



ARTFUL ANTI-OPPRESSION

A TOOLKIT FOR CRITICAL & CREATIVE CHANGE MAKERS

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VOLUME #1:
Roots



Key Change Maker,

Meegwich, for picking up this resource. Merci, for all the ways that you're invested in learning about and practicing anti-oppression. Thank you for having the courage to prevent discrimination and fight for equality. Gracias, for your commitment to building equitable access to resources in your work, community & personal life. Shishi for believing in the possibility of healthier ways to live and love together. Asante sana for the ways you are resilient. Shukran for your abounding creativity.

You might ask, “What does Artful Anti-Oppression mean anyway?”

Anti-oppression refers to all the ways an individual, community, institution or system actively prevents, challenges and ends oppression against other people. It means taking a stand against and addressing the ways that oppressed peoples are prevented access to crucial resources let alone choices. It means addressing violence, abuse of power, and the ways people are manipulated, limited, controlled, silenced, incarcerated and erased. It is widely understood that oppression in all its forms can cause mental, emotional, physical and spiritual trauma to people, communities and ecologies. Trauma can cause deep, devastating and sometimes irreparable damage, particularly when it is rooted in harms passed through many generations.

This text proposes that anti-oppression principles and practices should be woven into our personal and social values. In fact, it may likely help you to be a better colleague, neighbor, friend, partner and change maker all around. Ideally you'll feel inspired to be artful in the ways you practice anti-oppression and share this with others!

The arts can be such a powerful and transformative way to learn about, express and practice Anti-Oppression. The arts can allow people to explore themselves, express their feelings, share their stories and communicate in ways that are multidimensional (not just text based). The arts can also give us an outlet to process, heal, to witness, to collaborate and feel heard. The arts can be used to bring communities together to organize creatively around local issues and celebrate our achievements and cultures! The arts can also be used as teaching tools to explore critical equity concepts in a way that is accessible & engaging for diverse learning styles & needs. We also believe that the arts sector, like most fields, can continue to improve equity practices making more resources available and exhibiting more art works from a broader diversity of peoples.

This resource has been assembled through research, community consultations and drawing upon a legacy of organizing, education & socially engaged arts in the Americas. It holds critical theory & grassroots perspectives. It incorporates activities, ideas, concepts, stories, perspectives and art from dozens of creative change makers. Many of these folks are artists, educators, organizers, activists and healers living in Toronto, (Canada) Turtle Island, so the context of this text is largely North American. However, contributors also hail from diverse cultural groups, identities and experiences from all across the globe.

How to use this Toolkit

It has been designed to be engaging for leaders of all ages, creeds, and experiences. However it is not exhaustive. It can be used for individual and group learning. We hope this resources grows organically by being used, and added to by community over time. So keep in touch!

1. The sections of this text are color-coded to help you identify the themes being explored for quick reference.
2. Each section includes:
 - a) Critical materials: critical concepts, word definitions, historical contexts, case studies, related artists & arts works.
 - b) Creative materials: Brainstorm questions, Arts based activities to explore these concepts deeper.
 - c) Research materials: Related resources, texts and web links to help you continue learning & growing!
3. Words with an * beside them can be found in the Glossary at the back of the text for deeper definitions.



Note: All activities include information about approximate time to run, suggested materials and are graded as level 1, 2 & 3 based on the complexity and facilitation skills involved in order for the exercises to be most effective. When in doubt, invite a senior facilitator to support you.

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SOME KEY TERMS TO ROOT THIS WORK

Equity refers to systems & strategies for understanding and influencing the idea and practice of “fairness”. For example, the distribution of resources in political, professional and social situations. These resources can include basic needs like food, housing, clothing, and money, but also education, employment, and safety from violence among other things. In order to have equity in diverse communities we must be able to identify the forms of oppression and discrimination that causes inequity and challenge them.

Oppression is the use of power to marginalize, silence or otherwise subordinate one social group, often in order to further privilege the oppressing and/or dominant person or group. It is Prejudice + Power.

Internalized oppression is a belief that there is something wrong with being part of a marginalized group. Shame, self-hatred, and low self-esteem results when members of an oppressed group take on society’s attitudes toward them and adopt myths and stereotypes about themselves. Internalized oppression can manifest through a sense of inferiority, lowered expectations and limited imagination of possibilities, among other things. Consider how this plays out in the different forms of oppression explored in this toolkit.

Discrimination is any action that denies social participation or human rights to an individual or categories of people based on prejudice.

Prejudice is an attitude, perspectives and assumptions based on limited information, often stereotypes. Usually, but not always, negative. Prejudiced beliefs, language and practices are damaging on personal and social levels because they deny the individuality and complexity of the person. It forces people into basic (often derogatory) caricatures, one-dimensional identities, and hurtful labels. No one is free of prejudice because we have unfortunately all been raised with prejudiced ideologies all around us. Even if our families taught us about equity many dominant narratives in society teach us prejudice in so many ways. Examples of prejudiced perspectives: Women are weak; Asians are good at math, Youth can’t make wise decisions, etc.

Marginalization is the effect of people being considered outside of, different or other than the ruling class and dominant ideas of what is normal. Often marginalization is directly connected to a person or groups real or perceived class, education, social networks, race, ability, age, gender and sexuality among other things. People who are marginalized or “othered” in a society will often experience social and systemic exclusion resulting in limited access to resources and opportunities.



Normativity This refers to the values, standards and models in society that are considered normal, what we ought to think, how we are supposed to behave. For example in the West it is considered normal to shake hand when you greet someone. People that deviate or stray from these norms or prescribed ways of being are often punished in a variety of ways by society ranging from being ostracized or excluded, looked down upon and even legal consequences like imprisonment.

Anti-oppression work (Also referred to as “Anti-O”) in real terms includes but is not limited to individual and group strategies for:

- Seeking & holding the complex histories that have gotten us here,
- Interrogating and dismantling systems and social practices that are oppressive,
- Excavating & leveraging the power & privileges we have in the world,
- Healing from personal, community and ancestral oppressions,
- Creating & fighting for community based resources and spaces that are accessible, inclusive, and affirming for all people, especially those underserved and exploited in our society.
- Celebrating the resilience of folks surviving and thriving creatively in spite of oppression.



START WITH YOU

Social justice requires the power of many people working together, however each person is their own agent of change. One person's actions can have an immense ripple effect on others around them. For better or worse. In fact Anti-O work begins with the ways we uproot our own prejudices, and learn to see others and ourselves as whole & dynamic. In order to be most effective in Anti-O work it is crucial to understand how you've experienced & been affected by oppression, as well as the ways you have power and privilege at other peoples expense.



Ask Yourself...

- Do you generally feel like you have choices, opportunities and the resources you need to grow?
- Are resources being shared fairly among the members of your communities?
- What are the differences in barriers or opportunities you & your communities experience?
- What historical & political contexts have created these inequities?
- Have you had meaningful opportunities to share your experiences of oppression and feel heard, understood or valued?
- Are there ways you can use the power or privileges you have to create more opportunities for others?

Some Personal Practices:

*Inspired by the Anishnabek First Nations “Seven Grandfather Teachings”.

- **Courage:** Challenge yourself to address oppression and interrupt discriminatory behavior wherever it occurs. Consider context and the safety of your community members in your response strategy. Consider that your silence or inaction can suggest you approve of or condone oppressive behavior. Aim to uncover the intentions of the person who has acted in a discriminatory way. Target what they did and not who/what they are. For example “You may not support racism but what you did is racist. Is that your intention?”
- **Healing:** If you are the target of oppression may you find meaningful ways to reject hurtful experiences as “your fault”, and may you find supportive community based forms of resistance. May you find ways to release and heal the physical, emotional, mental and spiritual hurt caused by your experiences of oppression, violence or trauma. Try to identify and alter cycles of hurt in your communities. Share your healing tools & stories with others if helpful.
- **Honesty:** Speak your truth and honor that there are many truths connected to most human histories and dynamics. Never assume that your experience is the same as other peoples or project what is “normal” or “a given” onto others. When you speak try not to generalize feelings, thoughts or behaviors and don’t speak on behalf of a group of people even if you are a member of this group. Use “I” statements, like “I believe this...” or “I’ve observed that...” centered in your individual experience. Learn about the history of your ancestors and of the lands that you live on and share these openly.
- **Humility:** When someone offers feedback around oppressive behavior, it is important to treat it with care. It likely took a lot of courage for that to share, especially if they are targeted by this oppression in society and are used to being silenced and excluded. Never shut down or invalidate someone’s experience. You may not always understand or agree with everyone but differing perspectives should at least complicate your understanding of things.
- **Love:** Yup Love. Love your self in spite of hurtful things said and done to you. Love yourself enough to forgive yourself for your mistakes and shortcomings. Love yourself and your communities enough to heal, laugh, create and celebrate together.
- **Respect:** Listen actively when talking about oppression and power with community (don’t wait for the first opportunity to interrupt or insert your opinion!), and centering the voices of marginalized folks whenever you can. Appreciate and affirm the perspectives and contributions of people different from yourself. Never make assumptions about people or their experiences.
- **Responsibility:** Aim to be responsible, caring or at least reduce harm with your words, actions and emotions whenever possible. Aspire to know when and how to prevent, deescalate or engage in conflict. Apologize and work to make amends when you cause hurt (even if it wasn’t your intention to cause hurt!), especially to your community and folks in your support system.

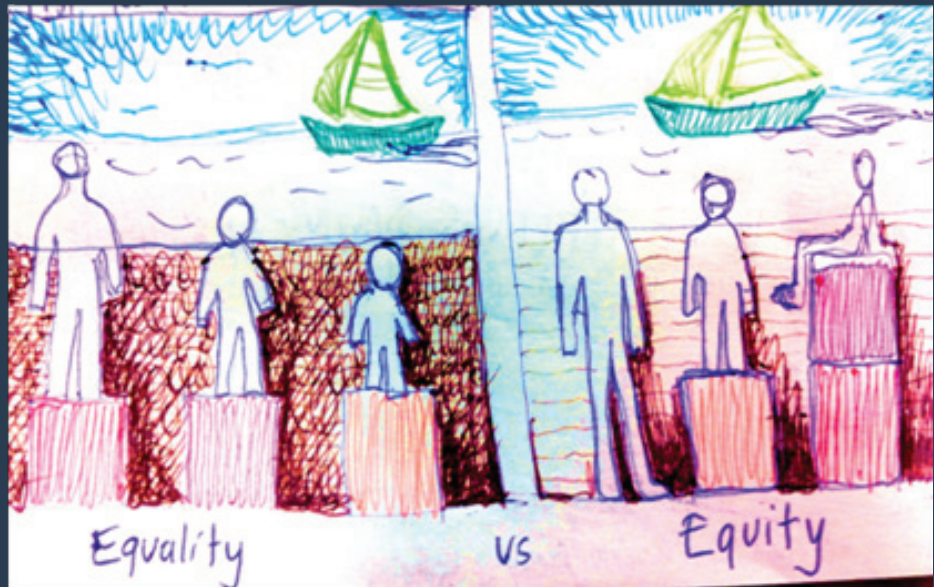
SOME ARTS ACTIVITIES TO GO DEEPER:

1. “Emotional Responsibility Notebook”

Keep journal & writing utensils with you for occasions when you feel strong emotions emerge in group dialogues, or social power dynamics. Write it down! Notice and write about if you feel defensive, angry, triggered, guilty, hurt, argumentative etc.

What personal circumstances might be connected to these feelings? Are you being threatened or feeling uncomfortable? Is it important to share your feelings in this context? Will this focus or derail the conversation and is this necessary? What is your power or privilege in this dynamic? What is at stake?

Read over your writings before proceeding, Reflect on where they are coming from and Respond accordingly. See if this tool can help you develop a personal awareness about the ways you feel, think and engage in conversations about oppression and discrimination.



Sketch made by participant at a Jumblies Artful Anti-O training.

2. “What Inequity Feels Like”

Think on a situation or context when you felt you were being denied access to necessary resources for unfair reasons. Free write, draw or explore movement and dance as a way to express the emotions this brings up.

What does it feel like to get this experience and the emotions connected out of you for a moment and explore it artistically?

Hosting Anti-O Based Learning With The Community

One of the most powerful ways you can create change actively in your life and communities is by hosting opportunities for people to talk, learn and create around Anti-O & other tools for social justice work. Hosting is an art in and of itself. Hosting is about all of the different ways we can invite and convene folks to work through hard things like oppression, historic violence and trauma in ways that are respectful, inspiring, accountable, critical and creative. Hosting can also be a powerful tool to strategize, respond and innovate with groups. Hosting isn't about directing, leading or being the authority on a subject, but rather about creating the conditions (space, energy, trust, resources etc.) for folks to share and learn together. Hosting responsibilities could include skill sets in facilitation, storytelling, supporting democratic visioning & decision-making. Skills also include arts education, grassroots research, conflict negotiation, mediation, environmental design, documentary media, event organizing and child care, among other things. Ideally, hosting a community gathering involves many people at all stages. Luckily this isn't a new thing! Communities have been doing this all over the world for a long time, which means we have ancestors, elders and mentors (current & yet to meet!) who can counsel and work with us.

SOME GUIDING PRINCIPLES FOR HOSTING:

Be encouraging – there are too many reasons why working through oppression & building anti-o strategies is hard and risky work. Many folks impacted by oppression have reason to distrust, feel angry or feel vulnerable. Other folks struggle with guilt, fear of being shamed or defensiveness. Encourage folks to share their stories, to be courageous and proud of who they are. Encourage folks to look within, to challenge their egos and their privileges, and to feel motivated by this spirit work.

Be aware of Power Dynamics – There are power dynamics at play anytime people are together. This can be mutually beneficial, consensual, manipulative, or downright abusive. Read the “Power section” in this toolkit to learn more about sources of power dynamics. Learn to identify these in action with groups and aspire to prevent, name out loud, challenge and transform them collaboratively. Often this can play out in the ways people participate. Note who shares the most and how they assert themselves. This is also referred to as “taking up space”. If particular people or groups take up space often, name this and invite them to consider why and how they generally feel confident to talk, ask and answer questions, assert their opinions, interrupt and/or discredit other peoples opinions. This can be an opportunity for them to see and challenge their power and privilege. If particular people or groups don't often speak, locate themselves at the edge of the group, or hesitate to share personal stories consider how to build trust, repair conflicts, center their voices and affirm their contributions.

Challenge prejudice, bias & discrimination - Biases, stereotypes, labels and prejudices expressed in a group will undoubtedly cause harm, break trust and likely create conflict. When discrimina-

tion goes unchallenged in groups it can appear like it is acceptable or even supported. Not engaging with discrimination does not make it harmless or go away. Those targeted by discrimination may respond with anger, internalize what's being said as true, or just leave. Those perpetuating discrimination may continue thinking their opinion and actions are accepted and normal. You may not always know exactly how to best negotiate the situation but always aim to respond proactively. Each section in this toolkit will offer you insights about various forms of discrimination and prejudice, as well as how these are instilled and maintained in society.

Foster Respectful Communication - Dialogue, debate and creative expression are necessary to build understanding and strategize together. As a host, aim to provide resources for participants to learn and practice listening actively, to communicate respectfully, and manage how much space they take up. Hone your skills in supporting fair & effective brainstorms, consensus building and decision-making. Create communication and conduct “ground rules” with groups and commit to them (See Community Commitments activity at end of this section*). Use visuals, the arts and other alternative (non-verbal) tools to encourage different learning & communication styles, abilities & needs. Support the use of diverse & indigenous languages, not just colonial languages like English, French & Spanish. Invite different opinions, and diverse perspectives, and don't be afraid of disagreements. Debrief often! Trust the wisdom in the room, especially if you are a diverse group.

Prepare for conflict: Yup. In fact, conflict is often inevitable, especially when exploring oppression and privilege with folks who have experienced advantage and disadvantage in the same room (which may also be inevitable). Build your skill set in facilitation, harm reduction practices, conflict prevention & de-escalation, as well as transformative justice. When you are hosting and conflict arises take a moment to get grounded, and be fully present. Breathe. Don't get defensive, be dismissive or avoidant. Always aim to create space for all perspectives and experiences in a conflict, but also center the voices of those with less power and/or who have been directly targeted. Work towards negotiation and resolutions that are mutual. If appropriate, seek counsel and mediation outside of your hosted group for more support. Remember that conflict, when negotiated with respect and care, can also be very transformative. Find more related tools in the Accountability section.

Build understanding of peoples lives and cultural contexts - As host, you have an opportunity and responsibility to learn about the identities, experiences, histories and cultures of the folks you are working with. This can help you to more effectively identify existing conflicts or power dynamics between different groups of people, and to better understand what informs a persons feelings and perspectives. You can and should do research often. Explore books, web content, art, and events created by and for the diverse folks you work with. Build real relationships with people in your community and aspire to experience people as whole and dynamic. Commit time to learn about each other, to share stories about your lives, your histories, your cultures, and your

experiences in meaningful ways. Create new and shared definitions together. As a host, learn and practice cultural competency*. Always be respectful and sensitive, observe cultural protocol*, and acknowledge elders & mentors when they share stories and teachings. Know what appropriation* is, looks like and how it impacts marginalized peoples. Encourage folks to share about themselves outside the scope of stereotypes. Remind participants that performing or mimicking cultures that are not their own is risky and can be hurtful.



Host accessible and inclusive spaces – Some of the most effective and underused strategies for engaging diverse communities across differences, is to design, plan and create environments that are inclusive of various different identities, cultures, belief systems, classes, and accessibility needs. If you don't have diversity in your group, note who is missing from community. How can you reach & engage them more effectively? What targeted resources could you be providing? Are you offering programs, mediums or topics that are relevant? Is the space you are working in accessible for wheelchairs and other mobility devices? Do you have messaging and signage that is welcoming, particularly to folks often excluded? Can you offer translation or ASL* interpretation for folks who don't communicate through spoken English? Always work towards an accessible ideal.

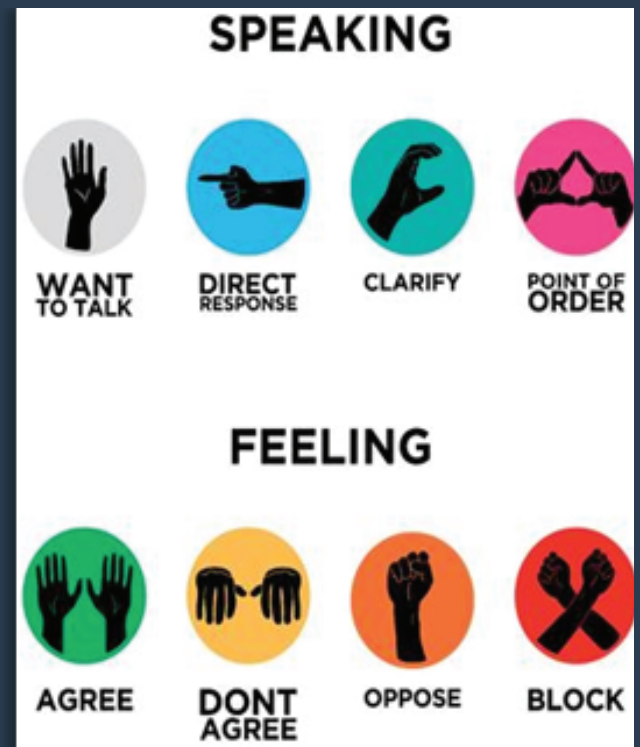
Use the arts!!! - The arts can be great tools for doing self-reflection, animating complex concepts, for visualizing an experience, or expressing feelings. The arts can help pull out stories, inspire innovative responses and strategies. Start with individual experimentation, invite self-portraits and storytelling as trust is built. Remember to share art works by diverse artists dealing with social justice themes and issues. Capture brainstorming in graphic recordings. Use movement & performance activities to embody concepts and themes. Use large art projects to bring folks together and collaborate. Share and celebrate the art works you make together widely!

OPENING ACTIVITIES FOR HOSTING:

1. A Public Transit Visualization

*Invite participants to close their eyes and visualize as they listen or imagine the scenario as someone interprets for them. Adapt the story as appropriate to your community where useful.

Facilitators script: You've just embarked onto a busy city bus or subway car. You do an environmental scan to see who is around you and if there is a spot to sit. At one end you see an old couple sitting together holding hands lovingly. You continue panning and see a group of youth who are being boisterous and noisy. On two seats near you there is person who seems to be passed out from having drank too much alcohol. Across from you there is an attractive young professional. Suddenly, a small group starts doing a flashmob performance of "I Will Survive". There musical rendition is very good! You realize you've reached your stop and you leave... Now open your eyes or come back to the group.



Debriefing the activity: Now look back and consider when you were imagining these strangers. What did they look like? What are the genders of the elderly couple? Did you assume they were straight/heterosexual? What were the boisterous youth wearing & what are some of their cultural, gender and racial characteristics? What was the perceived class, social location & mental ability of the person who seemed to be inebriated & passed out? Did you assume this was a man? How do you know the person sitting across from you is a "young professional"? What beauty & class standards might make them appear "attractive"? Were all of the performers doing the flash mob performance perceivably "Able bodied"? What does this tell us about the assumptions and stereotypes we have about one another? Where do these come from and what are the effects?

Use this to inspire critical dialogue or response based art making!

Resources.

Facilitation 101

- <http://www.youthactionnetwork.org/rac/Fireitup/FireItUp.pdf>
- <http://seedsforchange.org.uk/facilitationmeeting>
- <http://www.pyeglobal.org/training/pye-training/>
- <http://www.artreach.org/about.html>

How To Build “Community Terms of Agreement”

- <http://www.edchange.org/multicultural/activities/groundrules.htm>
- <https://p2pu.org/he/courses/77/content/837/>

Consensus Building & Shared Decision-Making

- <http://www.wikihow.com/Reach-a-Consensus>
- http://en.wikipedia.org/wiki/Consensus_decision-making
- <http://dotmocracy.org>

Open Space Technology

- http://www.openspaceworld.com/users_guide.htm

No General Hatefulness Poster

- <http://industrialantioppression.blogspot.ca/>

Consensus Building Hand Signs Poster

- <http://en.wikipedia.org/wiki/File:OccupyHandSignals.pdf>

The background of the image is a dark blue, semi-transparent architectural floor plan. It features various rooms, corridors, and structural elements, including a large circular area in the center. The lines of the plan are light and subtle, creating a complex geometric pattern.

Power & Privilege

Deconstructing Power & Privilege

Throughout human history there have been struggles for power, which have influenced the distribution of food, land, wealth, knowledge, resources and the literal freedom of peoples. These histories have informed and shaped all aspects of the world around us today.

Power = Access to resources and to decision making in order to get what you want done, the ability to influence others, the ability to define reality for yourself and potentially for others. Power can be visible, hidden, or invisible. Power can show up as power over others, power with others, and/or power within.

CONSIDER THESE 6 TYPES OF POWER IN HUMAN SOCIETY

- **Coercive Power**; through manipulation, violence & fear of loss like the Police.
- **Reward Power**; ability to reward compliance, having monetary & resource control like Corporations.
- **Legitimate Power**; having institutional positions with authority & decision making control like the Government.
- **Expert Power**; from actual experiences, skills or knowledge such as Elders.
- **Referent Power**; being respected, having social capital like your local grassroots organizers.
- **Collective Power**; when large groups of people work together like The Civil Rights Movement (I added this one, and it doesn't require any one leader! Imagine that?!).

Ask Yourself...

What kinds of power do you have access to? Which kinds of power have been used against you and why? Be honest, careful and caring in exploring these questions. Write, draw, sculpt, move about the feelings this evokes.

Some key concepts in understanding human power dynamics:

“Systemic (or structural) Advantage” has been shaped through history, culture, ideology, public policies, institutional practices, and personal behaviors and beliefs, which interact to maintain a hierarchy (system where those “on top” are most powerful, like a pyramid). This is based on characteristics like race, class, gender, sexuality etc, that identify members of the dominant group as “Normal” and superior. Forms of Systemic Advantage include: Racism, Sexism, Heterosexism, Ability, and Class, among others. These are explored in greater depth throughout this text.

Advantage or “Privilege” is unearned benefits given to members of mainstream or dominant groups (in the US, these include male, white, heterosexual, affluent, young, able-bodied, and/or Christian) at the expenses of others. Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do (Peggy McIntosh). Privilege can manifest through visible advantages such as access to wealth, professional opportunities, and social status, as well as more subtly through, for example, freedom of behavior and setting the standard of normality against which others are judged. Dominant group members may be unaware of their privilege, take it for granted or feel entitled to it because of internalized superiority.

“We need to be clear that there is no such thing as giving up one’s privilege to be “outside” the system. One is always in the system. The only question is whether one is part of the system in a way that challenges or strengthens the status quo. Privilege is not something I take and which I therefore have the option of not taking. It is something that society gives me, and unless I change the institutions that give it to me, they will continue to give it, and I will continue to have it, however noble and egalitarian my intentions.”

- Harry Brod

Normativity refers to the ways that dominant and ruling groups of people define, model and enforce what “normal” is expected to look like in society. This is often perpetuated because dominant and ruling groups control mainstream media and it’s representations of “normal people” and “abnormal people”. Note who the heros/heroines, lead characters and decision makers are in media. Note who the “bad guys”, supporting characters (helping the heros) and

background characters (with little to no lines) are. The ruling and dominant groups also often control what information, stories and normative behaviors are taught in schools and history books. Normativity also refers to the ideals of identity and experience set by the ruling and dominant class. For example, it is normal and ideal to be white middle class straight cis-gendered English speaking able bodied Christian and aspiring to acquire materials and wealth. If these “norms” do not fit your identity, experience or goals you may be abnormal, Othered*, discriminated against, or refused access to resources.

Passing is the attempt or ability of a person to be regarded as a member of social groups other than their own, such as a different race, ethnicity, caste, social class, gender, intelligence, age and/or disability status, generally with the purpose of gaining power, social acceptance or for safety. For example, dressing and acting a certain way to “look” like you have money or are from an upper class. Sometimes “passing” is not a choice and can be related to assimilation into dominant groups. For example, someone who is mixed race but read as white.

Case Study.

Maria works for an arts organization in the city and notices that she is one of few young people of colour from the community being engaged that gets paid for their work. Most of the management & administrators are white with university degrees and coming from external communities and experiences. During meetings Maria is often told that she is surprisingly articulate and asked to speak on behalf of her community, but her opinions and ideas are usually disregarded. She is not invited to participate in policy development in the arts organization but is asked to give interviews about the benefits of the organizations work.



Individual or group reflection: What are the power dynamics at play? Who has power over whom and is this consensual, mutual, manipulative or abusive? Is this a familiar dynamic to you?

LET'S EXPLORE THESE CONCEPTS DEEPER THROUGH ACTIVITIES!

Try these exercises with your group, remix them or make up your own based on your experiences. Remember, these exercises can be adapted to work from a seat, wheel chair or sitting on the ground as needed!

Media Literacy 101.

LEVEL 2 | TIME: 60 minutes to unlimited. MEDIUMS: Media, film, photography, advertising, television, internet etc. SPACE: Surfaces to work on, media screening tools, computer/projector etc.

Review or consider mainstream media you experience regularly. This includes films, tv shows, commercials, magazines, and ads. Ask yourself:

- Who are consistently the main characters? Who are the “Hero’s”? Who has power, or who’s life and decisions are considered “important” and “valuable”?
- Who are consistently the secondary and background characters? Who helps the Hero/heroine? Who are the villain’s? Who gets made fun of? Who is missing all together?
- What are the archetypes of a “powerful” character? Of a “beautiful” character? Of a “normal” character? Of a “bad” character?
- If the average person a majority of their information about the world from mainstream media what does this tell us about the influence of media in shaping standards of normativity, of supremacy and marginalization? Who controls the media?

Take a visual add that you find problematic. Either physically or digitally alter it using text, color & images to change the message or critique the product/brand. Share it widely! This is called Adbusting.

Power Chairs.

LEVEL 3 | TIME: 40-60 minutes. MEDIUMS: Sculptural composition. SPACE: Open area for movement. MATERIALS: Five chairs & one water bottle.

This a theater based exercise drawn from “Theater of the Oppressed” techniques created by Brazilian activist-educator Augusto Boal using objects and movement to visualize power dynamics in society. Select a few ‘sculptor’ volunteers from the group, give them 5 chairs and 1 water bottle, and invite them to create a sculpture in which one object is clearly the most powerful. This must be done without communicating verbally.

The rest of the group forms a circle around the sculptors and are the audience. When the sculptors agree on the final sculpture-image the audience is invited to describe which object they see as the most powerful and why. Afterwards the sculptors are invited to respond and share what they say as most powerful and why. What does this tell us about our assumptions of power and how you get it? Which forms of power are more valued in our society? Which forms of power can actually benefit many people?

Invite the group to consider which social and political systems, institutions or business, groups of people or individuals might be represented in the sculpture, objects or power dynamics represented. *Remind them to be respectful in describing those with less power in society, especially if it’s not their lived experience.

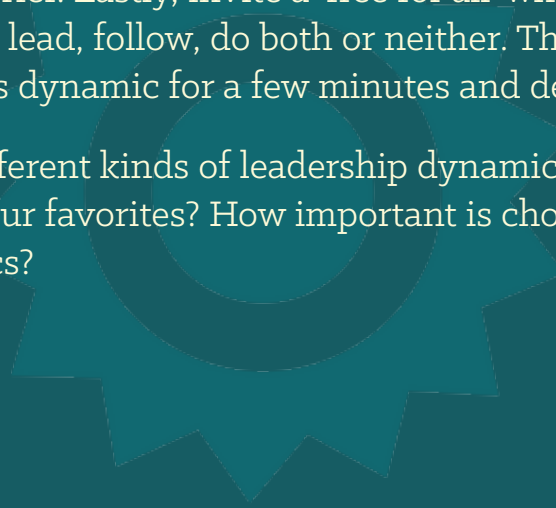
Hand Hypnosis.

Have your group split into pairs with a partner A & B. Partner A will hold a hand up with their palm at the eye level of Partner B and will lead them carefully around the space. Partner B's objective is to follow the hand. Remind everyone to be mindful of physical, visual and spatial needs. After a few minutes have the partners switch roles so B is now leading A. After a few minutes ask them to stop and share reflections. How did it feel to lead and/or follow? When did you feel "powerful" or "weak"?

Now try having the entire group line up together facing one person who will be the "leader". This person will hold their palm up to the entire group and lead, while everyone follows. After a few minutes switch in a new leader to guide the group with their palm. Debrief the experience.

Now try having everyone in a circle. Each person has one hand up leading the person behind them and is following the hand of the person in front of them making a dynamic moving circle as everyone leads and follows simultaneously. Explore this for a few moments and then debrief. Lastly, invite a 'free for all' where participants can choose whether they want to lead, follow, do both or neither. They can change their role at any point. Explore this dynamic for a few minutes and debrief.

How does trying all these different kinds of leadership dynamics change the way we see power? What roles are your favorites? How important is choice? Where can we be creative with power dynamics?



Power Flower.

LEVEL 2 | TIME: 20-40 minutes. MEDIUMS: Visualizing, writing. SPACE: Surface to walk on. MATERIALS: Paper, writing utensils, photocopies or recreations of the 'Power Flower' template.

Give everyone in your group a copy of the Power Flower graphic on a sheet of paper. Ask them to write in the closest ring to the center words which identities are dominant or considered the norm in their society. Then ask them to write in the furthest ring which characteristics are part of their personal identity relating to the categories given. This is an analysis tool to consider the different ways we may or may not access power. There is no normal identity, only dominant ideals. Debrief your findings together;

- Do you think that you play a role in the perpetuation of systemic oppression? If so, how?
- Do you see it as your role to engage and educate decision makers regarding issues of race and oppression? Why or why not?
- Do you believe that oppression within systems can be changed? If so reflect on a historical and current example illustrating this.
- Are you afraid of challenging systems and decision-makers? If so, what small steps can you take to strategize with others and overcome your fear?

Resources.

5 Types of Power

- <https://www.youtube.com/watch?v=eSb06mh7EHA>
- http://www.mindtools.com/pages/article/newLDR_56.htm

Media Literacy 101

- <http://mediasmarts.ca/media-literacy-101>
- http://www.medialiteracyweek.ca/en/101_whatish.htm

Adbusting

- <https://www.adbusters.org>
- <http://ad-busting.tumblr.com>

Theater of the Oppressed Games

- <http://www.theatreoftheoppressed.org/en/index.php?useFlash=0>
- <http://organizingforpower.org/wp-content/uploads/2009/03/gamestheater-of-oppressed.pdf>

Power Flower

- http://www.united-church.ca/files/minstaff/pastoral/guidelines/training_tool-for-everyone.pdf

Strategic Mapping

- <http://www.teachthought.com/teaching/10-mind-mapping-strategies-for-teachers/>
- https://www.youtube.com/watch?v=v8_H42Z9wxA



Intersectionality

Intersectionality – Understanding How Aspects of Identity and Experiences of Oppression Intersect.

The concept of intersectionality is complex, touching on all aspects of human identity and experience. It can be super insightful and even liberating to learn how intersectionality operates in your personal experience, for others, and across different communities and social justice movements.

Our identities are dynamic, formed by a combination of biological traits, location, culture, socialized customs, politics and personal choices among other things. Every single person has a set of characteristics, physical traits, beliefs and cultural practices that make up who they are. For example, every person has a height, weight, age, skin color, biological ethnicity, sex, sexuality, gender, as well as physical and mental capacities. Additionally people have practices and preferences like language (even if non verbal), culture, or religion. It is important to also include dynamics like, education, nationality, status, class, and criminalization* which influence how a person is read or identified by others. All of these things combined make up the “Wholeness” of a person.

Unfortunately, in our society most people are not experienced or related to as complex but rather as one dimensional. For example relating to people based on assumptions, stereotypes, labels, typecasts and simplistic readings of their identity based on “what we see”, or choosing what we don’t want to see or accept about them. This way of relating to one another is damaging because it prevents people from sharing the fullness of who they are, limits the choices people have about who they are allowed to become in society, and takes away ones right to self determine*.

It is critical to consider that the parts of ones identity that align with the norms and ideals of dominant and ruling groups will often gain a person privilege, while parts of ones identity that differ, or are considered abnormal, undesirable and problematic may often be the cause of discrimination and oppression they experience. To be specific, systems of advantage/disadvantage like Racism, Sexism, Classism etc. are not separate but complexly interwoven.

Some critical aspects of Intersectionality:

- All oppression is connected and so in order to fight one form of oppression we must fight them all. We must see these as connected in order to truly uproot oppression at large.
- When considering how oppression plays out systemically it is crucial to understand how colonization influences racism, or how sexism influences homophobia because they intersect. In order to fully understand how classism impacts some groups of people differently than others it is crucial to understand how racism, sexism and ableism intersect and interplay in peoples lives.
- The experiences of privilege and oppression of one person will differ from that of another depending on the current and historical contexts they live in.
- One form of oppression can be shaped by and in turn influence other forms of oppression.
- An individual may experience privilege based on their identity in some contexts, and experience oppression based on other parts of their identity in other contexts.

Tips for considering how you experience privilege/ Marginalization

1. Exploring the ways that we individually experience oppression and/or privilege based on the different categories of our identities. For example, A woman deconstructing the ways that she experiences oppression & privilege based on her gender and biological sex.
2. Learning about the characteristics of oppression & privilege that affect other people that you do not experience. For example, a man learning about the ways that sexism affects women while learning about how he may gain privilege because of sexism.
3. Looking at the ways different forms of oppression intersect and affect people differently based on the composition of their identity. For example, a white middle class woman learning about how sexism affects her differently than a working class racialized transwoman.
4. Learning about how context can influence our experiences of oppression and privilege. For example, a queer black man who may experience marginalization in his ethnic community based on his sexuality, and discrimination in the queer community based on his race.

Some examples.

Let's consider Sexism and how this affects women. Intersectionality reminds us that not all women are the same or experience their womanhood in the same way. There is no feminine or female essential. Rather, different factors like class, culture, race, ethnicity, ability, education and personal choice all influence the formation of gender and the social implications for women. A queer working class white woman may experience privilege in particular environments if she is read as white and certainly if she is read as cis-gendered ("looks straight") & "upwardly mobile". However she may also experience oppression in certain spaces as a result of classism, homophobia and sexism. Whether she is able to access safety, resources or gainful employment may all depend on the intersections of her identity in different environments. Context is everything.

Case Study.



In 1971 at a national conference in Skegness Britain the Women's Liberation Movement issued a demand that all women have universal access to abortion and contraception. It was assumed this benefited all women, regardless of race. It certainly benefited working class women who couldn't afford better alternatives to dangerous backstreet abortions. Contraception also meant avoiding unplanned children and the financial burden this can cause. However, this demand failed to consider how race and sexuality also affected restrictions to reproductive rights. The WLM, made up largely of middleclass white women, had blind spots regarding how women's oppression affected certain women differently from others, which ended up alienating Lesbians and women of color. Had the WLM considered this they may have also demanded adoption rights for lesbian women and made anti-sterilization (*See History of sterilizing women of color in the US) demands in solidarity with women of color, which were particularly pressing issues for these groups of women.



Individual or group reflection:

What does this case study tell us about the ways that an Intersectional analysis of oppression can help us have more effective and inclusive Anti-Oppression strategies?

ARTS ACTIVITIES:

All Humans Have...

LEVEL 1 | TIME: 15-30 minutes. WHAT YOU'LL NEED: Flip chart paper, markers, tape, wall space.

Using our good old friend the genderless gingerbread trace the outline of the human body on a flipchart or whiteboard. Ask participants to call out different categories of every human being's identity. What are aspects of identity that each of us have? Examples include age, biological sex, sexuality, gender, race, ethnicity, culture, height, weight, language, nationality, subculture, belief system, physical and mental abilities etc.

- Every time you add a new category of identity right it inside a circle layer it over the gingerbread human. Spheres should eventually interlock and overlap on the body illustrating a web of connection. Eventually this will create an illustration that represents all of the different parts of one's identity that intersect.
- Discuss each one of these categories of identity naming what is privileged and/or oppressed in society. For example; with the category of language it is generally privileged to speak English and other languages, especially non-European languages are looked down upon.
- Can we name who can access the most privilege in society today? Is there a connection between the "heroes" in mainstream media, the models on magazine covers, political leaders and the highest paid executives in North America today? Capture comments & feelings from your discussion and weave these into a group poem, a skit or 2D poster.

Body Mapping.

LEVEL 2 | TIME: 60 minutes or more. WHAT YOU'LL NEED: A large roll of craft mural paper (approx 5 feet per participant), markers, pencil crayons & pastels, scissors, lots of floor space for all participants to spread out with their paper.

- Split the group into pairs. Have them take turns laying on the paper and tracing the outline of their bodies. Each participant should have a piece of paper with their body outline on it. Now invite them to work independently on their own map adding imagery and words for all aspects of their identity like ethnicity, culture, sexuality, gender, ability, class etc. Encourage participants to reflect on these aspects of their identity and include expressions, feelings and memory into their maps. Remind them to be careful and that they don't have to disclose anything that they don't want to. It is especially good to use colors, textures, symbols and visual imagery.
- Now ask them to consider ways that they might experience power, privilege, oppression or discrimination based on these aspects of their identities. Are there visual ways to acknowledge this with self-care and group sensitivity?
- Once maps are done hang them on the walls and take a gallery tour of the images all together. Have participants take turns explaining their map, what it means to them, & what they may have discovered in the process.
- Debrief the entire experience with participants asking them what insights they gained about themselves, each other and intersectionality? Three Body Maps, HIV Positive Project.



Step To The Line.

LEVEL 3 | TIME: 40-60 minutes. WHAT YOU'LL NEED: An open space for participants to move in with a line drawn through the middle using chalk or masking tape.

This activity allows us to recognize that privilege is unearned and that oppression is intersectional, to see the diversity in your group, and consider the import of not making assumptions about each other.

- Invite participants to stand anywhere around the line. Explain that the line represents “maybe”. The left side of the line represents “yes” and the right side of the line represents “no”. Explain that you will ask questions to the group and depending on whether the answer for each individual is yes, maybe or no participants will stand on the area near the line that corresponds with their answer. Remind participants that they don't have to disclose anything they don't want to and to be careful with themselves. Invite participants to make eye contact with each other from their standing places around the line after each question.
- Have a prepared list of questions and statements that interrogate identity and experiences of oppression & privilege in the world. Try to create your own that relate to your local community context and that is intersectional. Find samples of questions online by searching “the line game”. As a facilitator the more you've learned about the different systems of advantage and how discrimination plays out, the better able you will be to host rich debriefs for each question you pose.
- In between each question invite participants to share why they stood in that particular area. Invite responses from the yes, maybe and no sections. What insight does it give us about each other? How does it feel to see each other standing in this matrix? Can we look each other in the eyes? How can we be better allies?

Resources.

Intersectionality

- http://www.sfu.ca/iirp/documents/resources/101_Final.pdf
- <http://revolutionarysocialism.tumblr.com/post/58187691338/what-isintersectionality>

Intersectionality: A fun guide poster. By Miriam Dobson

- <https://miriamdobson.wordpress.com/2013/04/24/intersectionality-a-fun-guide/>

Identity Politics

- http://en.wikipedia.org/wiki/Identity_politics

Step to the Line

- <http://www.freedomwritersfoundation.org/lesson-plans/lesson-1>
- <http://www.d.umn.edu/ids/Just%20Us/Diversity%20Awareness%20Activity.pdf>

Just A Few Examples:

- When you walk into a store workers often suspect you're going to steal something.
- You've accessed post secondary education.
- You often see people of your identity [religion, gender, sexuality, class, ethnicity] in roles of power and authority in society.
- You feel safe when you walk home alone at night.
- English is not your first language.
- You have said and done things that are racist.
- You feel comfortable wearing whatever you want when you go out into the world.
- You can remember many times as a young person when you were hungry.
- You grew up in a home with multiple incomes.
- You regularly experience invisibility or assimilation around one or several aspects of your identity.
- You never question which bathroom to use in public spaces.
- You are read and pass as 'normal' when you walk down the street.
- You are often asked what country you're really from.

The background is a dark blue architectural floor plan of a building. A large rectangular area in the center is enclosed by a dashed line, suggesting a courtyard or a specific room. The drawing shows various rooms, corridors, and structural elements in a light, faded color.

Indigeneity & Decolonization

Honoring Turtle Island: Indigeneity & Decolonization

*“If you’ve come here to help me, you’re wasting your time. But if you’ve come because your liberation is bound up with mine, then let us work together”. -
Australian Aboriginal Elder Lilla Watson*

The word **Indigenous** is derived from the Latin etymology “native” or “born within”. In English this means, any given people, or community may be described as indigenous in reference to some particular region or location that they see as their traditional lands. However, during the late twentieth century the term **Indigenous people** evolved into a legal category, which refers to culturally distinct groups that have been affected by the processes of colonization.

In Canada, specifically, Indigenous peoples are often referred to as ‘Aboriginal’, which is now the legal term most often used for these groups. This term has replaced the term ‘Indian’ which was commonly used in public discourse* and legally to describe all Indigenous peoples. Interestingly, the term originates from Christopher Columbus arriving in the Americas and mistakenly thinking he was in India (South Asia).

‘Native’ is another blanket term used for Indigenous peoples.

It is important to recognize, however, that the creation/use of these terms can also be considered a colonial tool as they homogenize* very distinct peoples into one category with subsequent stereotypes. To this day there are still many different groups with unique cultures, traditions and ways of life. The three main groups of Indigenous peoples in Canada are the ‘First Nations,’ ‘Métis’ and ‘Inuit.’ Even within these main groups there are many different communities (for example there are hundreds of different First Nations communities). Indigenous communities are the fastest growing in Canada now making up almost 5% of the population and growing.

Many non-Indigenous people are often confused about what the ‘proper’ term is to use when talking about Indigenous peoples. Finding one best answer to this question is very difficult as there are many different opinions on this especially in regards to which terms are viewed as derogatory or oppressive. The key is to give individuals from Indigenous communities the power and right to identify themselves rather than labeling them. Paying attention to the way they identify themselves and using that terminology is a re-



spectful way to approach it. For example some people may identify/refer to themselves as Aboriginal while others do not like this term and identify more with their specific community such as Haudenosaunee, Cree, MI'kmaq, Anishinaabe, Métis etc.

Some Historical 'Canadian' Context

Indigenous peoples have lived and travelled and been caretakers of the land across the Americas for thousands of years before European contact (Columbus), and some traditional and creation stories suggest their existence since time began.

Indigenous peoples to Turtle Island had distinct languages, cultural, spiritual & political practices. There were millions of Indigenous peoples and hundreds of varying tribes and bands across Turtle Island alone (contemporary native term for the land base known as North America). Between 1000 & 1500 CE Norse and Portuguese travelers made contact with Native peoples on this land however, full colonization began with French & English settlers (Jacques Cartier) in the mid 1500's with fur trading posts established to acquire from and trade with native peoples. Furs like beaver & fox were highly fashionable for hats and coats back in Europe. The Hudson's Bay company (The Bay) was one of the main companies that used military power to set up posts, settlements and forts. By the 1700's French and British settlements were well established and various political and military tactics were used, often forcibly towards Indigenous peoples, to claim land for new colonies and fight for governing power. In the process of establishing "Canada" as a nation British and French powers used military violence (See "Indian Wars", The War of 1812), imposed political laws (See The Indian Act & reservation treaty laws), used genocide and large-scale killings (see Spreading small pox disease in blankets), used religious & educational systems (see Residential Schools), and social services (see forced adoption and "The 60's scoop") among other things to diminish and disempower native populations while taking over land bases. This history (of which we have barely scratched the surface!) has largely informed the Systems of Advantage that exist today for non-Indigenous peoples in Canada and North America.

Colonization refers strictly to migration, for example, to settler colonies, trading posts, and plantations, while colonialism deals with this, along with ruling the existing indigenous peoples of "new territories". In Canada colonization is still happening, and those of us who are not native are settlers and participating in this ongoing process to varying degrees.

"Colonialism set the foundation for all other 'ism's'"

– Krysta Williams, Outreach Coordinator for Native Youth Sexual Health Network



What do you know about First Nation, Inuit and Metis people? Did you learn this in school, media, from personal research or from contact with Native people? Which histories have been told to us primarily and who are the "heroes"? Who has been invisibilized, stereotyped or villainized and why? What mindset is required to "colonize" someone else's territory and how does this continue today?

Decolonization:

This might be one of the most inspiring concepts in here! If we (me the writer, you the reader, we other folks invested in social change work) understand that colonization has happened over the land we live on and that a colonial state constructed most of the systems, institutions, and social ideologies we live in (North America, but arguably all over the world!) can we not dismantle, disrupt, and unlearn these structures? Can we not protect the land and support the sovereignty* of Indigenous peoples over their communities? Well, yeah we can! Here are just a few strategies engaging in this work:

- Learn about and how to identify systems of advantage that rely on oppression to gain & maintain power over people. Identify the ways these systems have informed your beliefs and ideologies and uproot personal prejudice, privilege or internalized oppression.
- Learn to identify where and how you benefit or are oppressed by these systems. Unlearn entitlement* you have connected to this privilege. Claim your right to name & heal from trauma, to have supported/supportive community and accessible resources.
- If you are a settler* (Not originating from this land but now settled here) consider your relationship to Canadian or North American “citizenship”; Do you have status? Do you access social & political benefits from your citizenship? Has your ancestry benefitted from their affiliations to the colonial state over many generations? Did you or your ancestors come to Turtle Island by choice, by force, because of displacement or seeking refuge? How can you best situate yourself in opposition to oppression based on these relationships?
- Re/Learn about the stories and histories of Indigenous peoples, learn about Treaties, about the ‘Indian Act’ and about the ways Indigenous people have been affected by and resisting colonization. Consider how you can help raise social awareness and spark political action to remediate current power dynamics. Unlearn the stereotypes and assumptions you have about Indigenous peoples, while building real relationships of trust and sharing.
- Re/Learn about the ways that peoples from around the world have been pulled into, been affected by or benefitted from historical and current colonization. Learn about the ways, that genocide, slavery, war, reserves, residential schools, indentured work, sweatshops & free zones*, apartheid* and segregation have been used to gain and control power by colonizing states.
- Learn how to work in solidarity* with different populations doing decolonial work around their own experiences of oppression. Always ask how you can help, don’t assume or project your ideas as best. Aspire to support different movements working in solidarity together.
- Consider what your relationship is to the land that you live on. How can you connect with and contribute to land protection and stewardship initiatives?
- Flip the script. Once you can identify dominant narratives or power dynamics at play then you can deconstruct them, remix, subvert, transform and create new narratives. The arts are such a great tool for doing this!!!

“Being responsible for decolonization can require us to locate ourselves within the context of colonization in complicated ways, often as simultaneously oppressed and complicit.” – Harsha Walia, Decolonizing Together.

“We believe in connecting decolonization struggles across locations and experiences, in connecting academics, activists, and artists - and their production - within larger communities of decolonial struggle, and connecting knowledge production to histories of resistance to colonial power; we believe in a lived out decolonial praxis*. Decolonization is not new and we do not aspire to meet the academic demand for new and invigorating paradigms; it is not the academy we are interested in invigorating. Instead, we seek to ground decolonization in the lived experiences and histories of those individuals and communities that have and are living out decolonization, seeking to invigorate connections, struggles, and knowledges that reside beyond the academy.”



<http://decolonization.org/index.php/des>
“Volume 3 Cover,” Cody Lecoy, codylecoy.com

Case Study.

Jade is an Anishinaabek youth doing educational tours to schools and community centers letting people know about the health impacts affecting her reserve based community due to logging, deforestation and environmental degradation on their traditional territory. Much of this is in direct conflict with land use agreements in their treaties with the government however this goes unrecognized. Cancer rates are disproportionately high as a direct result of water and land pollution. When talking with non-natives Jade is often told, “what are you complaining about? At least your people can get jobs now working for the forest industry” or “Get over the past. At least you get free university”. Jade often reminds people that the last residential school, which took native children out of their homes, forced them to learn English, and convert to Catholicism, only closed in 1996 and that actually many of the negative stereotypes of Indigenous peoples—including that everyone gets free education—are untrue.



Individual and group reflection:

What are other myths that have been told about Native people and why? Which power dynamics or dominant narratives are benefiting?

My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back.”

Louis Riel, Metis Revolutionary, July 4, 1885

ACTIVITIES:

Building Towers.

LEVEL 3 | TIME: 60 minutes or more. WHAT YOU'LL NEED: Paper, tape, markers, open space for several break out groups.

Split your group into four teams and explain that the objective of this exercise will be to build the tallest free standing tower made of paper and tape. It cannot be taped to the floor or other objects and extra points are given for creativity.

- Give groups A and B six pieces of paper and six pieces of tape. Give groups C and D only four pieces of paper and pieces of tape. Be sure not to let the groups see this differential treatment.
- Once the groups are immersed in the process quietly give group A two extra pieces of paper and two more pieces of tape, explaining this is a gift from the government for “contributing to economic growth”. Give group B two extra pieces of tape and paper explaining this is part of their class based inheritance. Take one piece of paper away from group C explaining this is a government cut to their social services and land base. Take a team member from group D and put them into group A explaining this is a result of “forced cultural integration”.
- Before the end of the exercise quietly pass a few markers to both groups C and D, reminding them that they carry the magic and creativity of their culture, traditions, and ancestors (creative resistance).
- Once the time is up call the groups together, review the towers, debrief their experiences. Explain the changes you made to the groups along the way. Encourage creative writing to process emotions and reflections this brings up. These are all simplified examples of veritable developmental obstacles put in place for Native and marginalized communities and the privileges given to white European settlers through Canada’s colonization process.

Land Acknowledgement Poem.

LEVEL 1 | TIME: 40-60 minutes. WHAT YOU'LL NEED: Paper and writing utensils.

Independently or with your group assemble information about the native peoples who's territory you live on. For example, Toronto was a historical meeting place that was shared-neutral territory by many different native groups including Haudenosaunee Peoples, The Mississauga of The Credit River (Anishinabek) later settled land on the shores of lake Ontario during European colonization and sold a tract of this to the British for a settlement eventually named Toronto. Once you've pulled together historical, cultural and/or spiritual information create a poem together that acknowledges this history, traditional territory and the ongoing resilience of Native Peoples. Use this poem when you are opening up space, or welcoming people for community events.

“Acknowledgement of Traditional Land

The sacred land on which the University of Toronto operates has been a site of human activity for 15,000 years. This land is the territory of the Huron-Wendat and Petun First Nations, the Seneca, and most recently, the Mississaugas of the Credit River. The territory was the subject of the Dish With One Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

Today, the meeting place of Toronto is still the home to many indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory.”

- Revised by the Elders Circle (Council of Aboriginal Initiatives) on November 6, 2014.

Solidarity Posters.

LEVEL 2 | TIME: 120 minutes or more. WHAT YOU'LL NEED: Paper and writing utensils.

Build a relationship with you local native community center. Ask elders and leaders about issues, campaigns and artistic projects being led by native artists, activists and educators that you could support as allies. For example, “Idle no more” or “Line 9”. Create a visual image together through collage, painting/drawing, photography or a digital graphic that can be printed into a poster. Always be conscious not to perpetuate stereotypes. Mount this in your community and with the council of local native peoples to help raise awareness about an issue or event and that voices your support. Better still, volunteer at the event with your poster in tote!

Resources.

Decolonization:

- <http://decolonization.wordpress.com>
- <http://www.idlenomore.ca>
- <http://www.nativeyouthsexualhealth.com>
- <http://wherearethechildren.ca/en>
- <http://www.nwac.ca>

Native Histories of Canada:

- http://en.wikipedia.org/wiki/History_of_Canada
- <http://www.turtleisland.org/resources/resources.htm>
- http://en.wikipedia.org/wiki/Wars_of_the_indigenous_peoples_of_North_America
- <http://eculture.pagc.sk.ca/eculture.php?pid=Fur-Trade-and-Epidemics&tp=slnk&language=&ver=>

Lesson Plans on North American Colonization:

- <http://www.lessonplanet.com/lesson-plans/european-colonization-of-canada>

Glossary of Terms

Affirmative action (known as employment equity in Canada) is the policy and practice of intentionally creating opportunities for members of marginalized groups to participate more equitably in society and to counter the many unequal barriers they face. This could include: more diverse outreach, pay equity, more targeted opportunities to upgrade skills, opportunities to progress in the workplace, improved worker benefits etc.

Apartheid: Apartheid is Afrikaans (one of the official languages in South Africa) for “the state of being apart”. It was a system of racial segregation in South Africa that existed from 1948-1994. Similar to the Jim Crow Laws, the ideology of Apartheid saw the removal of rights and freedom for black, “coloured” (people of mixed origin) and Indian people. During this era all public services were segregated, with inferior service being provided to people of colour.

Assimilation: This is a process of changing your culture, language and ideology to resemble those of another group. For example immigrants often change characteristics about themselves so that can fit in with the rest of society. This is not often done by choice, but because immigrants do not want to face xenophobia which is the hatred or fear of foreigners by citizens of the country. Persons that are successful at assimilating often receive rewards in society such as inclusion or citizenship.

ASL: American Sign Language is a visually observed language that includes hand gestures along with facial expressions, and other body movements. It is one of many visually observed languages that are used by people that are deaf to verbal communication, especially in North America. It has its own unique grammatical rules and sentence structure.

Binary: In technical terms, this refers to something composed of two parts. When used to describe the Gender Binary, this refers to the classification of sex and gender into two distinct, opposite and disconnected forms of ‘masculine’ and ‘feminine’.

Criminalization: Refers when certain behaviors, cultures, or identities are transformed into a crime as they are seen as outside of the norm or deviant. For example in many states in the US, marijuana is still criminalized. Or for example, the ways that sex work and sex workers are criminalized and thus targeted by the police rather than being protected.

Consent: To give permission for something to happen or making an agreement to do something. In order to be accountable to others and not cause harm it is important to seek their consent before taking action.

Consensus: A general agreement about something. It’s an idea or opinion that is shared by all people in a group. Consensus Building refers to a process of decision-making that seeks the consent of all stakeholders.

Critical: Being critical means exercising careful analysis and judgment. Critical theory is a point of view that emphasizes that we reflect on society by applying knowledge from the social sciences.

Cultural Appropriation: This occurs when people of another culture adopt various aspects of a person's culture. Persons of the dominant group in society tend to do this to oppressed groups, appropriating music, dance, religions, symbols, objects, ways of speaking. These elements are then used by the dominant group out of the original context. For example this is often seen around Halloween in North America where people who are not native, dress in traditional native wear.

Cultural Competency: This is the ability to interact well with persons from different cultures and even socio-economic backgrounds. To do this effectively, one needs to be aware of their own cultural worldview, which comes with its specific ideologies, be aware of different cultural practices and cultural differences.

Diaspora: This refers to a group of people with a shared ancestry or who are from the same geographic area, but who are spread out around the world. The Palestinian diaspora for example is made up of communities of Palestinians who live outside of Palestine.

Discourse: A written and spoken communication. For example, "Anti-Oppression discourse" would include verbal dialogue, workshops, online resources, books and even media discussing Anti-O.

Economic System: A system of production and exchange of goods and services as well as the allocation of resources in society. This includes the combination of institutions, agencies, sectors and consumers that uphold the economic structure.

Entitlement: This is the feeling or belief that you have a right to have, to do something or the belief that you deserve to be given something. Entitlement stems from a feeling of privilege or immunity or a special right.

Fair Trade: An organized social movement whose stated goal is to help producers in developing countries achieve better trading conditions and to promote sustainability. Members of the movement advocate for the payment of higher prices to exporters, as well as higher social and environmental standards.

Globalization: A process of interaction and integration among the people, companies and governments of different nations. This process is driven by international trade, investment and information technology. It has effect on the environments, cultures, politics, economics, development and human well being of societies around the world.

Grassroots: Refers to a movement driven by a community's politics and issues. The term implies that the creation of the movement and the group supporting it are natural and spontaneous. These movements operate at the local level, often volunteer based and led by, for and with the people. These movements are not governmental or led by the ruling minority.

Identity Politics: Refers to political arguments that focus upon the interests and perspectives of specific groups with which people identify. This also includes the ways in which people's politics may be shaped by aspects of their identity through loosely related social organizations. For example, the "Queer Community".

Ideology: Ideology includes all doctrines, norms, belief and even myths that guide a system, country, social movement and individual. Democracy is an example of a political ideology and racism can be seen as a social and cultural ideology.

Imperialism: Refers to a policy of extending a country's power and influence through colonization, use of military force, or other violent or manipulative means. For example, the United Kingdom established colonies and eventually overtook the governing structures in many places like India, Canada, South Africa, Belize, Trinidad etc. The wealth and resources extracted from these places were then shipped back to the UK.

Jim Crow laws: The Jim Crow laws existed in the United States of America from 1892 to 1965 and enforced racial segregation. Examples of such laws include segregated areas for whites and blacks in all public spaces such as schools, restaurants and hospitals and bans on interracial marriage. In some states there were even specific laws pertaining to the segregation of Chinese people as well. Consequences for breaking these laws included fines and even imprisonment. The Jim Crow Laws can be closely compared to Apartheid in South Africa from 1948 to 1994. The Jim Crow Laws can also be compared to The Indian Act in Canada, which was established in 1857 and still exists today with amendments. The Indian Act has been described as invasive and paternalistic towards Native people as it limits them from having full autonomy or being able to make their own decisions and act independently. One famous example of an oppressive law under the Indian Act was the Potlatch Law of 1884, which banned Native people from performing traditional ceremonies. Other oppressive laws included the institution of Residential Schools for Native children ripped them from their families and stripped them of their culture.

Othered: This means being different from the norm or mainstream and often comes with social consequences like exclusion. For example immigrants often feel othered, being made fun of for the way they dress, act or speak. The othering diminishes when people assimilate.

Paradigm: Is a distinct concept, thought pattern, or worldview. In social sciences, the term is used to describe the set of experiences, beliefs and values that affect the way an individual perceives reality and responds to that perception. "Paradigm Shift" implies the act of change in how a society goes about organizing and understanding reality. For example, the main objective of this toolkit is supporting a social paradigm shift in which human differences are celebrated, equity is central in sharing resources, and self determination is accessible to everyone!

Pedagogy: This is the theory and practice of education or the praxis of education and looks at the best ways to teach. Paulo Freire, a Brazilian educator examined the relationship between teacher, student and society in his book Pedagogy of the Oppressed, and proposed that we do not see students as empty vessels but as co-creators of knowledge. Pedagogy to Freire includes assessing power imbalances and its impact on students who have been historically disenfranchised or oppressed.

Praxis: This is a balance between theory and practice, where the individual gets to embody or apply the concepts that they learned. Paulo Freire discussed praxis in the Pedagogy of the Oppressed, saying that it is a great way for people to learn and to achieve freedom.

Racialized: The process of ascribing ethnic or racial identities to a relationship, social practice, or group of people that do not necessarily identify as such. It is often born out of the interactions between minority groups and a group that dominates and ascribes identities to others for the purpose of continued domination. For example, The racialization of labor in which workers are hired or segregated based on perceived ethnic difference.

Reparations: Compensation or making amends for wrongdoing, abuse, injury or injustice. Historically reparations were demanded for war damages and could be material as well as symbolic. For example the government of Canada issued an apology to the Native community for the Residential Schools program as well as provided a \$350 million fund to help those affected by the schools. Today it is acknowledged that for reparations to truly make amends for violations of human rights it must be accompanied by prosecution, truth-seeking and institutional change.

Settler: Settlers are those who are not native to a country or area but migrated and established residence. Often settlers colonize the area they inhabit, imposing their own ideology and displacing the original inhabitants of the land. This is the history of the natives of North America, they were colonized by the Europeans and displaced from the land.

Solidarity: This is when people with privilege, or those who are part of a dominant group in society show empathize with and support and create allyship with people in society who face oppression. Solidarity can also be between oppressed groups who realize the connected nature of oppression. For example the Black Lives Matter Movement showing solidarity for the Free Gaza Movement.

Sweatshops: This is a pejorative (expressing disapproval) term for a workplace that has socially unacceptable working conditions. The work may be difficult, dangerous or be paid a wage that is not fair. Workers in 'sweatshops' often work long hours for low wages, regardless of laws mandating overtime pay, or minimum wage. Child labor laws may also be violated.

State: A state is an organized community occupying a definite territory, living under one government. Many societies have been governed by states for centuries.

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