to ask the group what struck them most about the list – what had they never considered a privilege? Do they consider it a privilege now? The group will then be asked to brainstorm definitions of white privilege based on the points made by the exercise.

Goal of Activity: The activity is designed to make visible some of the unacknowledged invisible privileges of being white in our society. The understanding of the existence of white privilege is necessary for the eventual understanding that racism and oppression are systemic.

Resources Needed: Copies of modified "Unpacking the Invisible Knapsack" for everybody. Writing utensils.

Why This Activity: As mentioned already, this activity provides an overview of 'invisible' white privilege in our society, without becoming too abstract. It ties the structural to the personal, causing individuals to be able to see how much or how little of the privilege on the list is accessible to them. This list, however, does not address class issues. It is important for the facilitator to make room to discuss how race and class privilege sometimes intersect. In a timeframe as small as this one (70 min.) however, that discussion will likely not be carried out as vigorously as it could be.

Expected Outcome: At the end of this activity, the participants should have a better understanding of the way structural influences shape what we can and cannot do easily. It should set them up for the next activity, which will focus on empowering the individual in their everyday lives to address these structural injustices and effect change.

Advice From Other Facilitators: Linda Slavin has never used this activity herself, but based on her experience facilitating with groups of younger participants, she advised changing some of the points of the checklist (such as those pertaining to working in an organization) to be more relevant to the participants. The original copy will be handed in with the revised list, so that changes will be evident.

4) What Can We Do About It: "Role-Play" → Source: Games for Actors and Non Actors By: Augusto Boal

Description of Activity: The facilitator should divide the participants up into two groups. Each group will receive a description of a scenario involving an oppressive situation between students in the classroom to be acted out (mostly improvisation). Once the members of the groups have chosen roles, one group will be asked to enact their scenario. Once they have played it through the first time, the facilitator will ask them to return to their original positions and act it out once more. This time, however, members of the observing second group will be invited to "jump in" to the scene by

31

yelling STOP at a moment that they feel was important. The individual who stopped the scene will then tap a member of the performing group on the shoulder. The chosen member will leave the scene and the new participant will take her or his place. The scene will continue from the moment the new participant yelled STOP, only this time, the new member may alter the pattern of events by dealing with the situations differently. The other members of the performing group should respond to her changes, playing along. Members of the audience may continue yelling STOP and altering the course of events until the scene has once again played itself out. The positions will then be reversed, and the other group will perform their scenario.

Goal of Activity: This activity should allow the participants to consider how they might deal with oppressive situations when they arise in the course of their everyday lives. The role-playing aspect should help them understand not only how their actions may have the power to alter a situation, and what actions might be most appropriate but also what other resources or people are available for them to use to help them deal with a situation, should they need to.

Resources Needed: Some space, willing participants and descriptions of scenarios. **Descriptions available on attached sheet**

Why This Activity: This activity encourages participants to consider the various actions and reactions they may have or use when they find themselves in the vicinity of an oppressive act taking place. Without having to respond on the spot to a real situation, students may have the chance to explore possible avenues of action. The activity also requires movement, which is good for stimulating creativity and keeping people awake.

Expected Outcome: Participants should have a clearer idea of what they may do when they are confronted with an oppressive situation after this activity.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with groups of younger students (aged 12-16) and found it incredibly useful in making abstract ideas concrete, and in relating to participant's everyday lives. He feels based on his experience facilitating discussion with groups of older participants that this activity can be used with various ages effectively.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

32

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Additional Information: Activity 4

Role-Play→ Scenarios to be used (with students 12-15):

Scenario One: Two classmates are eating together at lunch. They notice the people at the table next to them making fun of someone's lunch. They are complaining loudly about the smell of their food, and saying that it is not normal. They seem to be making several students around them uncomfortable. You (the two students eating together) decide to get up and find somewhere quieter to eat your lunch.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

Scenario Two: You (a student) are in a store. You are shopping, and you know the person working behind the counter from school. There is music playing in the store, and it sounds vaguely Eastern. A customer in the store approaches the counter and demands that the clerk turn off the music, calling it "terrorist music". Your friend (the clerk) looks over at you and you both shrug. She turns the music off and the customer continues shopping.

Scenario Three: It is Halloween and the school is having a dance for the occasion. Almost all the students are there, dressed up in various costumes. There is a group of students standing together discussing their costumes, and one of their friends enters the scene to join the group. The newcomer is wearing clothing depicting a degrading racial stereotype as a costume. The group decides not to say anything about it, although it makes a few students uncomfortable.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

6) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
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5. McCaskell, Tim. 1999. *Towards Racial Equality*. Toronto: Equity Studies Centre.
 6. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
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7) List of Attached Workshop Materials:

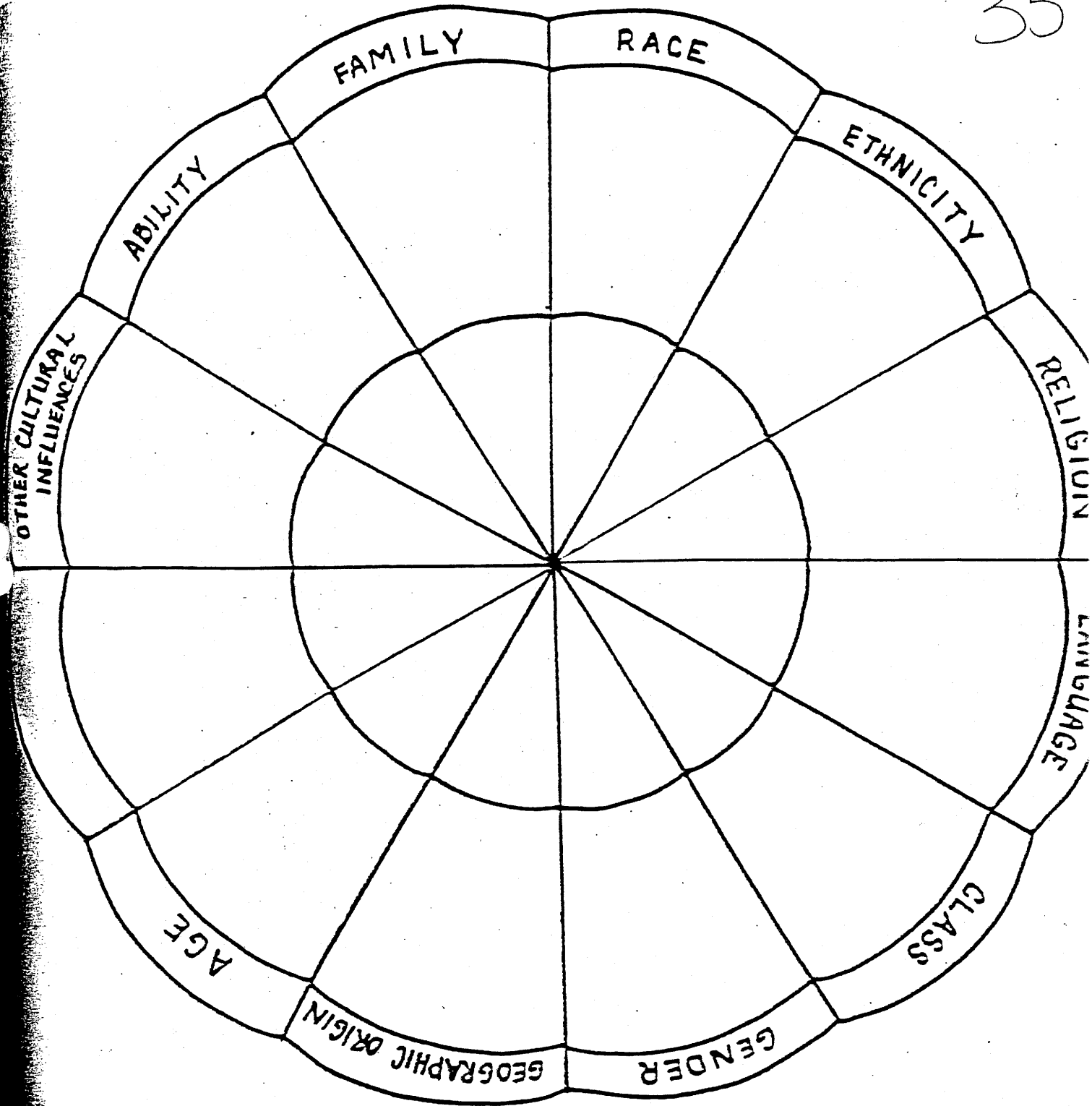
For Use During Workshop:

- Power Flower Sheet (for use in Activity 2: Who Are We → *Power Flower*)
- Unpacking The Invisible Knapsack Checklist [modified version] (for use in Activity 3: What Does This Mean → *Unpacking the Invisible Knapsack*)
- Role-Play Scenarios [attached above] (for use in Activity 4: What Can We Do About It)
- Evaluation Sheet (for use in Activity 5 → Closing)

34

OUR SOCIAL AND CULTURAL IDENTITIES

35



Unpacking the Invisible Knapsack (Revised)

- I can, if I wish, arrange to be in the company of people of my race most of the time.
- When I am told of my national heritage or "civilization", I am shown that people of my colour made it what it is.
- I can swear or dress in second hand clothes without having people associate these choices to the bad morals, the poverty or the illiteracy of my race.
- I can be pretty sure that if I ask to see "the person in charge" I will be facing a person of my race.
- If a cop stops me, I can be sure I haven't been singled out because of my race.
- I can go shopping alone most of the time and be assured that I won't be followed or harassed.
- I can turn on the television or open the newspaper and see people of my race widely represented.
- I can easily buy posters, post cards, picture books, greeting cards, dolls, toys, or magazines featuring people of my race.
- I can choose make-up or bandages in tones that match my skin colour.
- I don't need to think about race and racism every day. I can choose when and where I want to respond to racism.

^{eval}
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

A problem I had which was solved...

I DIDN'T LIKE ...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT TIME...

Anti-Oppression Workshop Outline: Older Students

Contents of Template:

- 1) Workshop Description
 - 2) Overall Objective of Workshop
 - 3) Agenda of Workshop
 - 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
 - 5) Explanation for removed activity
 - 6) Additional Information: Breakdown of Removed Activity
 - 7) Works Cited
 - 8) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.
-

1) Overall Workshop Description:

For Whom: Targeted towards students, 16-18 years old.

How Long: One high school class period. Approximately 70 minutes.

Expected Group Size: 20-30 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce students to basic concepts of anti-oppressive thought:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice.
 - iv. Developing an anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviours. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
 - v. *Try not to shut down people espousing racist/sexist/homophobic ideas – keep their ideas open to discussion, and challenge them without closing them out.*

38

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppresion.php). Italicised parts have been altered for the purposes of this template.

3. To provide the students with a space in which these ideas can begin to be explored and discussed.
 4. To provide and discuss concrete ideas for action.
-

3) Agenda of Workshop:

- 1) Introduction: *Go-Around* (5 min.)
 - 2) Who Are We? (Naming and placing ourselves): *Name Game* (20 min.)
 - 3) What does this Mean? (Separating the structural from the personal): *Oppression Tree* (20 min.)
 - 4) What Can We Do About It? (Action!): *Anti-Oppression Manifesto* (20 min.)
 - 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)
-

4) Activity Breakdowns: [*This agenda has been shortened in order to allow more time for discussion, as there is a non-negotiable time constraint in effect for this set of workshops*]

1) Introduction: "Go-Around" → Source: "Equity and Diversity Workshops" by: Rick Arnold

Description of Activity: The facilitator begins by welcoming the participants and making sure (both by asking participants and observing the set up of the room) that everyone is comfortable. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately. The facilitator should then ask each participant to give their name, whether or not they have any experience with anti-oppression education, and to throw out one question they have coming into the workshop that they are hoping to have answered. The facilitator may begin the go-around herself, or ask a participant to begin.

Goal of Activity: To introduce participants and facilitator to one another, as well as to help the facilitator gain some level of understanding as to participant's level of interest and prior knowledge of anti-oppression. The activity should also help to create a relaxed, informal environment, allowing each participant time to speak at the beginning of the workshop, and hopefully setting the tone for future participation. It should also allow the participants to gauge the interests and experience of the other participants, contextualizing themselves within the group, and allowing them to adjust their expectations if necessary.

Resources Needed: None, except participants and a facilitator.

Why This Activity: The Go-Around is a popular choice for facilitators. It allows the participants and facilitator to learn one another's names within a short period of time. It also allows the facilitator the chance to ask the participants directly what they are expecting to see from the workshop. If the participants are more interested in action, and have a base already in anti-oppression terms and definitions, the facilitator may want to change the schedule slightly so that the action part of the workshop can have more time. Knowing those details, as already mentioned, is important for the

facilitator, but also for participants, as it gives them an opportunity to situate themselves in the workshop environment.

Expected Outcome: The Go-Around should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Julie Cosgrove recommends employing the Go-Around as a method of opening a workshop. She feels that it is important to get the participants to think about what they want from the workshopping process. She related that in her experience, even if a participant cannot tell you at the beginning of the workshop what it is they are looking for, they will begin to think about it themselves. As they already know that you, as the facilitator, are concerned about what they want to learn, they are more likely to give their input later on.

2) Who Are We: "Name Game" → Source: "Naming the Moment" by: Jesuit Centre for Justice

Description of Activity: The facilitator should hand out one piece of paper and a pen to each participant. Once everyone has the materials, the facilitator will ask them to write three things (anything) that they "are" on one side of the paper. She should give them about three minutes to do that. Once they are done, the facilitator will ask them to write three things they "are not" on the other side of the paper. Once again, they will have three minutes to complete this task. While the participants are writing, the facilitator should divide the blackboard/presentation board into two halves: "Are" and "Are Not". When the participants are done, the facilitator will ask the group to call out some of their responses, recording them in the appropriate categories on the board as they go. [In a longer workshop, the facilitator would ask each participant to read out each of their responses, but due to time constraints, certain aspects of these workshops will be abbreviated]. The facilitator will then ask the participants which of the identities they feel is political. After some discussion, if the point has not already been raised, the facilitator will suggest that all the identities recorded are political in some way. She will then facilitate a discussion as to why and how this might be true, and what some of the implications of this idea may be.

40

Goal of Activity: This activity is designed to help participants situate themselves in a political context. It is also supposed to help the facilitator point out the ways in which our identities, or lack of active identification with certain groups are shaped by the existence of dominant norms.

Resources Needed: Blackboard or equivalent and writing utensils for participants.

Why This Activity: The "Name Game" is a good activity to use with participants who may already have some understanding of the connection between the abstract political world around them, and their more concrete personal lives. The game relies on discussion to clarify its point to participants, so it is also better for facilitators to use it with more mature groups, who will be able to stay on topic and draw the necessary connections. With the right dynamic between facilitator and participants, the activity helps the group understand and begin to accept responsibility for the way in which their position within the dominant construct shapes their political bias. It will help prepare the group for the later activities focusing on understanding the difference between interpersonal prejudice and structural oppression.

Expected Outcome: At the end of this exercise, the participants should have a basic idea of how they fit in to the political environment of our world, as well as a basic understanding of why every aspect of our lives, and our selves are at least in part constructed by the political environment in which we live.

Advice From Other Facilitators: Alissa Paxton has never used this activity in a workshop she facilitated herself, but has been a participant in workshops in which it has been used. She noted that it stimulated a lot of discussion, and that making participants' own identities the starting point for discussion was quite effective.

3) What Does This Mean: "Oppression Tree: → Source: "Naming the Moment" by: Jesuit Centre for Justice (with some modifications)

Description of Activity: The facilitator draws a picture of a tree on the blackboard or equivalent. The branches of the tree will be labelled "Our Experiences", the trunk "Legislation and Economics" and the roots "Ideology". [In the original, the roots are labelled "Economic", the trunk "Legislative" and the branches "Ideology"]. The facilitator will then invite the participants to share some examples of racism they have observed or felt, or examples which they feel are prevalent in society. Those examples will be recorded in the branches part of the tree. The facilitator will then ask the participants to identify possible legislative and economic factors which may have been contributing causes to the incident. Once some examples have been suggested and recorded, the facilitator will move on to the roots of the tree, and ask the group to identify aspects of governmental and societal ideology which may have contributed to the formation of the legislative and economic realities the group discussed. The facilitator will then start at the bottom of the tree, and identify a root ideology which might be prevalent in society, such as capitalism. The group will identify legislative and economic examples of that ideology, and end with suggesting possible incidents which may occur at an everyday interpersonal level which may be traced back to the ideology.

Goal of Activity: The activity is designed to help participants draw concrete links between their personal experiences with oppression, and the structural causes of those oppressions, through connecting their experiences to the larger structures in our society. The activity should also show the different ways in which these experiences are caused; e.g. institutionalized racism towards people of colour versus interpersonal racism sometimes directed towards "white" people. The process of connecting causes and their effects should show that the former is an aspect of the structure of the society we live in, while the latter is an attempt to gain power through the imitation of the power structures which oppress people.

Resources Needed: Blackboard or equivalent.

Why This Activity: This activity is discussion-based, and so provides a lot of room for participants to dissent, ask questions, and understand the idea being demonstrated by the facilitator through actively engaging in the process of defining the idea. The activity is also visual, which often helps people draw clearer connections between the situations being discussed.

Expected Outcome: Participants should have a better understanding of the difference between structural oppressions and interpersonal prejudice at the end of this activity.

Advice From Other Facilitators: Linda Slavin likes this activity, but has generally facilitated it in its original form. She does not feel that the changes are inappropriate, however, but does stress the importance of connecting ideology to economy and policy in a concrete way.

4) What Can We Do About It: "Anti-Oppression Manifesto" → Source (of idea): Beyond Token Change: Breaking the Cycle of Oppression in Institutions by: Anne Bishop

Description of Activity: The facilitator will hand out a sheet entitled "My Anti-Oppression Manifesto". Participants and the facilitator will fill the sheet out together, brainstorming with one another plausible ways in which participants can use the ideas they have learned in the workshop to effect change in their everyday lives.

Goal of Activity: To get participants thinking actively about addressing anti-oppression issues in their everyday lives and help them develop and structure possible ideas around anti-oppression action.

Resources Needed: One Anti-Oppression Manifesto sheet for each student and writing utensils.

Why This Activity: This activity is time-efficient, but leaves the outcome of the activity and the workshop open for participants to expand on later.

Expected Outcome: Participants will be given the chance to continue engaging actively with issues of anti-oppression, and anti-oppression action.

Advice From Other Facilitators: The manifesto I will use has been designed by me, and has not been used in workshops previous to this.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

42

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Explanation for Removed Activity:

In the original agenda for this group, there had been a sixth activity – “Body Definitions”, based on Augusto Boal’s Image Theatre technique used in Theatre of the Oppressed activities. The breakdown of the workshop is included in this document, under the heading “Removed Activity”. The activity was removed from the agenda by the facilitator because of time concerns. An average anti-oppression workshop can run from anywhere between 1.5 hours to 6 hours. Due to the set up of the high school class timetable, however, these workshops are unable to run for more than 70 minutes. The purpose of the Body Definitions activity was to allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. The activity, or an equivalent, which will give participants an opportunity to define terms, should be used in full-length anti-oppression workshops. However, for the purposes of these particular workshops, the facilitator feels that it is more important that participants have adequate time to explore and discuss their place in the structures that govern them, the difference between structural oppression and prejudice and possibilities for action. Students will be provided with a handout of definitions prior to the workshops. (A copy of the definitions handout is attached, along with the other workshop material).

43

6) Additional Information: Breakdown for Removed Activity

What is Happening: “Body Definitions” → Source: Theatre of the Oppressed by: Augusto Boal

Description of Activity: The participants and facilitator should stand and form a circle in the room. Furniture should be moved, if necessary. The facilitator will ask the participants to turn and face outwards, so that they are not looking at one another. The facilitator will then call out a word (starting with things that are more concrete, such as “tree”) and the participants will “sculpt” their bodies into a physical representation of the word, which they feel best defines it. The facilitator will ask them to turn to face each other when they are ready. This process will be repeated for a number of words, including “racism”, “sexism”, and “anti-oppression”.

Goal of Activity: The activity should be used with participants who may already have a basic understanding of words such as “racism”. It should allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. These words often have assumed meanings for people, which are not questioned in regular use of the word. Enacting the spirit of the idea the participants feel they are communicating, and having the chance to see and discuss the different representations and perceptions offered by other group members will help to illustrate the subjective and experiential nature of the ways in which we understand these concepts.

Resources Needed: Blackboard or equivalent and list of terms for facilitator’s use. **List available on attached sheet**

Why This Activity: The use of the body, as well as the participant's creative subjectivities in the activity allows otherwise abstract concepts to be discussed and understood in a personal and experience-based manner. It allows for verbal discussion, while also making room for participants to communicate ideas to one another in a manner that does not call for absolute resolution of the subject matter.

Expected Outcome: At the end of the activity, the group should have some idea of how racism, sexism and other aspects of anti-oppression work may mean different things to different people because of the subjective and variable ways in which they are experienced.

Advice From Other Facilitators: Julie Cosgrove has never used this activity in particular, but recommends it, as she finds that Theatre of the Oppressed techniques have been accessible and useful in her experience.

Body Definitions → Terms to be used:

- Tree
- Elephant
- Sadness
- Fear
- Racism
- Ice Cream
- Anti-Oppression

This list is a suggested list of terms the facilitator may wish to use with participants. It starts out with definitions which are more concrete, allowing the participants to get used to 'sculpting' images with their bodies, and then introduces more complex and emotionally-linked definitions. The addition of 'ice-cream' is only to alleviate tension towards the end of the activity.

44

7) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
 2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
 3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.
 4. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
 5. McCaskell, Tim. 1999. *Towards Racial Equality*. Toronto: Equity Studies Centre.
 6. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
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8) List of Attached Workshop Materials:

For Use During Workshop:

- My Anti-Oppression Manifesto (for use in Activity 4: What Can We Do About It → *Anti-Oppression Manifesto*)
- Evaluation Sheet (for use in Activity 5 → Closing)

45

My Anti-Oppression Manifesto

Anti-Oppression is not an idea we can grasp in one workshop, one day of our lives. It is a lifestyle of resisting the choices that we have had forced on us, and a commitment to fight for our right to choose in the future. It is also a commitment to continue to learn about and observe the impacts that my actions have on others, and to attempt to respect the space and lives of the people around me. In order to continue to engage in my attempt to be anti-oppressive:

1) Tomorrow, I will try to change the way I _____

2) Next week, I will remember to _____

3) By next month, I want to be able to _____

4) TODAY, I will begin by _____

46

eval
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

A problem I had which was solved...

I DIDN'T LIKE ...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT TIME...

Anti-Oppression Workshop Outline: For Teachers

Contents of Template:

- 1) Workshop Description
 - 2) Overall Objective of Workshop
 - 3) Agenda of Workshop
 - 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
 - 5) Explanation for Removed Activity
 - 6) Additional Information I: for Activity 4
 - 7) Additional Information II: Breakdown of Removed Activity
 - 8) Works Cited
 - 9) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.
-

1) Overall Workshop Description:

For Whom: Targeted towards teachers responsible for middle and high school classes (grs 7-12).

How Long: Approximately 70 minutes. (The length of a staff meeting)

Expected Group Size: 15-20 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce teachers to basic concepts of anti-oppressive thought, and connect them to power dynamics within the classroom:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice. *Although the teacher acts as an authority figure in the classroom, they must be receptive to attempts to make them aware of their own embedded racism, sexism or homophobia.*
 - iv. *Try not to shut down students espousing racist/sexist/homophobic ideas, while not allowing them to make the room uncomfortable for everyone else. Open their ideas to discussion, and challenge them without closing them out.*

48

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppresion.php). Italicised parts have been altered for the purposes of this template.

3. To provide and discuss concrete ideas for using these principles in the classroom
-

3) Agenda of Workshop:

- 1) Introduction: *Go-Around* (5 min.)
 - 2) Who Are We? (Naming and placing ourselves): *Name Game* (20 min.)
 - 3) What does this Mean? (Separating the structural from the personal): *Oppression Tree* (20 min.)
 - 4) What Can We Do About It? (Action!): *Role-Play* (20 min.)
 - 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)
-

4) Activity Breakdowns: [*This agenda has been shortened in order to allow more time for discussion, as there is a non-negotiable time constraint in effect for this set of workshops*]

1) Introduction: "Go-Around" → Source: "Equity and Diversity Workshops" by: Rick Arnold

Description of Activity: The facilitator begins by welcoming the participants and making sure (both by asking participants and observing the set up of the room) that everyone is comfortable. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately. The facilitator should then ask each participant to give their name, whether or not they have any experience with anti-oppression education, and to throw out one question they have coming into the workshop that they are hoping to have answered. The facilitator may begin the go-around herself, or ask a participant to begin.

Goal of Activity: To introduce participants and facilitator to one another, as well as to help the facilitator gain some level of understanding as to participant's level of interest and prior knowledge of anti-oppression. The activity should also help to create a relaxed, informal environment, allowing each participant time to speak at the beginning of the workshop, and hopefully setting the tone for future participation. It should also allow the participants to gauge the interests and experience of the other participants, contextualizing themselves within the group, and allowing them to adjust their expectations if necessary.

Resources Needed: None, except participants and a facilitator.

Why This Activity: The Go-Around is a popular choice for facilitators. It allows the participants and facilitator to learn one another's names within a short period of time. It also allows the facilitator the chance to ask the participants directly what they are expecting to see from the workshop. If the participants are more interested in action, and have a base already in anti-oppression terms and definitions, the facilitator may want to change the schedule slightly so that the action part of the workshop can have more time. Knowing those details, as already mentioned, is important for the

49

facilitator, but also for participants, as it gives them an opportunity to situate themselves in the workshop environment.

Expected Outcome: The Go-Around should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Julie Cosgrove recommends employing the Go-Around as a method of opening a workshop. She feels that it is important to get the participants to think about what they want from the workshoping process. She related that in her experience, even if a participant cannot tell you at the beginning of the workshop what it is they are looking for, they will begin to think about it themselves. As they already know that you, as the facilitator, are concerned about what they want to learn, they are more likely to give their input later on.

2) Who Are We: "Name Game" → Source: "Naming the Moment" by: Jesuit Centre for Justice

Description of Activity: The facilitator should hand out one piece of paper and a pen to each participant. Once everyone has the materials, the facilitator will ask them to write three things (anything) that they "are" on one side of the paper. She should give them about three minutes to do that. Once they are done, the facilitator will ask them to write three things they "are not" on the other side of the paper. Once again, they will have three minutes to complete this task. While the participants are writing, the facilitator should divide the blackboard/presentation board into two halves: "Are" and "Are Not". When the participants are done, the facilitator will ask the group to call out some of their responses, recording them in the appropriate categories on the board as they go. [In a longer workshop, the facilitator would ask each participant to read out each of their responses, but due to time constraints, certain aspects of these workshops will be abbreviated]. The facilitator will then ask the participants which of the identities they feel is political. After some discussion, if the point has not already been raised, the facilitator will suggest that all the identities recorded are political in some way. She will then facilitate a discussion as to why and how this might be true, and what some of the implications of this idea may be.

Goal of Activity: This activity is designed to help participants situate themselves in a political context. It is also supposed to help the facilitator point out the ways in which our identities, or lack of active identification with certain groups are shaped by the existence of dominant norms.

Resources Needed: Blackboard or equivalent and writing utensils for participants.

Why This Activity: The "Name Game" is a good activity to use with older participants who may already have some understanding of the connection between the abstract political world around them, and their more concrete personal lives. The game relies on discussion to clarify its point to participants, so it is also better for facilitators to use it with more mature groups, who will be able to stay on topic and draw the necessary connections. With the right dynamic between facilitator and participants, the activity helps the group understand and begin to accept responsibility for the way in which their position within the dominant construct shapes their political bias. It will help prepare the group for the later activities focusing on understanding the difference between interpersonal prejudice and structural oppression.

50

Expected Outcome: At the end of this exercise, the participants should have a basic idea of how they fit in to the political environment of our world, as well as a basic understanding of why every aspect of our lives, and our selves are at least in part constructed by the political environment in which we live.

Advice From Other Facilitators: Alissa Paxton has never used this activity in a workshop she facilitated herself, but has been a participant in workshops in which it has been used. She noted that it stimulated a lot of discussion, and that making participants' own identities the starting point for discussion was quite effective.

3) What Does This Mean: "Oppression Tree" → Source: "Naming the Moment" by: Jesuit Centre for Justice (with some modifications)

Description of Activity: The facilitator draws a picture of a tree on the blackboard or equivalent. The branches of the tree will be labelled "Our Experiences", the trunk "Legislation and Economics" and the roots "Ideology". [In the original, the roots are labelled "Economic", the trunk "Legislative" and the branches "Ideology"]. The facilitator will then invite the participants to share some examples of racism they have observed or felt, or examples which they feel are prevalent in society. Those examples will be recorded in the branches part of the tree. The facilitator will then ask the participants to identify possible legislative and economic factors which may have been contributing causes to the incident. Once some examples have been suggested and recorded, the facilitator will move on to the roots of the tree, and ask the group to identify aspects of governmental and societal ideology which may have contributed to the formation of the legislative and economic realities the group discussed. The facilitator will then start at the bottom of the tree, and identify a root ideology which might be prevalent in society, such as capitalism. The group will identify legislative and economic examples of that ideology, and end with suggesting possible incidents which may occur at an everyday interpersonal level which may be traced back to the ideology.

Goal of Activity: The activity is designed to help participants draw concrete links between their personal experiences with oppression, and the structural causes of those oppressions, through connecting their experiences to the larger structures in our society. The activity should also show the different ways in which these experiences are caused; e.g. institutionalized racism towards people of colour versus interpersonal racism sometimes directed towards "white" people. The process of connecting causes and their effects should show that the former is an aspect of the structure of the society we live in, while the latter is an attempt to gain power through the imitation of the power structures which oppress people. The difference between this activity as conducted with the older set of students compared to the teachers will lie in the experience of the activity itself. The experiences brought to the activity will likely vary with the group, but the basic mechanism is similar for both demographics: the activity works with people who already have some idea of the institutions which govern our lives, and who know something about the ways in which those institutions work.

Resources Needed: Blackboard or equivalent.

51

Why This Activity: This activity is discussion-based, and so provides a lot of room for participants to dissent, ask questions, and understand the idea being demonstrated by the facilitator through actively engaging in the process of defining the idea. The activity is also visual, which often helps people draw clearer connections between the situations being discussed.

Expected Outcome: Participants should have a better understanding of the difference between structural oppressions and interpersonal prejudice at the end of this activity.

Advice From Other Facilitators: Linda Slavin likes this activity, but has generally facilitated it in its original form. She does not feel that the changes are inappropriate, however, but does stress the importance of connecting ideology to economy and policy in a concrete way.

4) *What Can We Do About It: "Role-Play"* → Source: *Beyond Token Change: Breaking the Cycle of Oppression in Institutions* by: Anne Bishop

Description of Activity: The facilitator should divide the participants up into two groups. Each group will receive a description of a scenario involving an oppressive situation between students, involving a teacher in a school-related situation to be acted out (mostly improvisation). Once the members of the groups have chosen roles, one group will be asked to enact their scenario. Once they have played it through the first time, the facilitator will ask them to return to their original positions and act it out once more. This time, however, members of the observing second group will be invited to "jump in" to the scene by yelling STOP at a moment that they feel was important. The individual who stopped the scene will then tap a member of the performing group on the shoulder. The chosen member will leave the scene and the new participant will take her or his place. The scene will continue from the moment the new participant yelled STOP, only this time, the new member may alter the pattern of events by dealing with the situations differently. The other members of the performing group should respond to her changes, playing along. Members of the audience may continue yelling STOP and altering the course of events until the scene has once again played itself out. The positions will then be reversed, and the other group will perform their scenario.

52

Goal of Activity: This activity should allow the participants to consider how they might deal with oppressive situations when they arise in the course of their everyday lives, and duties as teachers. The role-playing aspect should help them understand not only how their actions may alter a situation, and what actions might be most appropriate but also how they may react if their were in the position of a student.

Resources Needed: Some space, willing participants and descriptions of scenarios. **Descriptions available on attached sheet**

Why This Activity: This activity encourages participants to consider the various actions and reactions they may have or use when they find themselves in the position of an authority figure in the vicinity of an oppressive act. Without having to experiment on the spot on the occasion of an oppressive incident, the teacher may have the chance to act out possible avenues of action. The activity also requires movement, which is good for stimulating creativity and keeping people awake.

Expected Outcome: Participants should have a clearer idea of what they may do when they are confronted with an oppressive situation after this activity.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with groups of younger students (aged 12-16) and found it incredibly useful in making abstract ideas concrete, and in relating to participant's everyday lives. He feels based on his experience facilitating discussion with groups of older participants that this activity can be used with various ages effectively.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

53

5) Explanation for Removed Activity:

In the original agenda for this group, there had been a sixth activity – "Body Definitions", based on Augusto Boal's Image Theatre technique used in Theatre of the Oppressed activities. The breakdown of the workshop is included in this document, under the heading "Removed Activity". The activity was removed from the agenda by the facilitator because of time concerns. An average anti-oppression workshop can run from anywhere between 1.5 hours to 6 hours. Due to the set up of the high school class timetable, and the constraints on the free time of the teachers, however, these workshops are unable to run for more than 70 minutes. The purpose of the Body Definitions activity was to allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. The activity, or an equivalent, which will give participants an opportunity to define terms, should be used in full-length anti-oppression workshops. However, for the purposes of these particular workshops, the facilitator feels that it is more important that participants have adequate time to explore and discuss their place in the structures that govern them, the difference between structural oppression and

prejudice and possibilities for action. Students will be provided with a handout of definitions prior to the workshops. (A copy of the definitions handout is attached, along with the other workshop material).

6) Additional Information I: Activity 4

Role-Play → Scenarios to be used (with teachers):

Scenario One: Two students are arguing in the hallway. They are surrounded by a group of students who are watching and, occasionally participating in the argument. Neither of the students have/do indicate in any way that the argument might become physical. The teacher observes the arguments, gauging the best way to disperse the crowd and end the argument, when one of the arguing students calls the other a racial name. The teacher steps in and orders the watching crowd to leave the area. She then informs the students that the hallway is not an appropriate place to resolve personal issues and sends them to class.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

Scenario Two: A teacher is conducting a math class, reviewing material which students should expect to see on a test. The teacher suggests that the students choose partners for the duration of the class and work in pairs to cover the material and help each other understand what they must know for the test. One of the students raises their hand and suggests that the white students in the class be paired with Chinese students, as they are naturally better at math. The teacher instructs the students to choose their own partners and get to work.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

7) Additional Information II: Breakdown for Removed Activity

What is Happening: "Body Definitions" → Source: Theatre of the Oppressed by: Augusto Boal

Description of Activity: The participants and facilitator should stand and form a circle in the room. Furniture should be moved, if necessary. The facilitator will ask the participants to turn and face outwards, so that they are not looking at one another. The facilitator will then call out a word (starting with things that are more concrete, such as "tree") and the participants will "sculpt" their bodies into a physical representation of the word, which they feel best defines it. The facilitator will ask them to turn to face each other when they are ready. This process will be repeated for a number of words, including "racism", "sexism", and "anti-oppression".

Goal of Activity: The activity should be used with participants who may already have a basic understanding of words such as "racism". It should allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and

54

everyday life. These words often have assumed meanings for people, which are not questioned in regular use of the word. Enacting the spirit of the idea the participants feel they are communicating, and having the chance to see and discuss the different representations and perceptions offered by other group members will help to illustrate the subjective and experiential nature of the ways in which we understand these concepts.

Resources Needed: Blackboard or equivalent and list of terms for facilitator's use. **List available on attached sheet**

Why This Activity: The use of the body, as well as the participant's creative subjectivities in the activity allows otherwise abstract concepts to be discussed and understood in a personal and experience-based manner. It allows for verbal discussion, while also making room for participants to communicate ideas to one another in a manner that does not call for absolute resolution of the subject matter.

Expected Outcome: At the end of the activity, the group should have some idea of how racism, sexism and other aspects of anti-oppression work may mean different things to different people because of the subjective and variable ways in which they are experienced.

Advice From Other Facilitators: Julie Cosgrove has never used this activity in particular, but recommends it, as she finds that Theatre of the Oppressed techniques have been accessible and useful in her experience.

Body Definitions → Terms to be used:

- i. Tree
- ii. Elephant
- iii. Sadness
- iv. Loneliness
- v. Sexism
- vi. Racism
- vii. Ice Cream
- viii. Anti-Oppression

This list is a suggested list of terms the facilitator may wish to use with participants. It starts out with definitions which are more concrete, allowing the participants to get used to 'sculpting' images with their bodies, and then introduces more complex and emotionally-linked definitions. The addition of 'ice-cream' is only to alleviate tension towards the end of the activity.

8) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.

4. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
 5. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 6. Ministry of Education. "Antiracism Education Across the Curriculum": *Getting Started: A Practical Guide for Educators*. Toronto: Ontario Ministry of Education.
 7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
-

9) List of Attached Workshop Materials:

For Use During Workshop:

- Role-Play Scenarios [attached above] (for use in Activity 4: What Can We Do About It)
- Evaluation Sheet (for use in Activity 5 → Closing)

56

eval
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

A problem I had which was solved...

I DIDN'T LIKE ...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT TIME...

Anti-Oppression Workshop Outline: For Board Members

Contents of Template:

- 1) Overall Workshop Description
 - 2) Overall Objective of Workshop
 - 3) Agenda of Workshop
 - 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
 - 5) Works Cited
 - 6) Workshop Materials: List of all necessary handouts (for before and after the workshop) as well as any material to be used during the workshop. Material will be attached.
-

1) Overall Workshop Description:

For Whom: Targeted towards administrators for the Catholic School Board.

How Long: Approximately 70 minutes. (The length of a staff meeting)

Expected Group Size: 15-20 participants

58

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce participants to basic concepts of anti-oppressive thought:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice.
 - iv. Developing an anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviours. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
 - v. *Try not to shut down people espousing racist/sexist/homophobic ideas – keep their ideas open to discussion, and challenge them without closing them out.*

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppression.php). Italicised parts have been altered for the purposes of this template.

3. To provide the participants with a space in which these ideas can begin to be explored and discussed.
 4. To provide and discuss concrete ideas for action.
-

3) Agenda:

- 1) Introduction: *Go-Around* (5 min.)
 - 2) Who Are We? (Naming and placing ourselves): *Power Flower* (20 min.)
 - 3) What does this Mean? (Separating the structural from the personal): *Unpacking the Invisible Knapsack* (20 min.)
 - 4) What Can We Do About It? (Action!): *Anti-Oppression Manifesto* (20 min.)
 - 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)
-

4) Activity Breakdowns: [*This agenda has been shortened in order to allow more time for discussion, as there is a non-negotiable time constraint in effect for this set of workshops*]

1) Introduction: "Go-Around" → Source: "Equity and Diversity Workshops" by: Rick Arnold

59

Description of Activity: The facilitator begins by welcoming the participants and making sure (both by asking participants and observing the set up of the room) that everyone is comfortable. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately. The facilitator should then ask each participant to give their name, whether or not they have any experience with anti-oppression education, and to throw out one question they have coming into the workshop that they are hoping to have answered. The facilitator may begin the go-around herself, or ask a participant to begin.

Goal of Activity: To introduce participants and facilitator to one another, as well as to help the facilitator gain some level of understanding as to participant's level of interest and prior knowledge of anti-oppression. The activity should also help to create a relaxed, informal environment, allowing each participant time to speak at the beginning of the workshop, and hopefully setting the tone for future participation. It should also allow the participants to gauge the interests and experience of the other participants, contextualizing themselves within the group, and allowing them to adjust their expectations if necessary.

Resources Needed: None, except participants and a facilitator.

Why This Activity: The Go-Around is a popular choice for facilitators. It allows the participants and facilitator to learn one another's names within a short period of time. It also allows the facilitator the chance to ask the participants directly what they are expecting to see from the workshop. If the participants are more interested in action, and have a base already in anti-oppression terms and definitions, the facilitator may want to change the schedule slightly so that the action part of the workshop can have more time. Knowing those details, as already mentioned, is important for the facilitator, but also for participants, as it gives them an opportunity to situate themselves in the workshop environment.

Expected Outcome: The Go-Around should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Julie Cosgrove recommends employing the Go-Around as a method of opening a workshop. She feels that it is important to get the participants to think about what they want from the workshopping process. She related that in her experience, even if a participant cannot tell you at the beginning of the workshop what it is they are looking for, they will begin to think about it themselves. As they already know that you, as the facilitator, are concerned about what they want to learn, they are more likely to give their input later on.

2) Who Are We: "Power Flower" →Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: The facilitator hands out the "Power Flower" sheet to all participants. She asks them to fill in the outer ring of empty boxes, closest to the identifying categories with what they feel the dominant norm is. When they are done, she asks them to fill in the second row of empty boxes with what they believe themselves to be. There is one empty identity category – that is for participants to fill in with their own category, if they feel so inclined. When all the participants are finished, the facilitator will ask how many participants felt that they fit into the ideal they perceive to be the norm. The facilitator will also affirm, if the point is not raised independently, that no identity or form of identification is better than another, and what we see as constituting an enforced norm on the flower is a form of oppression – not because those identities exist at all, but because they exist as a dominant norm.

60

Goal of Activity: To help participants understand where they fit in the political context they believe to be the ideal of their society. The activity should help situate them within the power structures the workshop discusses, and prepare them for the next activity, in which they will discuss some of the hidden privileges that come with being able to identify with dominant groups.

Resources Needed: Copies of "Power Flower" sheets for everyone, and writing utensils.

Why This Activity: The activity is visual, and allows participants to actively engage in identifying social norms (rather than being told what a social norm is) and in identifying themselves within the structure of norms. It gets across a fairly complex idea in a simple way without being condescending, and helps counteract backlash by having the participants themselves decide what constitutes normal, and where they stand in relation to it.

Expected Outcome: At the end of this activity, the participants should have a basic understanding of the existence of different identity groups, and the idea that some are more accepted, or expected to be more prevalent than others. This should open them up to the idea that favoured groups are treated differently by the structures that govern us, which will be introduced in the next activity.

Advice From Other Facilitators: Linda Slavin has used this activity several times in her workshops, and recommends it. She agrees that it is helpful to have participants fill in their own concept of 'normal' and stresses that this activity is one that does require a good deal of discussion.

3) What Does This Mean: Unpacking the Invisible Knapsack → Source: "Unpacking the Invisible Knapsack" by: Peggy McIntosh

Description of Activity: The facilitator will hand out the checklist, "Unpacking the Invisible Knapsack", based on Peggy McIntosh's article of the same name. The group and the facilitator will take 5 minutes to read through the list together, and the participants will check off the applicable boxes as they go. The facilitator will then ask the group what struck them most about the list – what had they never considered a privilege? Do they consider it a privilege now? Why is it a privilege to be able to check points off on the list? The group will then be asked to brainstorm definitions of white privilege based on the points made by the exercise.

Goal of Activity: The activity is designed to make visible some of the unacknowledged invisible privileges of being white in our society. The understanding of the existence of white privilege is necessary for the eventual understanding that racism and oppression are systemic.

Resources Needed: Copies of "Unpacking the Invisible Knapsack" for everybody. Writing utensils.

Why This Activity: As mentioned already, this activity provides an overview of 'invisible' white privilege in our society, without becoming too abstract. It ties the structural to the personal, causing individuals to be able to see how much or how little of the privilege on the list is accessible to them. This list, however, does not address class issues. It is important for the facilitator to make room to discuss how race and class privilege sometimes intersect. In a timeframe as small as this one (70 min.) however, that discussion will likely not be carried out as vigorously as it could be.

Expected Outcome: At the end of this activity, the participants should have a better understanding of the way structural influences shape what we can and cannot do easily. It should set them up for the next activity, which will focus on empowering the individual in their everyday lives to address these structural injustices and effect change.

Advice From Other Facilitators: Nathan Rambukkana has used this activity in classes with participants of various ages, including students at the PhD level. He has not used the activity with working adults out of school, but does recommend it as a useful tool in anti-oppression work. He found it a helpful tool in communicating the concept of structuralized privilege and oppression. He recommends setting aside time for discussion, particularly in order to stress the fact that the exercise is not designed to place blame or finger point, but rather to raise issues which require the attention of all members of society, and which we are acknowledging in order to be able to change them.

4) What Can We Do About It: "Anti-Oppression Manifesto" →Source (of idea): Beyond Token Change: Breaking the Cycle of Oppression in Institutions by: Anne Bishop

Description of Activity: The facilitator will hand out a sheet entitled "My Anti-Oppression Manifesto". Participants and the facilitator will fill the sheet out together, brainstorming with one another plausible ways in which participants can use the ideas they have learned in the workshop to effect change in their everyday lives.

61

Goal of Activity: To get participants thinking actively about addressing anti-oppression issues in their everyday lives and help them develop and structure possible ideas around anti-oppression action.

Resources Needed: One Anti-Oppression Manifesto sheet for each student and writing utensils.

Why This Activity: This activity is time-efficient, but leaves the outcome of the activity and the workshop open for participants to expand on later.

Expected Outcome: Participants will be given the chance to continue engaging actively with issues of anti-oppression, and anti-oppression action.

Advice From Other Facilitators: The manifesto I will use has been designed by me, and has not been used in workshops previous to this.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

62

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.

4. Crass, Chris. 1991. "Tools for White Guys Who Are Working for Social Change (And Other People Socialized in a Society Based on Domination)". San Francisco: Ruckus Society.
 5. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
 6. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 7. Ministry of Education. "Antiracism Education Across the Curriculum": *Getting Started: A Practical Guide for Educators*. Toronto: Ontario Ministry of Education.
 8. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
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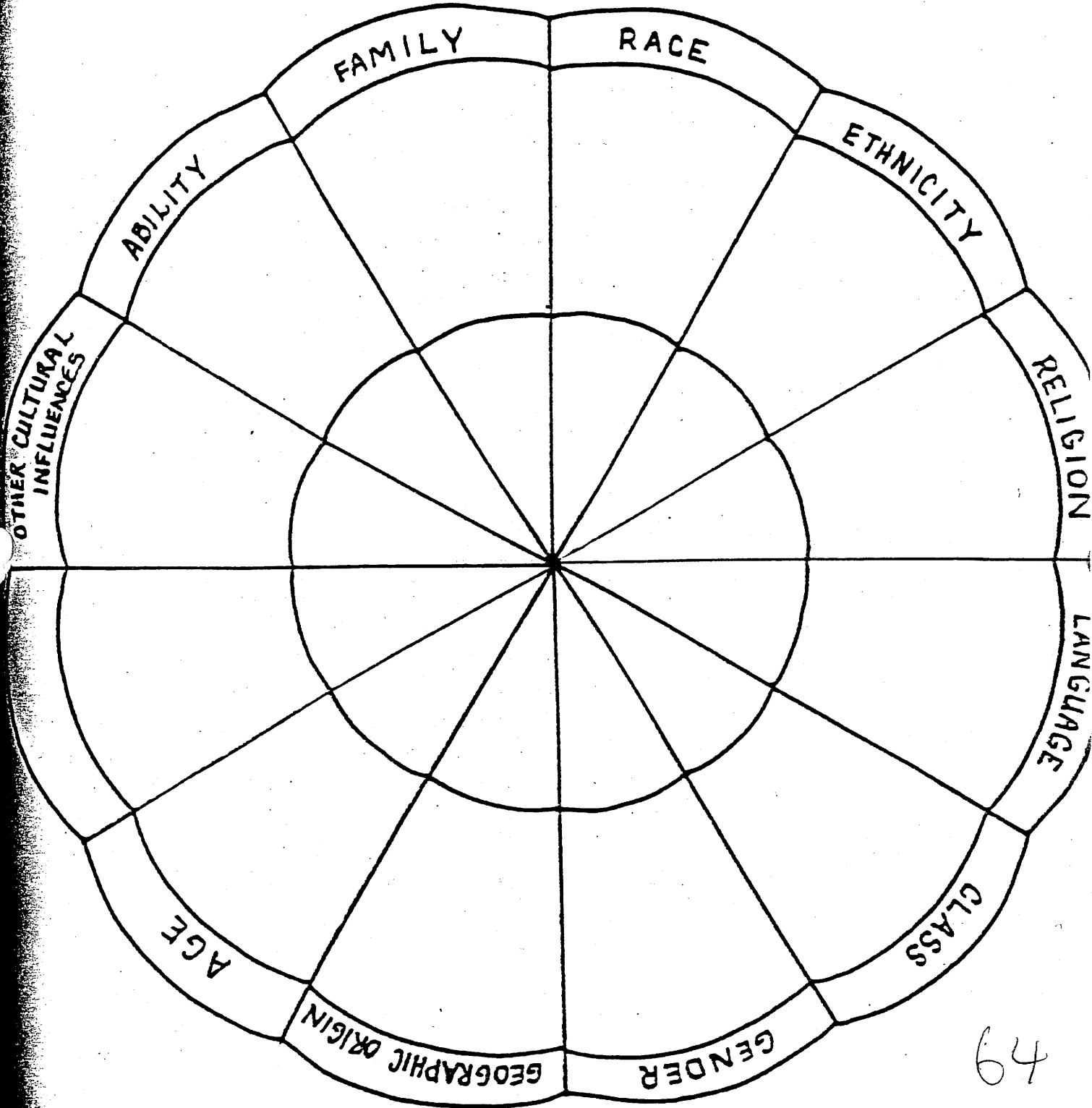
6) List of Attached Workshop Materials:

For Use During Workshop:

- Power Flower Sheet (for use in Activity 2: Who Are We → *Power Flower*)
- Unpacking The Invisible Knapsack Checklist (for use in Activity 3: What Does This Mean → *Unpacking the Invisible Knapsack*)
- My Anti-Oppression Manifesto (for use in Activity 4: What Can We Do About It → *Anti-Oppression Manifesto*)
- Evaluation Sheet (for use in Activity 5 → Closing)

63

OUR SOCIAL AND CULTURAL IDENTITIES



64

Unpacking the Invisible Knapsack (Revised)

- I can, if I wish, arrange to be in the company of people of my race most of the time.
- When I am told of my national heritage or "civilization", I am shown that people of my colour made it what it is.
- I can swear or dress in second hand clothes without having people associate these choices to the bad morals, the poverty or the illiteracy of my race.
- I can be pretty sure that if I ask to see "the person in charge" I will be facing a person of my race.
- If a cop stops me, I can be sure I haven't been singled out because of my race.
- I can go shopping alone most of the time and be assured that I won't be followed or harassed.
- I can turn on the television or open the newspaper and see people of my race widely represented.
- I can easily buy posters, post cards, picture books, greeting cards, dolls, toys, or magazines featuring people of my race.
- I can choose make-up or bandages in tones that match my skin colour.
- I don't need to think about race and racism every day. I can choose when and where I want to respond to racism.

6.5

My Anti-Oppression Manifesto

Anti-Oppression is not an idea we can grasp in one workshop, one day of our lives. It is a lifestyle of resisting the choices that we have had forced on us, and a commitment to fight for our right to choose in the future. It is also a commitment to continue to learn about and observe the impacts that my actions have on others, and to attempt to respect the space and lives of the people around me. In order to continue to engage in my attempt to be anti-oppressive:

1) Tomorrow, I will try to change the way I _____

2) Next week, I will remember to _____

3) By next month, I want to be able to _____

4) TODAY, I will begin by _____

66

Anti-Oppression Workshop Outline: Middle School (Grades 7 & 8)

Contents of Template:

- 1) Overall Workshop Description
- 2) Overall Objective of Workshop
- 3) Agenda of Workshop
- 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
- 5) Explanation for Removed Activity
- 6) Additional Information: for Activity 4
- 7) Works Cited
- 8) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.

67

1) Overall Workshop Description:

For Whom: Targeted towards students, 12-15 years old.

How Long: One high school class period. Approximately 70 minutes.

Expected Group Size: 20-30 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce students to basic concepts of anti-oppressive thought:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice.
 - iv. Developing an anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviours. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
 - v. *Try not to shut down people espousing racist/sexist/homophobic ideas – keep their ideas open to discussion, and challenge them without closing them out.*

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppression.php). Italicised parts have been altered for the purposes of this template.

3. To provide the students with a space in which these ideas can begin to be explored and discussed.
 4. To provide and discuss concrete ideas for action.
-

3) Agenda:

- 1) Introduction: *Lifeboats* (5 min.)
 - 2) What is happening? (Defining our terms): *Body Definitions* (20 min.)
 - 3) Who are we/What does this Mean? (Separating the structural from the personal):
Unpacking the Invisible Knapsack (10 min.)
 - 4) What Can We Do About It? (Action!): *Role-Play* (30 min.)
 - 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)
-

4) Activity Breakdowns: (Agenda) [*This agenda has been shortened in order to allow more time for discussion, as the participants are younger and conceivably less familiar with the discourse and definitions of anti-oppression work*]

68

1) Introduction: "Lifeboats" → Source: "Naming the Moment" by: Jesuit Centre for Justice

Description of Activity: The facilitator comes into the room and announces that there is a flood! She instructs the students to get up and form lifeboats of four to five people in order to survive. The lifeboats, however, can only consist of people with the same....eye colour! The facilitator can have them reform their lifeboats several times, trying things like colour of sweatshirt, style of shoes, and then things like gender and skin colour. The facilitator may then begin the workshop by welcoming the participants and making sure (both by asking participants and observing the set up of the room) whether everyone is comfortable, once everyone is seated again. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately.

Goal of Activity: To get participants moving around and energized, as well as to dispel some of the formality of the classroom atmosphere. The activity should also help to create a relaxed, informal environment, and hopefully set the tone for future participation in the workshop. As the participants are younger, and may be shy, it should also allow the participants to feel less as though they are in a class, and may be tested, and more as though they are part of an informal discussion. The facilitator may also wish to bring up the usage of categories like "skin colour" and "gender" among categories like "colour of eyes". She can ask whether the participants feel that those categories are similar in importance, and add that one of the aims of the workshop is help participants understand why certain categories are more problematic, or mean more to people than others.

Resources Needed: None, except participants and a facilitator.

Why This Activity: Originally, I had chosen the Go-Around as my opening tool for this group. However, after conducting an interview with another facilitator (Linda), I decided to use a more physical activity that would get the kids moving around. Linda pointed out that getting the blood flowing and engaging participants in an activity that is different from the routine they expect in their environment can help bring people out of their shells, and prepare them to think in new ways for the rest of the workshop.

Expected Outcome: "Lifeboats" should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Linda Slavin mentioned that this is a good activity to use for younger kids as an opening activity, stressing the importance of physical activity in the workshopping process.

2) What is happening: "Body Definitions" → Source: Theatre of the Oppressed by: Augusto Boal

Description of Activity: The participants and facilitator should stand and form a circle in the room. Furniture should be moved, if necessary. The facilitator will ask the participants to turn and face outwards, so that they are not looking at one another. The facilitator will then call out a word (starting with things that are more concrete, such as "tree") and the participants will "sculpt" their bodies into a physical representation of the word, which they feel best defines it. The facilitator will ask them to turn to face each other when they are ready. This process will be repeated for a number of words, including "racism", "sexism", and "anti-oppression".

Goal of Activity: The activity should be used with participants who may already have a basic understanding of words such as "racism". It should allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. These words often have assumed meanings for people, which are not questioned in regular use of the word. Enacting the spirit of the idea the participants feel they are communicating, and having the chance to see and discuss the different representations and perceptions offered by other group members will help to illustrate the subjective and experiential nature of the ways in which we understand these concepts.

Resources Needed: Blackboard or equivalent and list of terms for facilitator's use. **List available on attached sheet**

Why This Activity: The use of the body, as well as the participant's creative subjectivities in the activity allows otherwise abstract concepts to be discussed and understood in a personal and experience-based manner. It allows for verbal discussion, while also making room for participants to communicate ideas to one another in a manner that does not call for absolute resolution of the subject matter.

Expected Outcome: At the end of the activity, the group should have some idea of how racism, sexism and other aspects of anti-oppression work may mean different things to different people because of the subjective and variable ways in which they are experienced.

69

Advice From Other Facilitators: Julie Cosgrove has never used this activity in particular, but recommends it, as she finds that Theatre of the Oppressed techniques have been accessible and useful in her experience.

3) What Does This Mean: Unpacking the Invisible Knapsack [Modified Version] → Source: Taken from: "Unpacking the Invisible Knapsack" by: Peggy McIntosh

Description of Activity: The facilitator will hand out the checklist, "Unpacking the Invisible Knapsack", based on Peggy McIntosh's article of the same name. The list will be modified for this group of participants by the facilitator. The students and facilitator will take 5 minutes to read through the list together, and the students will check off the applicable boxes as they go. The facilitator will then choose a few examples from the sheet and ask why being able to check the boxes is a privilege. She may also want to ask the group what struck them most about the list – what had they never considered a privilege? Do they consider it a privilege now? The group will then be asked to brainstorm definitions of white privilege based on the points made by the exercise.

Goal of Activity: The activity is designed to make visible some of the unacknowledged invisible privileges of being white in our society. The understanding of the existence of white privilege is necessary for the eventual understanding that racism and oppression are systemic.

Resources Needed: Copies of modified "Unpacking the Invisible Knapsack" for everybody. Writing utensils.

Why This Activity: As mentioned already, this activity provides an overview of 'invisible' white privilege in our society, without becoming too abstract. It ties the structural to the personal, causing individuals to be able to see how much or how little of the privilege on the list is accessible to them. This list, however, does not address class issues. It is important for the facilitator to make room to discuss how race and class privilege sometimes intersect. In a timeframe as small as this one (70 min.) however, that discussion will likely not be carried out as vigorously as it could be.

Expected Outcome: At the end of this activity, the participants should have a better understanding of the way structural influences shape what we can and cannot do easily. It should set them up for the next activity, which will focus on empowering the individual in their everyday lives to address these structural injustices and effect change.

Advice From Other Facilitators: Linda Slavin has never used this activity herself, but based on her experience facilitating with groups of younger participants, she advised changing some of the points of the checklist (such as those pertaining to working in an organization) to be more relevant to the participants. The original copy will be handed in with the revised list, so that changes will be evident.

4) What Can We Do About It: "Role-Play" → Source: Games for Actors and Non Actors By: Augusto Boal

Description of Activity: The facilitator should divide the participants up into two groups. Each group will receive a description of a scenario involving an oppressive situation between students in the

70

classroom to be acted out (mostly improvisation). Once the members of the groups have chosen roles, one group will be asked to enact their scenario. Once they have played it through the first time, the facilitator will ask them to return to their original positions and act it out once more. This time, however, members of the observing second group will be invited to "jump in" to the scene by yelling STOP at a moment that they feel was important. The individual who stopped the scene will then tap a member of the performing group on the shoulder. The chosen member will leave the scene and the new participant will take her or his place. The scene will continue from the moment the new participant yelled STOP, only this time, the new member may alter the pattern of events by dealing with the situations differently. The other members of the performing group should respond to her changes, playing along. Members of the audience may continue yelling STOP and altering the course of events until the scene has once again played itself out. The positions will then be reversed, and the other group will perform their scenario.

Goal of Activity: This activity should allow the participants to consider how they might deal with oppressive situations when they arise in the course of their everyday lives. The role-playing aspect should help them understand not only how their actions may have the power to alter a situation, and what actions might be most appropriate but also what other resources or people are available for them to use to help them deal with a situation, should they need to.

Resources Needed: Some space, willing participants and descriptions of scenarios. **Descriptions available on attached sheet**

Why This Activity: This activity encourages participants to consider the various actions and reactions they may have or use when they find themselves in the vicinity of an oppressive act taking place. Without having to respond on the spot to a real situation, students may have the chance to explore possible avenues of action. The activity also requires movement, which is good for stimulating creativity and keeping people awake.

Expected Outcome: Participants should have a clearer idea of what they may do when they are confronted with an oppressive situation after this activity.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with groups of younger students (aged 12-16) and found it incredibly useful in making abstract ideas concrete, and in relating to participant's everyday lives. He feels based on his experience facilitating discussion with groups of older participants that this activity can be used with various ages effectively.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

71

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Explanation for Removed Activity:

After conducting my first workshops, it became apparent that workshops which were heavier on movement and constant interaction worked better with participants than those which focused on individual or group work and verbal participation. In an attempt to make the workshops more engaging for the younger students, I have replaced the Power Flower activity with the Body Definitions activity, which involves active bodily participation from all students.

Another reason for this change is the fact that most of the students are unaware what many of the terms being used in the workshop actually mean. The Body Definitions activity addresses terminology and helps students use their own experiences to form their own definitions of terms.

6) Additional Information: Activity 4

Role-Play → Scenarios to be used (with students 12-15):

Scenario One: Two classmates are eating together at lunch. They notice the people at the table next to them making fun of someone's lunch. They are complaining loudly about the smell of their food, and saying that it is not normal. They seem to be making several students around them uncomfortable. You (the two students eating together) decide to get up and find somewhere quieter to eat your lunch.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

Scenario Two: You (a student) are in a store. You are shopping, and you know the person working behind the counter from school. There is music playing in the store, and it sounds vaguely Eastern. A customer in the store approaches the counter and demands that the clerk turn off the music, calling it "terrorist music". Your friend (the clerk) looks over at you and you both shrug. She turns the music off and the customer continues shopping.

Scenario Three: It is Halloween and the school is having a dance for the occasion. Almost all the students are there, dressed up in various costumes. There is a group of students standing

72

together discussing their costumes, and one of their friends enters the scene to join the group. The newcomer is wearing clothing depicting a degrading racial stereotype as a costume. The group decides not to say anything about it, although it makes a few students uncomfortable.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

7) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.
4. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
5. McCaskell, Tim. 1999. *Towards Racial Equality*. Toronto: Equity Studies Centre.
6. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.

73

8) List of Attached Workshop Materials:

For Use During Workshop:

- Body Definitions List [attached above] (for use in Activity 2: What Is Happening)
- Unpacking The Invisible Knapsack Checklist [modified version] (for use in Activity 3: What Does This Mean → *Unpacking the Invisible Knapsack*)
- Role-Play Scenarios [attached above] (for use in Activity 4: What Can We Do About It)
- Evaluation Sheet (for use in Activity 5 → Closing)

Unpacking the Invisible Knapsack (Revised)

- I can, if I wish, arrange to be in the company of people of my race most of the time.
- When I am told of my national heritage or "civilization", I am shown that people of my colour made it what it is.
- I can swear or dress in second hand clothes without having people associate these choices to the bad morals, the poverty or the illiteracy of my race.
- I can be pretty sure that if I ask to see "the person in charge" I will be facing a person of my race.
- If a cop stops me, I can be sure I haven't been singled out because of my race.
- I can go shopping alone most of the time and be assured that I won't be followed or harassed.
- I can turn on the television or open the newspaper and see people of my race widely represented.
- I can easily buy posters, post cards, picture books, greeting cards, dolls, toys, or magazines featuring people of my race.
- I can choose make-up or bandages in tones that match my skin colour.
- I don't need to think about race and racism every day. I can choose when and where I want to respond to racism.

74

^{eval}
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

A problem I had which was solved...

I DIDN'T LIKE ...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT TIME...

Anti-Oppression Workshop Outline: High School (Grades 9-12)

Contents of Template:

- 1) Workshop Description
 - 2) Overall Objective of Workshop
 - 3) Agenda of Workshop
 - 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
 - Resources Needed for Each Activity
 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
 - 5) Explanation for Removed Activities
 - 6) Additional Information: For Activity 4
 - 7) Works Cited
 - 8) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.
-

1) Overall Workshop Description:

For Whom: Targeted towards students, 14-18 years old.

How Long: One high school class period. Approximately 70 minutes.

Expected Group Size: 20-30 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

1. To define and discuss the difference between systemic oppression and prejudice.
2. To introduce students to basic concepts of anti-oppressive thought:
 - i. Power and privilege play out in our group dynamics and we must continually struggle with how we challenge power and privilege in our practice.
 - ii. We can only identify how power and privilege play out when we are conscious of and committed to understanding how racism, sexism, homophobia, and all other forms of oppression affect each one of us.
 - iii. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have effective anti-oppression practice.
 - iv. Developing an anti-oppression practice is life long work and requires a life long commitment. No single workshop is sufficient for learning to change one's behaviours. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
 - v. *Try not to shut down people espousing racist/sexist/homophobic ideas – keep their ideas open to discussion, and challenge them without closing them out.*

76

(List compiled by Los Angeles Direct Action Network, found on http://www.infoshop.org/focus/anti_oppression.php). Italicised parts have been altered for the purposes of this template.

3. To provide the students with a space in which these ideas can begin to be explored and discussed.
4. To provide and discuss concrete ideas for action.

3) Agenda of Workshop: *{Due to the extreme time restriction, the popular education spiral cannot be followed exactly.}*

- 1) Introduction: *Go-Around* (5 min.)
- 2) Who Are We? (Naming and placing ourselves): *Race, Class and Gender Fact Sheet* (20 min.)
- 3) What does this Mean? (Separating the structural from the personal): *Images of Power* (10 min.)
- 4) What Can We Do About It? (Action!): *Role-Play* (30 min.)
- 5) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)

4) Activity Breakdowns: *[This agenda has been shortened in order to allow more time for discussion, as there is a non-negotiable time constraint in effect for this set of workshops]*

1) Introduction: "Go-Around" → Source: "Equity and Diversity Workshops" by: Rick Arnold

Description of Activity: The facilitator begins by welcoming the participants and making sure (both by asking participants and observing the set up of the room) that everyone is comfortable. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately. The facilitator should then ask each participant to give their name, whether or not they have any experience with anti-oppression education, and to throw out one question they have coming into the workshop that they are hoping to have answered. The facilitator may begin the go-around herself, or ask a participant to begin.

Goal of Activity: To introduce participants and facilitator to one another, as well as to help the facilitator gain some level of understanding as to participant's level of interest and prior knowledge of anti-oppression. The activity should also help to create a relaxed, informal environment, allowing each participant time to speak at the beginning of the workshop, and hopefully setting the tone for future participation. It should also allow the participants to gauge the interests and experience of the other participants, contextualizing themselves within the group, and allowing them to adjust their expectations if necessary.

Resources Needed: None, except participants and a facilitator.

Why This Activity: The Go-Around is a popular choice for facilitators. It allows the participants and facilitator to learn one another's names within a short period of time. It also allows the facilitator the chance to ask the participants directly what they are expecting to see from the workshop. If the participants are more interested in action, and have a base already in anti-oppression terms and

77

definitions, the facilitator may want to change the schedule slightly so that the action part of the workshop can have more time. Knowing those details, as already mentioned, is important for the facilitator, but also for participants, as it gives them an opportunity to situate themselves in the workshop environment.

Expected Outcome: The Go-Around should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Julie Cosgrove recommends employing the Go-Around as a method of opening a workshop. She feels that it is important to get the participants to think about what they want from the workshopping process. She related that in her experience, even if a participant cannot tell you at the beginning of the workshop what it is they are looking for, they will begin to think about it themselves. As they already know that you, as the facilitator, are concerned about what they want to learn, they are more likely to give their input later on.

2) Who We Are: "Race, Class, Gender and Disabilities and the Economic Divide" Fact Sheet
→ **Source: An Educator's Guide to Changing the World by: Anne Curry-Stevens**

Description of Activity: The teacher or facilitator should hand out a copy of Anne Curry-Stevens' "Race, Class, Gender and Disabilities and the Economic Divide" to students. Ask them to take 5-10 minutes (depending on time available, dynamics of class, etc) to fill in some answers to the questions on the sheet. Allow discussion among students, and encourage them to write down speculations where they feel they do not know the answer. When the allotted time is up, or once all the students have filled in their sheets, begin reading over the questions with the students. Allow them time and space to relate what they think are the correct answers. Then read the answers from the answer sheet. Which ones did students get right? Which ones were answered incorrectly? Ask students what facts they were surprised to hear. Why were they surprised by them? What myths about Canadian society did the fact sheet question?

78

Goal of Activity: Using concrete examples, facts and statistics, the fact sheet attempts to back up the material from the workshops. The examples on the sheet are mostly specific to the GTA, but do paint a picture of Southern Ontarian social values and trends which can be made relevant to students in Peterborough.

Resources Needed: Copies of the fact sheet for all students, and a copy of the answer sheet for the teacher. (Teachers may wish to photocopy the answer sheet for students as well)

Why This Activity: This activity is formatted to fit the teaching style of the average Canadian teacher, teaching in the average Canadian classroom. It is fact-based, but allows room for discussion. The fact sheet could also be sent home with students, to be filled out, and then taken up in the classroom if time is short.

Expected Outcome: At the end of this activity, students should have a better idea of the ways in which the kinds of oppressions touched on in the workshops affect and often help shape people's everyday lives.

Advice From Other Facilitators: Marisa Barnhart has used this tool with students and recommends it, as it is clear and accessible but also informative, and challenges many social myths.

Additional Materials: Attached is a copy of the fact sheet questions and answers.

3) *What Does This Mean: Images of Power* → Source: *Games for Actors and Non-Actors* by: Augusto Boal

Description of Activity: The facilitator should move all the participants to one side of the room. When one side of the room is clear, the facilitator should ask the participants for a volunteer; the volunteer is to move into the other side of the room and assume a stance which somehow takes power, and freeze in the stance. Many people do sometime like standing upright, holding a pretend clipboard, or making themselves as large as possible and pulling a face. Then, one by one and first and faster as they go on, the facilitator should send all the participants in, asking them to take power from one another in turn. They must find a stance to counter the ones already taken and seize power from the scene. The facilitator will then start tapping participants on the shoulder, indicating that they should return to their original place at the other side of the room. She should pull out the original volunteers first, so that they may have a chance to see what parts of the scene looked like. When all the participants are out of the scene again, the facilitator should ask them to reflect on what stances were able to take power. What constitutes a powerful aspect? How do they view power? And how can they learn to take and give power based on that knowledge?

Goal of Activity: This activity is designed to make people aware of the way in which body language helps us retain or lose power. But it may also have structural implications: which sorts of power were more popular? Violence? Top-down authority? Did people work in groups? What was the power meant to be doing? It also paves the way for the role-play activity, as participants begin thinking about the agency they may have in certain matters, and how their actions can change situations.

Resources Needed: A space, and participants.

Why This Activity: This activity works well in a workshop setting, as it allows participants to be up and active. It is able to convey some relatively complex ideas about power in a short period of time, through experience, and it gets people up, moving around and ready to participate actively, making the role-play much easier to get involved in.

Expected Outcome: At the end of this activity, participants should have some idea of how they define power for themselves, and how different ideas of power interact with one another. They should also be ready to move around and participate in the role-play. The hope is that this overview of power will help participants decide how to react to scenarios in the role-play.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with students aged 12-16. He found it worked very well to convey complex ideas about power, and noted that the movement involved helped keep the kids' attention.

Additional Materials: None.

79

4) What Can We Do About It: "Role-Play" → Source: Games for Actors and Non Actors By: Augusto Boal

Description of Activity: The facilitator should divide the participants up into two groups. Each group will receive a description of a scenario involving an oppressive situation between students in the classroom to be acted out (mostly improvisation). Once the members of the groups have chosen roles, one group will be asked to enact their scenario. Once they have played it through the first time, the facilitator will ask them to return to their original positions and act it out once more. This time, however, members of the observing second group will be invited to "jump in" to the scene by yelling STOP at a moment that they feel was important. The individual who stopped the scene will then tap a member of the performing group on the shoulder. The chosen member will leave the scene and the new participant will take her or his place. The scene will continue from the moment the new participant yelled STOP, only this time, the new member may alter the pattern of events by dealing with the situations differently. The other members of the performing group should respond to her changes, playing along. Members of the audience may continue yelling STOP and altering the course of events until the scene has once again played itself out. The positions will then be reversed, and the other group will perform their scenario.

Goal of Activity: This activity should allow the participants to consider how they might deal with oppressive situations when they arise in the course of their everyday lives. The role-playing aspect should help them understand not only how their actions may have the power to alter a situation, and what actions might be most appropriate but also what other resources or people are available for them to use to help them deal with a situation, should they need to.

Resources Needed: Some space, willing participants and descriptions of scenarios. **Descriptions available on attached sheet**

Why This Activity: This activity encourages participants to consider the various actions and reactions they may have or use when they find themselves in the vicinity of an oppressive act taking place. Without having to respond on the spot to a real situation, students may have the chance to explore possible avenues of action. The activity also requires movement, which is good for stimulating creativity and keeping people awake.

Expected Outcome: Participants should have a clearer idea of what they may do when they are confronted with an oppressive situation after this activity.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with groups of younger students (aged 12-16) and found it incredibly useful in making abstract ideas concrete, and in relating to participant's everyday lives. He feels based on his experience facilitating discussion with groups of older participants that this activity can be used with various ages effectively.

5) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

80

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Explanation for Removed Activities:

After the first two workshops I conducted with grade 9 and 10 classes at Holy Trinity High School in Curtis, the agenda was changed further. The time restriction on the workshops in this case made it hard to allow for time for adequate discussion, and many of the students had not previously been introduced to ideas of oppression, privilege and the political. The workshop has been changed to address more basic aspects of anti-oppression ideas and work as an introductory workshop.

The agenda as it is has been tested with students, and is successful. However, the activities which were removed were also fairly successful – outside of the time constraint, they have the potential to work very well. If a future facilitator is able to secure more time in which to facilitate the workshops, adding in or replacing another with one or more of the removed activities would likely work well. The students who did participate in the removed activities had some impressive insights and were able to catch on to the material – unfortunately, that left too little time to talk about implications and action.

The activities I have replaced the removed activities with are heavy on bodily participation. This is a big plus for younger high school grades, as too much paperwork has tended to lose people's focus and attention.

The activities removed were: Who are we: The Name Game
What does this mean: The Oppression Tree
Action: Anti-Oppression Manifesto

The breakdowns for these activities, as well as for the Body Definitions activity, which was removed from the first templates due to time concerns before workshoping even began, can be found in the original templates.

81

6) Additional Information: Activity 4

Role-Play → Scenarios to be used:

Scenario One: Two classmates are eating together at lunch. They notice the people at the table next to them making fun of someone's lunch. They are complaining loudly about the smell of their food, and saying that it is not normal. They seem to be making several students around them uncomfortable. You (the two students eating together) decide to get up and find somewhere quieter to eat your lunch.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

Scenario Two: You (a student) are in a store. You are shopping, and you know the person working behind the counter from school. There is music playing in the store, and it sounds vaguely Eastern. A customer in the store approaches the counter and demands that the clerk turn off the music, calling it "terrorist music". Your friend (the clerk) looks over at you and you both shrug. She turns the music off and the customer continues shopping.

Scenario Three: It is Halloween and the school is having a dance for the occasion. Almost all the students are there, dressed up in various costumes. There is a group of students standing together discussing their costumes, and one of their friends enters the scene to join the group. The newcomer is wearing clothing depicting a degrading racial stereotype as a costume. The group decides not to say anything about it, although it makes a few students uncomfortable.

Please act out this scenario as it has been described here. You may improvise lines, so long as you follow the general plot.

82

7) Works Cited:

1. Arnold, Rick. 1991. "Equity and Diversity Workshops": *Educating for a Change*. Doris Marshall Institute.
 2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
 3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.
 4. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
 5. McCaskell, Tim. 1999. *Towards Racial Equality*. Toronto: Equity Studies Centre.
 6. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
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8) List of Attached Workshop Materials:

For Use During Workshop:

- Race, Class and Gender Fact Sheet (By: Anne Curry-Stevens)
- Role Play Scenarios (attached under additional information)
- Evaluation Sheet (for use in Activity 5 → Closing)

83

Handout 3: Race, Class, Gender and Disability and the Economic Divide

Source: Ann Curry-Stevens, Centre for Social Justice

Statistics drawn from Galabuzzi (2001), Curry-Stevens (2001), Hadley (2001), Human Rights Summer College (1992), Ornstein (2000), Raphael (2002), Canadian Race Relations Foundation (2000), Yalnizyan (1998), Ontario Coalition for Social Justice (2001)

1. What percentage of white people live below the poverty line in Toronto?
2. What percentage of people with African roots live below the poverty line? What percentage of Ghanians? Ethiopian? Somalies? Pakistanis, Bangladeshis, Sri Lankans and Tamils?
3. On average across Canada, the poverty rates are how much higher for racialized communities?
4. What percentage of employment agencies were willing to accept a discriminatory job order (eg. Someone with "front office appeal" or "fitting of the clients in this office," typically a euphemism for white)?
5. Is this a problem unique to Toronto or widespread across Canada?
6. Does racial segregation in communities happen in Toronto? Is it legal?
7. What is the official motto for the City of Toronto?
8. How far has women's liberation taken us?
9. OK – so the averages are bad. What about gains that some women have made? How many women make high incomes – or how much more likely are men to reach the top 20% of income earnings?
10. What is the best predictor of heart disease? Smoking? Obesity? Family history of heart disease?
11. Are girls with disabilities more or less likely to be sexually assaulted?
12. What is the national unemployment rate?
13. What is the unemployment rate for women with disabilities?
14. If the average workweek is 40 hours, how many hours would a disabled woman need to work to earn that of non-disabled workers? How many hours would disabled men need to work?
15. What racial group is most likely to be stopped by police in Toronto?
16. TRUE FALSE Low income people do not pay property tax.
17. TRUE FALSE Income tax cuts are important for low income earners.
18. TRUE FALSE Like any functioning democracy, the size of Canada's middle class is increasing.
19. TRUE FALSE Canadian society is class based.
20. TRUE FALSE People on welfare pay no tax.

84

21. We've just been through a record economic boom. We'd expect that this would translate into better incomes. What percentage of Canadian families are only marginally better off?
22. During recessions, we expect Canadians to have to make do with less money. How much less (as a percentage) does the top 40% of Canadian families make? How much less does the poorest 10% make? Next poorest 10%? Next poorest 10%? Middle income groups?
23. What is minimum wage in Ontario?
24. When was the last time minimum wage was increased?
25. What does this equal in terms of loss of income (since inflation has occurred)?
26. In Bracebridge, Maria is a single mother with two children who works 10 hours/day at minimum wage. Where does she live?
27. In Scarborough, Theresa is a breast cancer survivor who is tested 3 times less frequently than her doctor wants. Why?

An Educator's Guide to Changing the World

Answer Sheet:

Race, Class, Gender and Disability and the Economic Divide

1. 11%
2. More than 50%; Ghanaians - 87%, Ethiopian - 70%, Somalis - 63% and Pakistanis, Bangladeshis, Sri Lankans and Tamils – over half.
3. 100%, regardless of their family status (individuals or families).
4. 85%
5. Racialized groups make 28% less than white income earners – regardless of education or whether they were born in Canada or elsewhere.
6. Yes. Is it legal? Yes – the minimum income criteria allows landlords to deny accommodation to those who would pay more than 25% of their income in rent. Do you pay more than 25% of your income in rent?
7. "Diversity, Our Strength" 86
8. Not very far – women still earn less than 2/3 of men's incomes (61%) and many live in poverty – about 20% of women live in poverty. Specific groups of women are much harder hit. These include women of colour (37%) and aboriginal women (43%). Women aged 45-64 made only 51% of their male counterparts.
9. 150% - women are under-represented by almost a 3-fold factor in the top 20% of Canadian earners. Only 11% of women get into the top 20% (after-tax income of \$32,367), whereas 29% of men access upper incomes.
10. No. Poverty and low income is the best predictor of heart disease. Why? Material deprivation creates heart burden, psychological stress damages the heart, and stress leads to tobacco use.
11. Twice as likely (16% of all disabled women are sexually assaulted.)
12. 7.5%
13. 74%
14. 134 hours. How many hours would disabled men need to work? 58 hours/week. The median employment income for a disabled woman is \$8,360 (Canadian). The median employment income for a disabled man is \$19,250. The national median is approximately \$28,000/year.
15. Black youth are twice as likely to be stopped by police – fully 28% of them were stopped in a two-year period. Why? Many police think that black youths hang around in groups "because they are hiding something or up to mischief."
16. They pay their property tax through their rent – tenants across Ontario pay, on average, 2-3 times more tax than homeowners.
17. 83% of tax filers earning up to \$10,000 pay no taxes. For those who pay, cuts of 20% equal a night at the movies. Tax cuts for wealthy Ontarians can result in huge benefits – the top 1/2 % gained over \$15,000.
18. Over the last generation, the size of Canada's middle class fell from 60% to 44% of the population.

19. The richest 1% of Canadians own 25% of our wealth, the top 10% owns 53%, the top 60% owns 98% - leaving the bottom 40% owning 2% of the wealth, It is getting worse – the wealthiest 20% gained 38% more wealth over the last 15 years. The poorest 20% lost ground.

20. While they don't pay income tax, they still pay the same sales and property taxes as everyone else.

21. 60%

22. Less than 10%. How much less does the poorest 10% make? (86%) Next poorest 10%? (45%) Next poorest 10%? (21%) Middle income groups? (11% to 16%).

23. \$6.85/hour, which is less than \$14,000/year before tax.

24. 1995

25. More than 20%

26. In a motel room where they do the dishes in the bathtub and provide no privacy for children doing their homework.

27. She is disabled and can't afford the test fee of \$15 for someone to come to her home.

87

eval
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

I DIDN'T LIKE ...

A problem I had which was solved...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT TIME...

Anti-Oppression Workshop Outline: For Teachers & Board Members

Contents of Template:

- 1) Workshop Description
 - 2) Overall Objective of Workshop
 - 3) Agenda of Workshop
 - 4) Activity Breakdowns Containing:
 - Name and Source of Each Activity
 - Description of Each Activity
 - Goal of Each Activity
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 - Why This Activity?
 - Expected Outcome of Each Activity
 - Facilitator's Advice for Each Activity
 - 5) Explanation for Removed Activities
 - 6) Additional Information: Activity 3
 - 7) Works Cited
 - 8) Workshop Materials: All necessary handouts (for before and after the workshop) as well as any material to be used during the workshop will be attached.
-

1) Overall Workshop Description:

For Whom: Targeted towards teachers, administration, special education teachers and board members in the Peterborough Victoria Clarington Northumberland Catholic District School Board.
How Long: Approximately 45 minutes. (One presentation time-slot in a staff meeting)
Expected Group Size: 25-30 participants

2) Overall Objectives of Workshop: (This workshop will focus on race issues)

Due to an extremely restrictive time constraint, the activities and agenda of this workshop (and, consequently, its objectives) have been shortened quite significantly. As well, due to time constraints on the part of the board and teachers, the workshops for the board and teachers have been melded into this one.

1. To introduce participants to the spirit and purpose of the Diversity & Equity policy being written by members of the administration, and which will come into effect for all employees and students within the school board.
 2. To provide a space in which these ideas can be discussed and understood in the context of the participant's work.
-

3) Agenda of Workshop:

- 1) Introduction: *Go-Around* (5 min.)
- 2) Who Are We? (Naming and placing ourselves): *Race, Class and Gender Fact Sheet* (15 min.)
- 3) What is happening? (Analysis): *Body Definitions* (15 min.)

4) Closing (Close discussion, fill out sheets): *Evaluation Sheet & Handouts* (5 min.)

4) Activity Breakdowns: [*This agenda has been shortened in order to allow more time for discussion, as there is a non-negotiable time constraint in effect for this set of workshops*]

1) Introduction: "Go-Around" → Source: "Equity and Diversity Workshops" by: Rick Arnold

Description of Activity: The facilitator begins by welcoming the participants and making sure (both by asking participants and observing the set up of the room) that everyone is comfortable. The facilitator may also like to add that if the participants at any time need clarification on a topic, or have not understood something, that they should jump in and ask immediately. The facilitator should then ask each participant to give their name, whether or not they have any experience with anti-oppression education, and to throw out one question they have coming into the workshop that they are hoping to have answered. The facilitator may begin the go-around herself, or ask a participant to begin.

Goal of Activity: To introduce participants and facilitator to one another, as well as to help the facilitator gain some level of understanding as to participant's level of interest and prior knowledge of anti-oppression. The activity should also help to create a relaxed, informal environment, allowing each participant time to speak at the beginning of the workshop, and hopefully setting the tone for future participation. It should also allow the participants to gauge the interests and experience of the other participants, contextualizing themselves within the group, and allowing them to adjust their expectations if necessary.

Resources Needed: None, except participants and a facilitator.

Why This Activity: The Go-Around is a popular choice for facilitators. It allows the participants and facilitator to learn one another's names within a short period of time. It also allows the facilitator the chance to ask the participants directly what they are expecting to see from the workshop. If the participants are more interested in action, and have a base already in anti-oppression terms and definitions, the facilitator may want to change the schedule slightly so that the action part of the workshop can have more time. Knowing those details, as already mentioned, is important for the facilitator, but also for participants, as it gives them an opportunity to situate themselves in the workshop environment.

Expected Outcome: The Go-Around should result in a more relaxed atmosphere, and prepare the group for physical and verbal participation in the coming activities.

Advice From Other Facilitators: Julie Cosgrove recommends employing the Go-Around as a method of opening a workshop. She feels that it is important to get the participants to think about what they want from the workshoping process. She related that in her experience, even if a participant cannot tell you at the beginning of the workshop what it is they are looking for, they will begin to think about it themselves. As they already know that you, as the facilitator, are concerned about what they want to learn, they are more likely to give their input later on.

2) Who We Are: "Race, Class, Gender and Disabilities and the Economic Divide" Fact Sheet
→ Source: *An Educator's Guide to Changing the World* by: Anne Curry-Stevens

Description of Activity: The teacher or facilitator should hand out a copy of Anne Curry-Stevens's "Race, Class, Gender and Disabilities and the Economic Divide" to students. Ask them to take 5-10 minutes (depending on time available, dynamics of class, etc) to fill in some answers to the questions on the sheet. Allow discussion among students, and encourage them to write down speculations where they feel they do not know the answer. When the allotted time is up, or once all the students have filled in their sheets, begin reading over the questions with the students. Allow them time and space to relate what they think are the correct answers. Then read the answers from the answer sheet. Which ones did students get right? Which ones were answered incorrectly? Ask students what facts they were surprised to hear. Why were they surprised by them? What myths about Canadian society did the fact sheet question?

Goal of Activity: Using concrete examples, facts and statistics, the fact sheet attempts to back up the material from the workshops. The examples on the sheet are mostly specific to the GTA, but do paint a picture of Southern Ontarian social values and trends which can be made relevant to students in Peterborough.

Resources Needed: Copies of the fact sheet for all students, and a copy of the answer sheet for the teacher. (Teachers may wish to photocopy the answer sheet for students as well)

Why This Activity: This activity is formatted to fit the teaching style of the average Canadian teacher, teaching in the average Canadian classroom. It is fact-based, but allows room for discussion. The fact sheet could also be sent home with students, to be filled out, and then taken up in the classroom if time is short.

Expected Outcome: At the end of this activity, students should have a better idea of the ways in which the kinds of oppressions touched on in the workshops affect and often help shape people's everyday lives.

Advice From Other Facilitators: Marisa Barnhart has used this tool with students and recommends it, as it is clear and accessible but also informative, and challenges many social myths.

Additional Materials: Attached is a copy of the fact sheet questions and answers.

3) What is happening: "Body Definitions" → Source: *Theatre of the Oppressed* by: Augusto Boal

Description of Activity: The participants and facilitator should stand and form a circle in the room. Furniture should be moved, if necessary. The facilitator will ask the participants to turn and face outwards, so that they are not looking at one another. The facilitator will then call out a word (starting with things that are more concrete, such as "tree") and the participants will "sculpt" their bodies into a physical representation of the word, which they feel best defines it. The facilitator will ask them to turn to face each other when they are ready. This process will be repeated for a number of words, including "racism", "sexism", and "anti-oppression".

91

Goal of Activity: The activity should be used with participants who may already have a basic understanding of words such as "racism". It should allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. These words often have assumed meanings for people, which are not questioned in regular use of the word. Enacting the spirit of the idea the participants feel they are communicating, and having the chance to see and discuss the different representations and perceptions offered by other group members will help to illustrate the subjective and experiential nature of the ways in which we understand these concepts.

Resources Needed: Blackboard or equivalent and list of terms for facilitator's use. **List available on attached sheet**

Why This Activity: The use of the body, as well as the participant's creative subjectivities in the activity allows otherwise abstract concepts to be discussed and understood in a personal and experience-based manner. It allows for verbal discussion, while also making room for participants to communicate ideas to one another in a manner that does not call for absolute resolution of the subject matter.

Expected Outcome: At the end of the activity, the group should have some idea of how racism, sexism and other aspects of anti-oppression work may mean different things to different people because of the subjective and variable ways in which they are experienced.

Advice From Other Facilitators: Julie Cosgrove has never used this activity in particular, but recommends it, as she finds that Theatre of the Oppressed techniques have been accessible and useful in her experience.

4) Closing: "Evaluation" → Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: An evaluation sheet to be filled out by participants and used in the evaluation of the workshops.

Goal of Activity: To encourage participants to reflect on their workshop experience, as well as to provide the facilitator with constructive criticism and advice for the modification of workshops in the future.

Resources Needed: Evaluation sheet and participants. **Evaluation sheet is attached with materials to be used in the workshop**

Why This Activity: This commonly used evaluation sheet is simple, does not require too much time to fill out, and provides the facilitator with feedback for the workshop just conducted, as well as advice for the future.

Expected Outcome: New ideas and some encouragement for the facilitator, and an understanding of what was liked and disliked by the participants.

Advice From Other Facilitators: Linda Slavin finds this evaluation method quite useful and has been utilizing this sheet for years.

5) Explanation for Removed Activity:

In the original agenda for this group, there had been a sixth activity – “Body Definitions”, based on Augusto Boal’s Image Theatre technique used in Theatre of the Oppressed activities. The breakdown of the workshop is included in this document, under the heading “Removed Activity”. The activity was removed from the agenda by the facilitator because of time concerns. An average anti-oppression workshop can run from anywhere between 1.5 hours to 6 hours. Due to the set up of the high school class timetable, and the constraints on the free time of the teachers, however, these workshops are unable to run for more than 70 minutes. The purpose of the Body Definitions activity was to allow participants to newly understand the ways in which they perceive the definitions of key words used in anti-oppression practice, and everyday life. The activity, or an equivalent, which will give participants an opportunity to define terms, should be used in full-length anti-oppression workshops. However, for the purposes of these particular workshops, the facilitator feels that it is more important that participants have adequate time to explore and discuss their place in the structures that govern them, the difference between structural oppression and prejudice and possibilities for action. Students will be provided with a handout of definitions prior to the workshops. (A copy of the definitions handout is attached, along with the other workshop material).

6) Additional Information: Activity 3

Body Definitions → Terms to be used:

- i. Tree
- ii. Elephant
- iii. Sadness
- iv. Fear
- v. Racism
- vi. Ice Cream
- vii. Anti-Oppression

This list is a suggested list of terms the facilitator may wish to use with participants. It starts out with definitions which are more concrete, allowing the participants to get used to ‘sculpting’ images with their bodies, and then introduces more complex and emotionally-linked definitions. The addition of ‘ice-cream’ is only to alleviate tension towards the end of the activity.

7) Works Cited:

1. Arnold, Rick. 1991. “Equity and Diversity Workshops”: *Educating for a Change*. Doris Marshall Institute.
2. Bishop, Anne. 2005. *Beyond Token Change: Breaking the Cycle of Oppression in Institutions*. Halifax: Fernwood.
3. Boal, Augusto. 1992. *Games for Actors and Non-Actors*. New York: Chapman and Hall.

93

4. Jesuit Centre for Justice. 1993. *Naming the Moment: Political Analysis for Action*. Boston: Free Press.
 5. McIntosh, Peggy. 1988. "White Privilege: Unpacking the Invisible Knapsack". Wellesley College Centre for Research on Women.
 6. Ministry of Education. "Antiracism Education Across the Curriculum": *Getting Started: A Practical Guide for Educators*. Toronto: Ontario Ministry of Education.
 7. Pantin, Emmy. 1999. *Anti-Racism Workbook: Structural Change for Grassroots Organizations*. Peterborough: OPIRG.
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8) List of Attached Workshop Materials:

For Use During Workshop:

- Body Definitions List [attached above] (for use in Activity 3: What Does This Mean)
- Race, Class and Gender Fact Sheet and answer page
- Evaluation Sheet (for use in Activity 4 → Closing)

94

Handout 3: Race, Class, Gender and Disability and the Economic Divide

Source: Ann Curry-Stevens, Centre for Social Justice
Statistics drawn from Galabuzzi (2001), Curry-Stevens (2001), Hadley (2001), Human Rights Summer College (1992), Ornstein (2000), Raphael (2002), Canadian Race Relations Foundation (2000), Yalnizyan (1998), Ontario Coalition for Social Justice (2001)

1. What percentage of white people live below the poverty line in Toronto?
2. What percentage of people with African roots live below the poverty line? What percentage of Ghanians? Ethiopian? Somalies? Pakistanis, Bangladeshis, Sri Lankans and Tamils?
3. On average across Canada, the poverty rates are how much higher for racialized communities?
4. What percentage of employment agencies were willing to accept a discriminatory job order (eg. Someone with "front office appeal" or "fitting of the clients in this office," typically a euphemism for white)?
5. Is this a problem unique to Toronto or widespread across Canada?
6. Does racial segregation in communities happen in Toronto? Is it legal?
7. What is the official motto for the City of Toronto?
8. How far has women's liberation taken us?
9. OK – so the averages are bad. What about gains that some women have made? How many women make high incomes – or how much more likely are men to reach the top 20% of income earnings?
10. What is the best predictor of heart disease? Smoking? Obesity? Family history of heart disease?
11. Are girls with disabilities more or less likely to be sexually assaulted?
12. What is the national unemployment rate?
13. What is the unemployment rate for women with disabilities?
14. If the average workweek is 40 hours, how many hours would a disabled woman need to work to earn that of non-disabled workers? How many hours would disabled men need to work?
15. What racial group is most likely to be stopped by police in Toronto?
16. TRUE FALSE Low income people do not pay property tax.
17. TRUE FALSE Income tax cuts are important for low income earners.
18. TRUE FALSE Like any functioning democracy, the size of Canada's middle class is increasing.
19. TRUE FALSE Canadian society is class based.
20. TRUE FALSE People on welfare pay no tax.

95

21. We've just been through a record economic boom. We'd expect that this would translate into better incomes. What percentage of Canadian families are only marginally better off?

22. During recessions, we expect Canadians to have to make do with less money. How much less (as a percentage) does the top 40% of Canadian families make? How much less does the poorest 10% make? Next poorest 10%? Next poorest 10%? Middle income groups?

23. What is minimum wage in Ontario?

24. When was the last time minimum wage was increased?

25. What does this equal in terms of loss of income (since inflation has occurred)?

26. In Bracebridge, Maria is a single mother with two children who works 10 hours/day at minimum wage. Where does she live?

27. In Scarborough, Theresa is a breast cancer survivor who is tested 3 times less frequently than her doctor wants. Why?

96

Answer Sheet:

*Race, Class, Gender and Disability and
the Economic Divide*

1. 11%
2. More than 50%; Ghanaians - 87%, Ethiopian - 70%, Somalis - 63% and Pakistanis, Bangladeshis, Sri Lankans and Tamils – over half.
3. 100%, regardless of their family status (individuals or families).
4. 85%
5. Racialized groups make 28% less than white income earners – regardless of education or whether they were born in Canada or elsewhere.
6. Yes. Is it legal? Yes – the minimum income criteria allows landlords to deny accommodation to those who would pay more than 25% of their income in rent. Do you pay more than 25% of your income in rent?
7. "Diversity, Our Strength"
8. Not very far – women still earn less than 2/3 of men's incomes (61%) and many live in poverty – about 20% of women live in poverty. Specific groups of women are much harder hit. These include women of colour (37%) and aboriginal women (43%). Women aged 45-64 made only 51% of their male counterparts.
9. 150% - women are under-represented by almost a 3-fold factor in the top 20% of Canadian earners. Only 11% of women get into the top 20% (after-tax income of \$32,367), whereas 29% of men access upper incomes.
10. No. Poverty and low income is the best predictor of heart disease. Why? Material deprivation creates heart burden, psychological stress damages the heart, and stress leads to tobacco use.
11. Twice as likely (16% of all disabled women are sexually assaulted.)
12. 7.5%
13. 74%
14. 134 hours. How many hours would disabled men need to work? 58 hours/week. The median employment income for a disabled woman is \$8,360 (Canadian). The median employment income for a disabled man is \$19,250. The national median is approximately \$28,000/year.
15. Black youth are twice as likely to be stopped by police – fully 28% of them were stopped in a two-year period. Why? Many police think that black youths hang around in groups "because they are hiding something or up to mischief."
16. They pay their property tax through their rent – tenants across Ontario pay, on average, 2-3 times more tax than homeowners.
17. 83% of tax filers earning up to \$10,000 pay no taxes. For those who pay, cuts of 20% equal a night at the movies. Tax cuts for wealthy Ontarians can result in huge benefits – the top 1/2 % gained over \$15,000.
18. Over the last generation, the size of Canada's middle class fell from 60% to 44% of the population.

97

19. The richest 1% of Canadians own 25% of our wealth, the top 10% owns 53%, the top 60% owns 98% - leaving the bottom 40% owning 2% of the wealth, It is getting worse – the wealthiest 20% gained 38% more wealth over the last 15 years. The poorest 20% lost ground.

20. While they don't pay income tax, they still pay the same sales and property taxes as everyone else.

21. 60%

22. Less than 10%. How much less does the poorest 10% make? (86%) Next poorest 10%? (45%) Next poorest 10%? (21%) Middle income groups? (11% to 16%).

23. \$6.85/hour, which is less than \$14,000/year before tax.

24. 1995

25. More than 20%

26. In a motel room where they do the dishes in the bathtub and provide no privacy for children doing their homework.

27. She is disabled and can't afford the test fee of \$15 for someone to come to her home.

98

^{eval}
TAKING STOCK

(not to be confused with cattle rustling)

If I were running these sessions...

I LIKED...

and I...

I DIDN'T LIKE ...

A problem I had which was solved...

I would like to know more about...

I'll be able to follow up this session with...

FOR NEXT

TIME...

Table of Contents:

1) "Learning Loom" Source → *Naming the Moment: Political Analysis for Action* by: The Jesuit Centre for Justice

- Name and Source of This Activity
- Description of This Activity
- Goal of This Activity
- Resources Needed for This Activity
- Why This Activity?
- Expected Outcome of This Activity
- Facilitator's Advice for This Activity
- Learning Loom Sheet

2) "Newspaper Activity" Source → *Beyond Token Change: Breaking the Cycle of Oppression in Institutions* by: Anne Bishop

- Name and Source of This Activity
- Description of This Activity
- Goal of This Activity
- Resources Needed for This Activity
- Why This Activity?
- Expected Outcome of This Activity
- Facilitator's Advice for This Activity
- Additional Material (Discussion Questions)
- Articles to be Used

3) *Who Are We: "Power Flower"* → Source: *OPIRG Anti-Racism Handbook* by: *Emmy Pantin*

- Name and Source of This Activity
- Description of This Activity
- Goal of This Activity
- Resources Needed for This Activity
- Why This Activity?
- Expected Outcome of This Activity
- Facilitator's Advice for This Activity
- Additional Material (Discussion Questions)
- Fact Sheet & Answer Sheet

4) "Columbian Hypnosis Game" Source → *Games for Actors and Non-Actors* by: Augusto Boal

100

- Name and Source of This Activity
- Description of This Activity
- Goal of This Activity
- Resources Needed for This Activity
- Why This Activity?
- Expected Outcome of This Activity
- Facilitator's Advice for This Activity
- Additional Material (Discussion Questions
- Fact Sheet & Answer Sheet

5) Works Cited

101

1) "Learning Loom" Source → *Naming the Moment: Political Analysis for Action* by: The Jesuit Centre for Justice

Description of Activity: This sheet is designed to help teachers/facilitators plan out specific activities. The facilitator should fill in the squares with the appropriate information, and may then use the sheet to guide the activity.

Goal of Activity: As mentioned above, the goal of the sheet is to help the facilitator organise an activity. The sheet is not mandatory, but may be helpful.

Resources Needed: The "Learning Loom" sheet.

Why This Activity: The "Learning Loom" is a widely used organisational tool, which is made to help plan activities based on the popular education model. Although two of the three suggested activities here are not as movement- or drama-based as many popular education activities, they are based in popular education principles.

Expected Outcome: The sheet should help teachers prepare to run an activity as a facilitator, and give them time to think on their objectives for the activity, and some ways they can guide their class towards that objective.

Advice From Other Facilitators: Linda Slavin has used this sheet to plan workshops and recommends it. She finds it helps her organize her thoughts and feel more confident before a workshop.

Additional Materials: "Learning Loom" sheet attached.

102

Session Plan

Spiral	Time:	Activity:	Facilitator(s):
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Opening:		Check-in/ Networking	
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Part of the Spiral			
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BREAK			
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Part of the Spiral:			
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BREAK			
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Part of the Spiral:			
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Closing:		Reflection:	
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Journal Question for Previous Week:

Resources needed:

103

2) "Newspaper Activity" Source → *Beyond Token Change: Breaking the Cycle of Oppression in Institutions* by: Anne Bishop

Description of Activity: Hand out copies of newspaper article to all students and ask that they break into groups of 4-6. Post discussion questions on board, or another place from which they will be in plain sight. Allow around 5 minutes for students to read through the article, and 10 for discussion. Re-convene as a class, and go through discussion questions. This activity can be conducted in a number of different ways. For example, if the teacher wishes, she/he can send the article and questions home with the students, and discuss the material the next day. The important aspect of the activity is to allow students to analyse a contemporary example of oppression in practice, and begin to apply principles discussed in the anti-oppression workshop to the analysis.

Goal of Activity: To aid students in connecting the material from the workshops to current events in the media, which should reflect larger strains of discourse important to Canada and the world. The article and questions should demonstrate a situation of oppression and encourage students to analyse the power structures and power relations at work in the way the situation plays it self out, and is represented in the article.

Resources Needed: Copies of the article and discussion questions for all students. (To be supplied in take-home packages).

Why This Activity: This activity is suited to the structure of the average Canadian classroom. It does not need to take up much class time, and both the article and discussion questions can be modified in order to fit more closely the material already being dealt with in the curriculum.

Expected Outcome: At the end of this activity, students should have a better idea of how the power relations discussed in the workshop may play themselves out in situations which occur in the institutions or on the streets of our society.

Advice From Other Facilitators: Nathan Rambukkana has used this activity with students aged 12-16 and has found it to

be a very useful tool. He noted that even with students who claim to not generally have an interest in politics or current events, the activity incited discussion.

Additional Materials: Attached are a set of discussion questions for each suggested article, and copies of the articles themselves. Like the articles, the discussion questions presented are only suggestions. If the teacher would like to change or rephrase any of the to make them more relevant or accessible to the class, they are more than welcome to do so.

Discussion Questions → "3 More Killed in Afghan Protests Over Cartoons"

- 1) Why is the idea of free speech problematic on an international level? Is "speech" really free, or do some people have the money, language or access to technology to make their voices heard, while others are more often spoken for?
- 2) Is violence the only way for some demographics to be able to make their complaints heard?
- 3) Why do you think a "joke" like the one Danish cartoonists were attempting was taken so seriously? Can jokes be more than "just jokes" (i.e. expressions of power?)
- 4) What do you think protestors are so upset about? Is it simply that they feel insulted by the cartoons, or do you think the cartoons are seen as a symbol of something larger by protestors?

105

Discussion Questions → "Liberal Exec Quits Over His Blog Remarks About NDPers"

- 1) What remarks did Mike Klander make about Olivia Chow on his blog? Why were they considered offensive?
- 2) Do you feel this offence was justified?
- 3) Was it appropriate that Klander apologized and resigned his position? Why? Why not?
- 4) How was the issue of Klander's comments handled? Were people over-reacting? Were they under-reacting? Why? What are some other ways this issue might have been handled?

Discussion Questions → "Harris Says He Knew Ontario's Boundaries in Fatal Ipperwash Clash"

- 1) What happened in Ipperwash? Why? What were the protestors upset about?
- 2) Why do you think Fox called the government "redneck"? What did the incident have to do with race? Based on the article, how do you think the government viewed the Native protestors? How do you think the Natives view the government? Do they feel they are represented in Parliament?
- 3) Do you think it is right for police to use "force" on protestors? Who do you think the police were there to protect in Ipperwash?
- 4) Why do you think the incident at Ipperwash, and Dudley George's death, is so important to Native groups?

Taken From: The Toronto Star

Date: February 7, 2006

3 More Killed in Afghan Protests Over Cartoon

Feb. 7, 2006. 05:15 PM
BY DANIEL COONEY
ASSOCIATED PRESS

KABUL — International peacekeepers clashed Tuesday with Afghans protesting in a remote northern city against caricatures of the Prophet Muhammad, leaving three demonstrators dead and forcing NATO to send in more troops.

Senior Afghan officials said Al Qaeda and the Taliban could be exploiting anger over the cartoons to incite violence, which spread to at least six cities in a second day of bloody unrest in Afghanistan.

Demonstrations rumbled on around the Muslim world and the political repercussions deepened, with Iran suspending all trade and economic ties with Denmark, where the drawings were first published in September.

Denmark's prime minister called the protests a global crisis and appealed for calm.

In a new turn, a prominent Iranian newspaper, Hamshahri, invited artists to enter a Holocaust cartoon competition, saying it wanted to see if freedom of expression — the banner under which many western publications reprinted the prophet drawings — also applied to Holocaust images.

The drawings — including one depicting the prophet wearing a turban shaped as a bomb — have touched a raw nerve. Islam is interpreted to forbid any illustrations of the prophet for fear they could lead to idolatry. Media outlets say they have reprinted them sometimes to illustrate stories about the controversy but also, in some cases, to support the principle of free speech. Violence has escalated sharply in Afghanistan this week, where seven people have died in the past two days. Protests, sometimes involving armed men, have been directed at a slew of foreign and Afghan government targets — fuelling suspicions that there's more to the unrest than offence to religious sensitivities.

"It's an incredibly emotive issue. This is something that really upset Afghans," said Joanna Nathan, senior Afghanistan analyst at the

107

International Crisis Group, a Brussels-based research institute. "But it is also being used to agitate and motivate the crowds by those against the government and foreign forces being here."

United Nations Secretary General Kofi Annan, the leader of the Organization of Islamic Conference and the European Union's foreign policy chief condemned the violence and appealed for calm.

"Aggression against life and property can only damage the image of a peaceful Islam," said a statement released Tuesday by Annan, the EU's Javier Solana and Ekmeleddin Ihsanoglu of the OIC.

"These events make the need for renewed dialogue, among and between communities of different faiths and authorities of different countries, all the more urgent," it said. "We call on them to appeal for restraint and calm, in the spirit of friendship and mutual respect."

On Tuesday, protesters armed with assault rifles and grenades attacked the NATO base in the remote northern city of Maymana, which is manned by peacekeepers from Norway, Finland, Latvia and Sweden, local officials said. Three protesters were shot to death by Afghan and Norwegian forces and 22 others were wounded, said Sayed Aslam Ziaratia, the provincial deputy police chief.

NATO said it only fired live ammunition into the air as a warning. Five Norwegian peacekeepers were injured and were in stable condition, NATO said.

Provincial Gov. Mohammed Latif said he suspected Al Qaeda may have had a hand in the riot. He said two men from eastern Afghanistan were arrested during the protest and were being interrogated to see whether they were militants.

"The violence today looked like a massive uprising. It was very unusual," Latif said.

The previous day, about 2,000 protesters tried to storm the main U.S. military base in Afghanistan, at Bagram, north of Kabul — the hub of the operations by about 20,000 American forces that have been fighting for four

108

years against militant supporters of the former Taliban regime ousted in late 2001.

Police shot dead two protesters. A top local official claimed Al Qaeda and Taliban militants had incited the crowd.

Defence Minister Abdul Rahim Wardak said that was possible, but he stressed that the government had no evidence.

"Once these crowds get together, they often get out of control, here and in other countries," he said. "But if this goes on, we're going to have to take a closer look to see if there is more behind it."

The unrest in Maymana forced NATO to send 150 British troops to help secure the besieged base, while two American A-10 attack aircraft were also flown to the city. The UN evacuated nonessential staff.

In Washington, U.S. President George W. Bush called Danish Prime Minister Anders Fogh Rasmussen to express his "solidarity and support." Muslim crowds have attacked Danish diplomatic buildings in various countries — and on Tuesday, Danes were advised to leave Indonesia, the world's most populous Muslim country.

In Copenhagen, Fogh Rasmussen appealed for calm, but showed no sign of diverting from his government's stance that it can't apologize for actions taken by an independent newspaper, as demanded by governments in several Muslim countries.

Tuesday saw the biggest protest yet in Pakistan, where 5,000 people chanted, "Hang the man who insulted the prophet," and burned effigies of one cartoonist and Fogh Rasmussen. The rally, sponsored by a hardline Islamic provincial government in the country's northwest, passed off peacefully.

Thousands of Egyptians and Jordanians also demonstrated peacefully, calling for a boycott of Danish products and the cutting of ties with Copenhagen including. About 10,000 people, mostly students, joined demonstrations at universities in Cairo.

109

Taken From: CBC News

Date: December 27, 2005

Liberal Exec Quits Over His Blog Remarks About NDPers

Last Updated Tue, 27 Dec 2005 12:17:47 EST
CBC News

A prominent member of the federal Liberal party resigned Monday after coming under fire for comments on his blog about NDP Leader Jack Layton and his wife, party candidate Olivia Chow.

Mike Klander, a public affairs consultant in Toronto, was executive vice-president of the party's Ontario wing.

He stepped down from the volunteer position after it was revealed he had posted a picture of Chow on his personal blog alongside a picture of a chow chow dog, with the heading "Separated at birth."

Chow is the NDP candidate for the Toronto riding of Trinity-Spadina in the Jan. 23 federal election.

The blog, which has been taken offline, also contained nasty comments about Layton.

In an entry dated Nov. 23, Klander wrote: "I'm going away for a couple of days, so I thought I would find something smart and witty to put up on my blog before I left. Unfortunately, I couldn't think of anything, so I just want to say that I think Jack Layton is an a**hole ... for no reason other than it makes me feel good to say it ... and because he is."

Stephen Heckbert, a spokesman for the Liberal campaign in Ontario, said Klander's blog was a personal one that did not reflect the view of the federal party.

He called the material "outside the bounds of good taste" and said Klander had apologized to Chow.

"Obviously, this is something the Liberal Party of Canada doesn't condone," Heckbert told the Canadian Press.

"It's our view that partisan rhetoric has its limits."

110

Taken From: CBC News

Date: February 14, 2006

Harris Says He Knew Ontario's Boundaries in Fatal Ipperwash Clash

Last Updated Tue, 14 Feb 2006 11:22:13 EST
CBC News

Former Ontario premier Mike Harris testified Tuesday he knew that his government had no authority to intervene in police matters during the 1995 native occupation at Ipperwash Provincial Park.

Harris told a public inquiry he was clear on the separation between government and police, a key issue of the judicial probe into the deadly shooting of native protester Dudley George.

The inquiry is being held in Forest, Ont., near where George was shot.

Some people have blamed Harris – who was premier at the time of the standoff – for George's death, and have accused him of ordering police to use force to oust the protesters.) | |

Harris has always maintained he never pressured police to quell the protest quickly by using force.

The inquiry into George's death began in April 2004. It has already heard from about 100 witnesses, including several police officers and former cabinet ministers.

George died on Sept. 6, 1995, after being shot by a provincial police officer at the park near Sarnia in southwestern Ontario.

He was among a group of native protesters who had occupied the park two days earlier, claiming the land was the site of an ancient burial ground for the Stony Point band.

The violence immediately thrust the recently elected Harris and his Conservatives into the centre of a firestorm.

Throughout his nearly eight years in office, Harris made it clear that he resented accusations that he authorized police to use force.

"I don't give orders to the OPP, we get briefed by the OPP as a situation. It's up to the OPP to deal with any of these situations," he once said.

But at the inquiry, a senior police officer said he attended a meeting with Harris and senior cabinet ministers only hours before the shooting and got the impression they were gun-loving rednecks who couldn't care less about aboriginals.

In a taped conversation that was played at the inquiry, OPP Insp. Ron Fox briefed his boss on the meeting.

"We're dealing with a real redneck government," Fox said in the recording. "They just are in love with guns. There's no question. They don't give a s**t less about Indians."

Fox went on to say that his impression was that the premier believed he had the authority to direct the OPP.

The issue is expected to be a central one when Harris testifies.

The allegation also came from another man who attended the meeting, then Attorney General Charles Harnick.

He told that inquiry that Harris said: "I want the f***** Indians out of the park."

Others who testified said they had no recollection of Harris making the remark or attributed it to someone else.

Harris's lawyer has said the former premier will deny ever making that statement when he testifies.

No other Canadian premier has ever testified at a public inquiry, but Harris will be doing it for the second time. The first was after the Walkerton tainted water scandal.

Native groups tried for years to get an inquiry into the shooting, but Harris and his Conservatives refused.

Dalton McGuinty launched the inquiry only days after his Liberals swept to power in 2003.

The inquiry's commission, led by Justice Sidney Linden, is expected to deliver its final report sometime in late 2006.

112

3) Who Are We: "Power Flower" →Source: OPIRG Anti-Racism Handbook by: Emmy Pantin

Description of Activity: The facilitator hands out the "Power Flower" sheet to all participants. She asks them to fill in the outer ring of empty boxes, closest to the identifying categories with what they feel the dominant norm is. When they are done, she asks them to fill in the second row of empty boxes with what they believe themselves to be. There is one empty identity category - that is for participants to fill in with their own category, if they feel so inclined. When all the participants are finished, the facilitator will ask how many participants felt that they fit into the ideal they perceive to be the norm. The facilitator will also affirm, if the point is not raised independently, that no identity or form of identification is better than another, and what we see as constituting an enforced norm on the flower is a form of oppression - not because those identities exist at all, but because they exist as a dominant norm.

Goal of Activity: To help participants understand where they fit in the political context they believe to be the ideal of their society. The activity should help situate them within the power structures the workshop discusses, and prepare them for the next activity, in which they will discuss some of the hidden privileges that come with being able to identify with dominant groups.

Resources Needed: Copies of "Power Flower" sheets for everyone, and writing utensils.

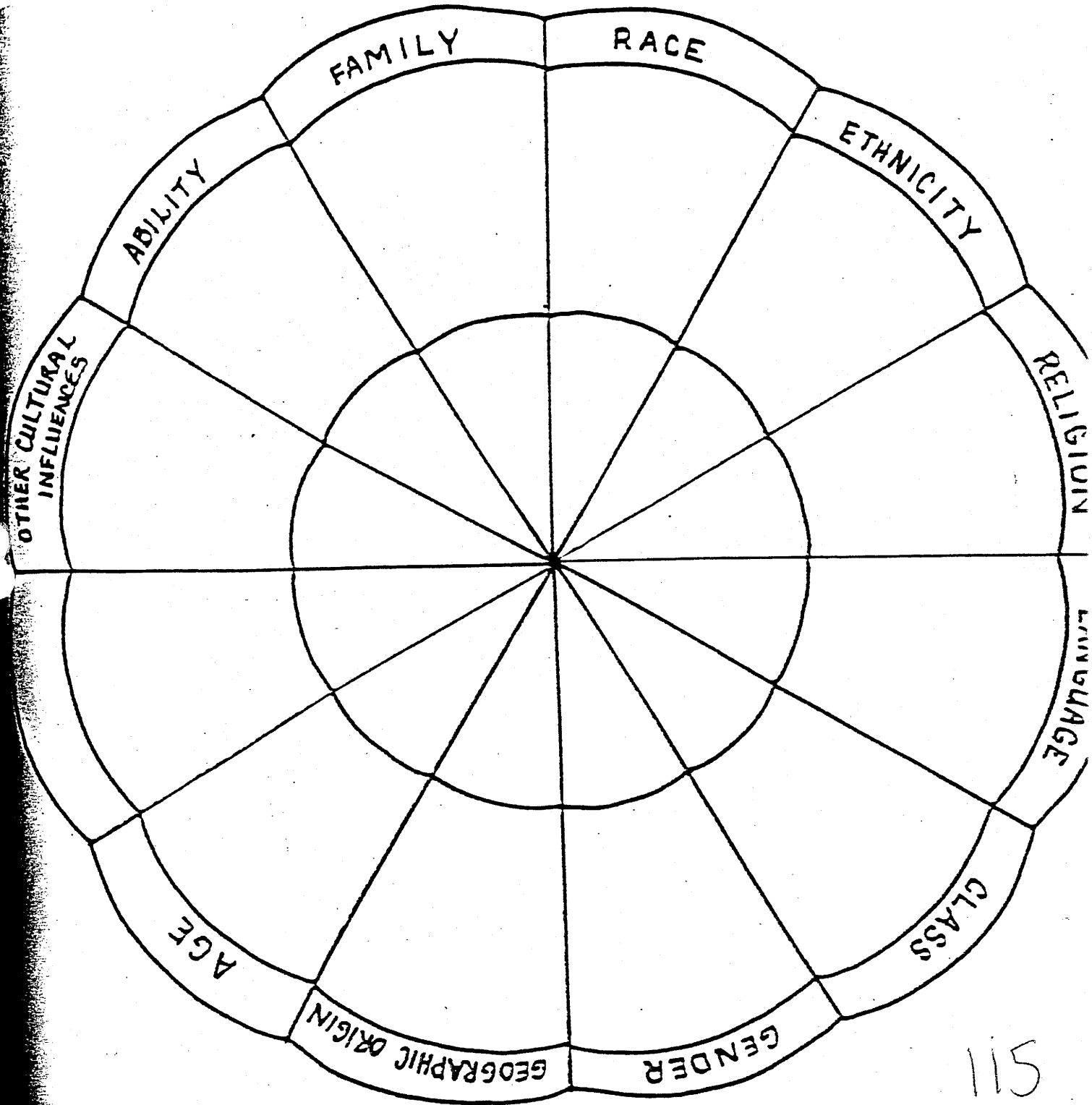
Why This Activity: The activity is visual, and allows participants to actively engage in identifying social norms (rather than being told what a social norm is) and in identifying themselves within the structure of norms.

Expected Outcome: At the end of this activity, the participants should have a basic understanding of the existence of different identity groups, and the idea that some are more accepted, or expected to be more prevalent than others. This should open them up to the idea that favoured groups are treated differently by the structures that govern us, which will be introduced in the next activity.

113

Advice From Other Facilitators: Linda Slavin has used this activity several times in her workshops, and recommends it. She agrees that it is helpful to have participants fill in their own concept of 'normal' and stresses that this activity is one that does require a good deal of discussion.

OUR SOCIAL AND CULTURAL IDENTITIES



115

4) "Columbian Hypnosis Game" Source → *Games for Actors and Non-Actors* by: Augusto Boal

Description of Activity: The facilitating teacher should ask the participants to find a partner, and stand facing each other. One partner is chosen as the 'leader' and the other is her/his 'mirror image'. Whatever actions the leader makes must be reflected in the actions of her/his mirror image. The teacher can let the pairs choose their own actions for a time before asking them to adopt the characteristics stereotypical to certain people in certain situations - for example, "slave", "housewife", "proprietor", "boss", "worker" or "addict". After the physical part of the exercise, the facilitator should offer the group a chance to discuss the meaning behind the roles they enacted, and the ways in which we play these roles to varying degrees in our lives.

Goal of Activity: This activity should reinforce the idea already expressed in the workshop that identity groups and categories into which we sort people are laden with political meaning, most of which is understood in very subjective ways. The exercise helps the students define terms they use, or which are used on them everyday, in ways that they may not consciously do otherwise, but which help define who we are. The discussion should allow students to explore these definitions, and the way they shape our lives.

Resources Needed: A facilitator and participants.

Why This Activity: Although there is an advantage to using activities which fit into the formal environment of a traditional classroom, there are also advantages to allowing the class to break out of that atmosphere for a period of time. A teacher who feels comfortable facilitating such an activity may be able to coax more emotional reactions from their students. As this activity is designed to provoke a more affectual reaction, it would be advisable to use in an environment in which participants obviously needed to discuss material from the workshop in a more than intellectual level. The teacher should ensure, however, that she/he is comfortable facilitating such an activity, and feels prepared to deal with possibly provocative remarks (i.e. degrading comments made about any of the groups being discussed).

116

Expected Outcome: As mentioned above, the activity is designed to provoke an emotional discussion. The activity may well serve as a catharsis for existing tensions, or may simply provide a space for further thought on the issues the workshop brought up which were of interest to students.

Advice From Other Facilitators: Julie Cosgrove recommends this and other Theatre of the Oppressed techniques for provoking dialogue and helping to foster understanding of complex ideas on an emotional level. She maintains that good facilitation is key in making the activity a success, however - any teacher who wishes to use this activity should have a clear idea of where they want to discussion to go, and should actively help guide it in that direction.

Additional Materials: None

117

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118

Workshop Evaluation

Please take a few minutes and fill out the following. On the scale, 1 indicates that you strongly disagree with the statement, and 5 that you strongly agree. Comments are very much appreciated as they will help inform the improvement of the workshop templates and the facilitator's own methods for the future! Please feel free to write more on the back of the page if you like!

- 1) The facilitator was able to create a comfortable environment for the participants.

1 2 3 4 5

Comments: _____

- 2) The participants were able to actively engage in the workshop and were able to give input and be a part of the learning and teaching process of the workshop. (Please take into consideration time constraints).

1 2 3 4 5

Comments: _____

- 3) The idea of structural privilege and oppression was made clearer for participants in this workshop.

1 2 3 4 5

Comments: _____

- 4) The activities flowed into one another in a coherent fashion.

1 2 3 4 5

Comments: _____

119

5) Participants left the workshop feeling empowered to make change (ie. were they introduced to ideas for action through the workshop).

1 2 3 4 5

Comments: _____

6) What would you like to have seen happen differently?

Comments: _____

120

At the beginning of this year, I started researching the history and background of anti-oppression workshopping, and the popular education methodology. Reading and writing about its history, from the minds, hearts and experiences of theorists and facilitators like Paulo Freire, Augusto Boal, Anne Bishop and Anne Curry-Stevens was an intimidating practice, when in the back of my mind I knew I was going to have to put my theoretical knowledge and passion to the ultimate test: workshopping with Canadian middle-and-high-school youth. Prior to this experience, I had only ever workshopped with youth and adults interested or involved in social justice. Facilitating workshops with interested individuals and groups who participate of their own free will, and already feel they have made a personal investment in anti-oppression practice is a challenging feat. A facilitator needs to be open to new challenges, must be able to guide the discussion and navigate rough spots, and always needs to know their material. Even so, the experience of facilitating anti-oppression workshops with people who have chosen to be there, as compared to facilitating workshops with participants who have been told they must be there has been qualitatively different.

121

Although I knew intellectually that this would be the case, it was not until I ran my first workshops with a grade 10 Religion class at Holy Trinity Secondary School in Curtis that it hit home to me. In all the research I had conducted, both in terms of texts I read which were written by facilitators and popular education theorists, and in terms of interviews I carried out with local facilitators, I had not come across anyone facilitating in a situation quite like mine. Being parachuted into a classroom situation among fairly young students, and with only a sketchy understanding of what they have been working on, where they are as a class, and what to expect from them results in a very different kind of workshop. All of the activities with which I was working had been formulated with the understanding that the facilitator would have a certain amount of time

to work with the group – a time allotment longer than the 70 minutes I was working with, which was cut to 45 minutes when it came to workshopping done with teachers and members of the administration. Accordingly, there were aspects of the traditional model which became impossible to follow in the manner in which it had been intended. I changed the templates for the workshops several times before even going into a workshop situation, but altered them again after my first experience.

What Was Changed?

Because of the unique circumstances in which my workshops were conducted, and because the objectives of each workshop would need to meet not only my own goals, but the goals of the Peterborough Clarington Victoria Northumberland Catholic District School Board as well, two major changes needed to be made to the traditional model of workshopping, as well as to the original templates I had constructed. While most of the changes involved omitting or deleting important aspects of the traditional model and my earlier templates, they were regrettably necessary due to severe but understandable time constraints on the part of the school board, and the relative youth of many of the participants. Originally I had expected to be workshopping with at least one grade 12 class, but unfortunately this was not possible. In order to present you with a better idea of which aspects of the workshops worked, and which did not, I will outline the changes I made to the templates, and explain why they were necessary, and what my objectives were in making them.

122

The Spiral Model

The first thing I needed to make a change to was the traditional 'spiral' of popular education workshopping. As I noted in my earlier essay, the spiral was formulated first in the work of Paulo Freire, and then adapted by Anne Curry-Stevens and the Jesuit Centre for Justice in order to work with workshops being run in the first world, focusing on anti-oppression and social justice work rather than literacy. The spiral has four phases:

- 1) Who We Are: Placing Ourselves,
- 2) What Is Happening: Naming
- 3) Why Is It Happening: Analysis
- 4) What Are We Going To Do About It: Strategy

(From Educating for a Change by Arnold, Burke, James, Martin and Thomas)

The phases are discussed in further detail in the earlier essay. The point of these phases is to structure the workshop in a certain way. The ultimate goal is the understanding of ourselves as oppressive creatures, involved, raised and educated in an oppressive world, concluding with the formulation of a method of action. However, if a facilitator wishes to, or sees the need during the workshop for putting greater emphasis on one or two aspect of the spiral as opposed to addressing all of them equally, this does not necessarily obstruct from the ultimate, action-based goal of the workshop (Curry-Stevens 33, Bishop 57). Although I did ultimately alter the goals of the workshop, my removing certain aspects of the spiral from the templates need not have resulted in a slight shift of emphasis or objective.

123

Each of the three final templates ended up retaining different aspects of the spiral. The revamped workshop template for high school students merged "What is Happening" and "Why is it Happening", but focused for the most part on "Why is it Happening". This merging was due mostly to time concerns, but also because I found that at this level, participants were informed about current events which occurred around them as disparate elements of the world. What it seemed

the needed to do was learn how to begin connecting those events as interwoven effects of certain causes, and to begin to name those causes. I found that, given the time constraint, discussing briefly some examples of political situations, and then focusing on one and linking it to the idea of oppression worked more effectively with this sort of template.

The new template for the workshop with the middle school students (specifically, students in grades 7 and 8) shifted the order of the spiral activities about. Instead of beginning the workshop with an activity designed to place the participants right away in their political environment, we started by defining terms and linking them to situations – the “What is Happening” aspect of the spiral. The first and third emphases of the spiral (“Who We Are” and “Why is it Happening”) were then merged into one activity, to be conducted as the second activity in the workshop. In terms of the age group I was dealing with, and their experience with abstract concepts like “politics” and “oppression” I found that activities defining terms and setting them up with a somewhat concrete representation of what we were discussing was the most necessary element needed in order to convey the ideas I was attempting to with the workshop. Merging the first and third elements of the workshop I found led to a better understanding of how we as individuals are implicated in and woven into the fabric of the political world we are seeking to change.

124

When I re-did the workshop templates for the teachers and board members, I removed the formal activity focused on change for reasons I will discuss below. I also merged the second and third elements of the spiral (“What is Happening” and “Why is it Happening”), largely due to time concerns.

Closing the workshop with an activity or discussion of methods of change is not simply a tool to ensure that participants leave the workshop feeling empowered. In many cases, it is actually part of a larger push for action, and often participants are formulating ideas for change with

other members of social justice organizations, community groups or with other individuals committed to acting on the ideas created in the workshop. The activity on action can be taken by participants as a tool to help build on projects they have already begun, rather than simply as a mechanism to ensure that they do not feel disempowered by the sheer weight of the issues, and possibly memories, that the workshop raised for them (Jesuit Centre for Justice 21). Although levels of commitment to action vary, of course, and not every Strategizing activity is helpful, this is the ideal in mind, when facilitators formulate their workshops (Arnold et. al. 47). In view of this, the rest of the spiral is geared towards the ultimate goal of formulating a plan for action. In changing the order of the other activities in my workshops, I also had to alter the emphasis I was able to put on action. Being parachuted into the classrooms – and indeed, the towns -- I had little control over follow-up to my workshops – outside of providing the teachers with suggested follow-up activities, I could not and would not be participating in projects for change in the communities in which the participants of the workshop engaged. Therefore, often in the workshops with students, action became the shortest element of the workshop activities. This allowed further emphasis to be put on other aspects of the workshop, and also allowed me more flexibility in formulating, and making changes to, the objectives of the workshops.

125

Workshop Objectives

There are few elements of planning and carrying out a popular education model workshop which are as important as a clearly defined objective. The objective informs and shapes the workshop and acts as a guide in verifying if the workshop was successful or not -- although, of course, a successful workshop does not always need to meet every objective first laid out for it (Jesuit Centre for Justice 12).

My original workshop objectives were grand, and certainly over-ambitious. Although I did not make any large changes to the objectives for the high school and middle school templates, I did begin to focus on using the workshop to introduce objectives rather than explore them. This change gave me much more flexibility in preparing and facilitating the workshops. Initially, I was attempting to lead my participants through an exploration and ultimate understanding of the idea of structural oppression and injustice, and formulating a concrete idea for change in 70 minutes. After my first workshop, I realised that the workshops would go more smoothly and be more pleasant for everyone involved if I relaxed a little and put more emphasis on the introduction of these ideas to the participants. Opening up the objectives allowed more time for tentative exploration of these ideas through discussion, rather than rushing myself and my participants towards and ultimate understanding of the material.

126

My objectives for the workshops geared towards teachers and board members did change quite a bit. At the beginning of the project, my community supervisor, Deb Heslinga and I had hoped that we might be able to wrangle 70 minutes of a staff meeting in order for me to run workshops with teachers and board members. This plan unfortunately fell through, but I was able to conduct a short introductory workshop with teachers and board administration instead. The workshop needed to be shortened to 45 minutes in order to fit into the agenda for the staff meeting and so I found myself needing to more drastically change the objectives of the workshop. After speaking with Deb, we decided to gear the workshops directly towards attempting to foster an understanding of the new Diversity and Equity policy the school board was drafting at the time, and so that became my main objective. The workshop was shortened, and the elements of the spiral which I included in the template were used to create and emphasize an understanding of the necessity, spirit and goals of the Diversity and Equity policy.

Workshopping With Students

Facilitating anti-oppression workshops with high school and middle school students, most of who were between the ages of 12 and 17, was possibly one of the most frightening things I have ever done. Although it was not so long ago, I found myself able to remember what it was to be that age only vaguely, and during my first workshop it took me almost fifteen minutes to get comfortable communicating with the students. Teenagers are a tough audience for almost any form of workshop, but if the facilitator is able to keep their attention, they offer a great deal of very good participation. The best way to grab and hold their attention, I found, was through activities which involved moving, group work or some form of creative activity. After the initial workshop, I changed the templates for both groups of students (older and younger) in order to incorporate more of such activities. I found that the workshops which involved more movement and creativity were greeted with more active engagement on the part of the students, and tended to run more smoothly. In terms of the younger students, it was also necessary to use activities which allowed for a greater ability on the part of the facilitator to guide discussion, as students were easily distracted, and often needed clarification of ideas and words.

127

Middle School Students: Activities – What Did Not Work?

I made the fewest changes to the template of the workshops for the middle school students. This was mostly because I had already tried to put a strong focus on movement and activities which encouraged interaction through their design, rather than relied on volunteered participation. For example, in the original workshop template, I tried to use activities like the Power Flower, which involves the students filling out a sheet which helps them place themselves in their

political environment. I tried to avoid activities like the Oppression Tree or the Name Game, both of which are described in further detail in my workshop templates, and both of which rely heavily on volunteered information and group participation to make connections and push the activity forward. In terms of the changes I did make to the actual template, they really just involved attempting to tighten the activities, in order to ensure that they flowed smoothly into one another. After my first workshop with the high school students, I realised that the younger middle school participants would likely need more of an introduction than I had originally been prepared to give them. With that in mind, I decided to remove the Power Flower exercise, and replace it with the Body Definitions activity. The Body Definitions activity is described in greater detail in my workshop template, and focuses on allowing participants to define relevant terms and talk out aspects of the terms which they may be unfamiliar with.

128

In terms of the individual activities, there were good and less-good elements to each. The workshop template reads that I would open each workshop with an activity called "Lifeboats". The activity is a simple introductory one, designed mainly to get participants out of their seats and moving around. I did not actually use this activity with any of the younger classes, however, as introductions by the teacher and by Deb, followed by the students and I getting the room set up actually used the time I had allotted in the workshop for the introductory activity.

The Body Definitions activity had relatively few problems. Teachers suggested that time be watched more closely on this activity on the evaluation sheet, however. This activity is one that has the potential to run away with the facilitator. Discussion rarely ends simply by defining the words, and often participants want to discuss their own experiences as well. It is difficult to bring that sort of discussion to a halt, but it can often be transitioned into the next activity. Keeping an eye on the time and beginning to shift over into the next activity about two minutes before time for Body Definitions runs out is a good idea.

Unpacking the Invisible Knapsack is often a difficult activity for participants to involve themselves in. Particularly in a situation such as the one I found myself in, in which I as the facilitator was often the only or one of the only people of colour in the room, this activity needs to be handled very delicately. Asking the students to read a question out loud, and then requesting that those who checked the question off raise their hand was effective, pragmatically speaking, but resulted in an almost hostile environment. It was vital to establish that the activity and the workshop was not about placing blame and assigning guilt. Once we had finished reading the list, I asked the students which questions on the sheet they had found surprising – which questions did they not consider as being 'privileges'? This gave students the chance to discuss why they felt taken aback, and allowed the activity to continue without participants feeling as though they were being attacked. It is also important to say overtly perhaps more than once that the workshop is not about assigning blame or marking people as 'good people' or 'bad people', but rather about exposing us to elements of the world we live in that we were unaware of before.

129

The Role-Play activity was the last activity in this template. It is designed to put participants in realistic situations and give them the opportunity to discuss ways to address those situations. With the groups of grade eight students I was workshoping with, we ran out of time before I could run this activity. Although time management was a problem for many of the activities, the grade eight workshop actually took its own turn, and the participants voted to continue discussing issues that had been raised in the previous activity. The Role Play activity was received well by the grade seven class, though again time was an issue. The participants enjoyed the activity, but mentioned that it was difficult for them to come up with realistic ideas in terms of how to change the situations they were role-playing. This can be an issue, however, the activity is important nonetheless. Even if participants are unable to construct plausible solutions to role-play situations, the significant part of the activity is to get them thinking. In the time allotted especially in

these workshops, it is nearly impossible to cover all the material necessary and still work realistic solutions out within the time limit. However, presenting students with the idea that they can affect change in situations around them, and beginning to get them to think about how is important.

Overall, I received positive feedback from both teachers and students on these workshops. General suggestions focused on time-management and time-allotment. One of the teachers commented that the workshop, even in its shortened form, could be turned into a full day exercise. The same teacher also mentioned that there were students who were unengaged for parts of the workshop. Although I attempt to make sure most, if not all, participants are able to engage with the material, I have also never conducted such short workshops with such large a group. This is, of course, a problem – participants should not be made to feel alienated in the course of an anti-oppression workshop. One solution I have been able to think of – other than watching more carefully – is that perhaps if about half the group is engaged in an activity and half (or fewer) are not, running two activities at the same time might be a good idea. Introducing a new activity to those interested in participating in it, a facilitator could shunt between the two different groups. The activity would have to be one which participants could manage on their own for a few minutes, such as the Power Flower or the Race, Class and Gender Fact Sheet, which participants must fill out in groups or by themselves before discussion and occur.

130

Middle School Students: Activities – Which Ones Did Work?

Overall, these workshops did go fairly well. Teachers commented positively, and students told me they enjoyed them. The amount of physical movement, and the disconnection from the regular classroom routine was received well, and students were more likely to open up in discussions which did not require them to be in their regular places, at their desks.

Because of time concerns, as I already mentioned, I did not begin the workshop with the Lifeboats exercise. But Body Definitions is an excellent opening activity. Allowing participants to stretch and move around, everybody is paying attention during this activity. The activity also requires that participants all join in, leaving nobody able to disengage themselves or simply to not participate. The fact that Body Definitions is not an activity that generally challenges participants in a manner that might be misinterpreted as offensive helps in ensuring that everyone feel comfortable participating. The activity is also generally a great generator of conversation. Because it allows students to connect their personal experiences and memories to their understanding of key terms, people feel more comfortable participating; they are all experts on their own lives, after all. The students in the grade seven and eight classes also enjoyed that the activity involved moving their desks away, and carrying on discussion sitting on the floor in a circle. Students commented that they enjoyed the physical aspect of defining words and had fun forming the definitions with their bodies.

131

Unpacking the Invisible Knapsack, as I have already mentioned, can be a problematic activity. It is all too easy for participants to take personal offence from the material if it is not handled correctly. However, if it is handled well, the activity generates a lot of discussion, and makes some very good connections between the everyday lives of participants, and the issues they are discussing. The activity went well with both the grade sevens and eights, though it is important to go over every point more than once and make sure no one needs further clarification on the language or overall meaning. In the grade eight workshop, this activity stimulated so much conversation that at the end of its time allotment participants voted to continue the discussion but to contextualise it in terms of how to make change. Instead of role-playing situations, participants brought up situations in their lives which related to points on the list and discussed how they might

have reacted differently. In the grade seven class, the activity was received warily at first, but with some explanation stimulated discussion and paved the way for the role-play nicely.

Although there were time concerns when it came to the role-play, and participants felt they were not able to find realistic ways in which to approach every situation role-played, the activity stimulated a lot of good discussion and had the participants thinking about avenues for change by the end of the workshop. The students also enjoyed the creative element to the activity, and were all eager to perform their role-play scenario.

The middle school workshops as a whole received positive feedback. Teachers were impressed with the discussion their students stimulated, and liked the conclusions and connections many of them drew. The students enjoyed the activities, and many of them left the room still asking questions.

132

High School Workshops: Activities – What Did Not Work?

I changed the workshop templates for this group almost entirely, after my first experience with a grade 10 class. My original workshops for the high school students had included the activities, the Oppression Tree, the Name Game and the Anti-Oppression Manifesto. These activities are all described in my revised workshop templates. After my first workshop, it became clear that the discussion necessary to make these three activities work effectively would need to be too guided by the facilitator with a group of students this young. Although there were many students with an excellent understanding of what was being discussed in the framework of the activity, there were many more who needed more background information and further clarification. This might not necessarily have been a problem in a longer workshop, during which a facilitator and other participants would have been able to provide such background, however, attempting to

do so in this workshop set me behind time significantly. Another major issue with the template as it was, was the fact that all of the activities involved sitting and talking. Students remained in their formal seating and as the facilitator, I was turned almost into a teacher, standing at the front of the room and drawing on the board. After the original workshop, I sat down with Deb and revamped the templates. The new workshop worked much more smoothly, and we were able to get through the entire agenda in time. Although the activities were more appropriate to the age group, there are, of course, still aspects of the workshop which can be improved.

After the go-around, the first activity on the agenda was the Race, Class and Gender Fact Sheet. The Fact Sheet is a pretty hard-hitting activity, which brings to bare many ugly statistics and situations which people generally avoid. The activity is prone to running overtime, as participants need time and space to process the material with which they are presented. It is also sometimes difficult to make the connection between the material discussed in the Fact Sheet and the personal lives of the participants. Discussing the power structures behind the statistics on the sheet is a good way to approach this problem, and brings discussion nicely into the next activity.

133

Images of Power was the next activity on the new agenda. Taken from Augusto Boal's Games for Actors and Non-Actors, the activity is geared towards fostering an understanding of the interplay of power in our lives, and the ways in which we can affect it. The major issue with the activity in the workshop as it played out was once again time. The activity itself went well, but we found ourselves without enough time for real discussion before we had to start the role-play.

The problems I encountered with the Role-Play activity with the high school students were very similar to the problems I had had with the younger students. Due to time concerns, participants were not able to take time to think about the scenarios for a lengthy period of time before being asked to react to the situations and act out options for change. Because of this, several students were reticent to try participating. Changing the 'rules' of the activity and asking

each person to take a turn going up in at least one of the scenarios was an effective way to deal with this issue.

Overall, these workshops were received well. The common criticism of the new agenda was once again time concerns.

High School Workshops: Activities – What Did Work?

Although the original workshop templates certainly required changes to be made, the workshop itself had many high points. The discussion during the Oppression Tree and Name Game exercises took far too much time, but was spirited and raised many good points. Most of the students were sharper than their teacher had expected, and those that participated all had something to add.

134

After the changes I made to the original template, the workshops flowed much more smoothly. I had fewer problems with participants not understanding the larger concepts we were discussing, and the physicality of the activities kept participants engaged and alert.

The Race, Class and Gender Fact Sheet was received well by the students. Wary at first at being asked to answer questions they did not know the answers to, the sheet quickly peaked their interest – after the time allotted for answering the questions had past, many of the students had specific questions they were interested in hearing more about. Discussion was good and easy to stimulate with such grim questions on the sheet. Although relating the sheet to the personal lives of the students was difficult at first, the students' own questions about the circumstances behind the fact drew out discussion on issues of structural injustice and oppression, which linked nicely with the next activity.

Images of Power was a good activity to have following the sheet. The activity got the participants up and moving around which helped to alleviate some of the tense atmosphere which inevitably settled during the Fact Sheet activity. Although there was not adequate time to discuss all the implications of the activity, the exercise got participants thinking about ways in which to take power from various situations, which set the room up very well for the role-play activity. Getting them moving as well helped to ease them into the role-play, which was an activity that some students found somewhat intimidating.

As I mentioned above, lack of time was once again a problem with the Role-Play activity. Even so, the activity picked up force as the groups went on and participants began to lose some of their inhibitions. By the time the last two groups went up to present, I no longer needed to pick on people to participate, and the solutions the students used became increasingly creative.

135

I received good feedback from the teachers and students after these workshops. The participants enjoyed the activities and discussions, and many of them asked for follow-up materials. The teachers were surprised at how the popular education methodology conveyed quite a bit of information and ideas in such a short period of time. I was told also that the students are not usually as engaged and involved as they were during the workshop.

Workshopping With Teachers and Administration

As I already mentioned, the workshops with the teachers were merged with workshops for administrative staff working at the school board, and were run as part of one of their staff meetings. Due to a packed agenda on the part of the school board, and other time considerations, the duration of the workshop was shortened to 45 minutes. As such, I shortened the template to contain only two activities, without counting the introduction and closing.

The workshop as a whole was received very well. The main critique I received was that more of a focus on the issue of action would have been welcome. While it is true that there was not much of a focus on this element, it would in fact be impossible to introduce all of the material I was required to in order to set up an understanding of the policy, and discuss action in a more in-depth fashion, all in a space of 45 minutes. Another small element that might have been improved was the way in which the space was set up in the room. This was not really avoidable, as the room had to be switched at the last minute, due to double booking, but was very crowded, which made the first activity somewhat difficult to manoeuvre.

Despite the crowded space and time constraints, the workshop ran extremely smoothly. The workshop opened with Body Definitions, and despite the lack of space, all the participants were engaged in the activity, and created some extremely perceptive definitions. In the discussion, we were able to tie the subjective definitions of the word into the lived experiences of those in the room, and to discuss why understanding the subjective nature of the definitions, and the ways in which they can change, is so important to anti-oppression work.

136

The second activity I used with the teachers and administration was the Race, Class and Gender Fact Sheet. Again, the Fact Sheet was received with surprise, and a certain amount of dismay. The conversation around the Fact Sheet took up almost all of the remaining time, but did transition towards the end into a discussion about change. It seemed that more than one person in the room had their ideas of the world shaken, but the discussion was productive and supportive, and while there was not a focus on change, several very interesting ideas were brainstormed. Among them was an idea for an after-school club for teachers and students who wanted to address issues of racism from the point of view of both, white people and people of colour.

Overall, the workshop went very well, and the feedback was all positive. Everyone who participated in the workshop seemed to have a genuine interest in improving themselves constantly

as educators, and I found that most of the participants, regardless of what their personal political beliefs may be, kept an open mind and engaged in the discussion.

Theory – What was I trying to convey?

The theory behind the construct of anti-oppression workshops, as well as the theory that the workshops try to convey, are based in academic theory and have also been the inspiration for academic theory. As I discussed briefly in my first essay, much of the theory behind the creation of popular education as pedagogy sprung from popular Marxist-based movements, with an emphasis on accessibility and democracy in education and teaching (Freire 12). Because the workshops themselves are based on a process of making deconstruction of hegemonic power structures an accessible and sustainable project for individuals and communities, it is inevitable that some measure of academic theory and insight will need to be taken into consideration by facilitators (Curry-Stevens 3).

Before I began running the workshops, I was unsure about how much of the substance of the theory could be conveyed to people in a short workshop based on participatory activities. I felt that at best, perhaps the spirit behind the ideas would be understood, but much of the substance would have to be left out. After all, the ideas of “deconstruction” and “hegemony” and even “power” were only things I had truly come to begin to understand after 3 years of university. What I found, however, in the course of the workshops, was that most of what was lost of the academic theory was the practice of naming. Participants knew already how to deconstruct the world around them, to degrees that astonished me, and often surprised the participants themselves. Although they were unaware that what they were doing was a kind of “deconstruction”, and that the ways in which

137

they were talking about issues was “feminist” or “anti-racist”, the ideas came across and were made accessible through the activities.

Suggestions

Anti-oppression work is important, not only for those actively engaged in social justice work, but for everyone who claim to value the ideals of “democracy” and “freedom”. It is important to keep working with youth and educators to address issues of oppression in North America, and to keep open dialogue, making connections between structural oppressions and the lives of individuals and communities. And, it is very important to do all of these things with an eye towards action and change. That is why I would suggest for the future, if the Catholic School Board continues to have an interest in running anti-oppression workshops with its students, and perhaps its educators, to set up a time on a weekend or after school with a facilitator during which a longer workshop can be run. Running the workshops in such a fashion will effectively deal with the time concerns, which were the major source of critique in terms of the workshops, and it will also allow for participants who have elected to be there to participate in the workshops.

138

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139