

resources

Women's Hands and Voices: www.womenshandsandvoices.ca

National Campus-Community Radio Association:
www.ncra.ca

Media Watch: www.mediawatch.org

Media Channel: www.mediachannel.org

Anti-Oppression Links:

Fire It Up Youth Manual: www.youthactionnetwork.org

Centre for Social Justice: www.socialjustice.org

White Privilege: www.whiteprivilege.com

Challenging White Supremacy: www.cwsworkshop.org

Colours of Resistance: www.colours.mahost.org

Schools of Americas Watch: www.soaw.org

more resources at www.womenshandsandvoices.ca

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Steering Committee

because my voice is never heard. because
my voice feels loud, but is silent. because
my history is forgotten. because my voice
is starved. because my stories will never
be told. because i am here. because
my voice is never heard. because
my voice feels loud, but is silent. because
my history is forgotten. because my voice
is starved. because my stories will never

DIY: Be An Ally

A Toolkit for Anti-Oppression Programming

women's
hands + voices

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The "Women's Hands and Voices" (WHV) project is brought to you by The National Campus and Community Radio Association/l'Association Nationale des Radios Étudiantes et Communautaires (NCRA/ANREC).

The goals of WHV are to encourage more women to participate in all aspects of campus and community radio as volunteers, on-air programmers, staff members and board members at campus and community radio stations. With regards to programming, WHV also aims to encourage increased female-focused content on air – meaning more songs from women musicians, and more news that addresses the myriad of realities experienced by different women in Canada & globally.

We believe that a greater number of women programmers and volunteers will lead to more women being involved as staff and board members, employed in media-related jobs, and involved in policy and decision-making related to radio and broadcasting. Empowered women at individual stations can result in broader changes on an organizational level and within the radio broadcasting and regulatory industry as a whole.

An increase in gender-balanced news and music programming contributes to a radio environment free of stereotyping and misrepresentation. By achieving an accurate and just representation of women on-air, we can change public perceptions, help to eliminate discriminatory attitudes, and provide more appropriate reflections of issues affecting diverse groups of women.

having the most power and privilege and are considered the norm. It is important to understand that "white" is also a created racial category.

It is also important to understand that although racial categories were derived from oppressive contexts; they can also be reclaimed and used as forms of resistance by communities of colour (e.g. the Black Power movement).

Racism

Racial and cultural prejudice and discrimination, supported institutionally or unintentionally by institutional power and authority, used to the advantage of one race and the disadvantage of other races. The critical element that differentiates racism from prejudice and discrimination is the use of institutional power and authority to support prejudices and enforce discriminatory behaviours in systemic ways with far-reaching outcomes and effects.

Racist

A racist is one who is both privileged and socialized on the basis of race by a racist system. One who has power to back up their prejudices, hostilities and acts of discrimination.

Reverse Racism

A term created and used to deny white privilege. Often used in hostility, reverse racism claims that the balance of power is shifting to people of colour and away from white people. It is often used against arguments of affirmative action policies, which allegedly give "preferential treatment" to people of colour over whites.

Sexism

Norms, values, beliefs, structures and systems that marginalize and subordinate women while granting power, privilege and superiority to men.

Stereotype

A stereotype is a negative assumption, generalization or prejudgment about a group of people, which may or may not be based in reality.

Tokenizing

The action of making a member of a marginalized and/or oppressed group a spokesperson for that entire group, usually for the benefit of a larger, more privileged group.

Transgender

This term has many definitions. It is frequently used as an umbrella term to refer to all people who deviate from their assigned gender or the binary gender system, including intersexed people, transsexuals, cross-dressers, transvestites, gender queers, drag kings, drag queens, two-spirit people, and others.

White Guilt

White people's frequent response when learning about white privilege. White guilt makes white individuals feel shameful about the history of oppression of people of colour and the role white people have played in perpetuating that system, as well as their individual complicity within that system.

White Supremacy

An historically based, institutionally perpetuated system of exploitation and the oppression of continents, nations and peoples of colour by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power and privilege.

Gender

In its most accepted definition, gender refers to the social roles (e.g. men, women) and characteristics that develop through cultural interpretations of biological or anatomical sex. In this definition, sex is seen as natural, and gender as the social construction that stems from readings of sex. Specifically, gender is a societal construct referring to roles, characteristics, behaviours, appearances, and identities that develop through cultural interpretations of genetic sex.

Heterosexism

The concept that heterosexuality, and only heterosexuality, is natural, normal, superior and required. Heterosexism can refer to any institution or belief system that excludes or makes invisible queer, gay, lesbian, bisexual, transgendered, questioning and non-labeling people, as well as any system that constructs queer sexualities as deviant, wrong or immoral. Heterosexism is deeply rooted in the culture and institutions of our society. Homophobia, bi-phobia, and transphobia all stem from and are supported by heterosexism. Heterosexism enforces and is enforced by a binary gender system. Binaries also enforce racism and other systems of power.

Intersections of Oppression

These occur when an individual is defined by more than one oppressed element of their identity. Often these intersections are used to further oppress an individual; this manifests frequently in situations where an individual is forced to choose one oppressed element of their identity over another for political reasons.

People/Persons of Colour

The term "people of colour" was adopted to refer in a positive way to all people who are not considered "white" by "white people". In Canadian and American "racial" terms, it refers to any one who claims other than European ancestry to either side of their family. It is a proud heritage representing 80% of the world population.

Prejudice

A positive or negative assumption, generalization or pre-judgment about a group of people, which may be based on stereotypes.

Privilege

A privilege is a right, favour, advantage and immunity that is specially granted to one individual or group, and withheld from another. An "unearned advantage" that works to "systemically over-empower certain groups" in our society. Privilege assigns dominance simply based on race, sexuality, gender and/or other factors of identity. Privilege is "an invisible package of unearned assets" that members of privileged groups "can count on cashing in every day," but about which they "are meant to remain oblivious". (From Peggy McIntosh: White Privilege: Unpacking the Invisible Knapsack)

Queer

An umbrella term referring to identities encompassing lesbians, questioning people, gay men, bisexuals, non-labeling people, transgendered folks, and anyone who does not strictly identify as homosexual.

Race

Race is a created category with historical roots that is based on simple characteristics and used to classify groups of people, resulting in material consequences. Historically, it was not determined by skin colour, but by class inequalities (e.g. Irish being defined as a "lower race"). During colonial expansion by European nations, race was defined in terms of skin colour, where non-white people were considered as "lower" races. Today, relationships between different raced people are still determined by this movement in history and remain unequal, with white people

About This Toolkit

With all the workshops, research and writing the Women's Hands and Voices committee did, we felt it was necessary to create a tangible resource for programmers at campus/community radio stations. This toolkit does not and cannot provide all the answers to gender balance and a climate free of sexism and discrimination. We hope that the poster and guidebook will generate discussion and debate to change or improve the status of women in our individual radio stations.

We acknowledge that various radio stations across the nation have different contexts and realities – some with little capacity or little resources to implement the recommendations of this project. All we hope is that the staff and volunteers take this toolkit as a way to initiate discussion and changes, beginning with the one aspect that drives our existence: alternative and community programming.

The toolkit addresses both music and news/spoken word programming. The main question we pose in the posters is: how can programmers work to include the perspectives and contributions of women in their programming?

Women's Hands & Voices gratefully acknowledges the financial assistance provided by the Women's Program, Status of Women Canada. The opinions expressed in this document do not necessarily represent the official policy of Status of Women Canada

Women Often Face Multiple Barriers

It is vital to acknowledge the multiple barriers that women face in our society, including racism, dis/ability, homophobia, colonization, and poverty. We cannot discuss sexism without discussing the other oppressions that women experience. The main premise of this toolkit is to acknowledge oppression and discrimination in women's lives, as this is the first step to changing these realities.

Remember that there is no "universal woman". The role of class, race, sexuality and ability cause a ranked order and influence to women's autonomy, access, services and economic mobility in our society.

Programming Music, News & Spoken Word with a Gendered Lens

Having a “gendered lens” means taking gender into account while programming music and/or news. Follow the guidelines below to promote balanced programming.

What does this mean?

- Getting at the roots of the topic you are covering by bringing a historical and political perspective to the issue.
- Understand the historical and systemic reasons for the lack of women’s full participation in the economic, social and political spheres of society.
- Understand the interconnectedness of oppressions such as racism, sexism, homophobia, poverty and violence.
- Understand how situations can be transformed and how injustices can be reversed at the individual, community and institutional level.

FemCon is a positive, pro-active way to increase women’s profile in music and encourage more women to make music! Playing more music from women has fabulous, far-reaching results!

Effects of Rockin’ FemCon

- Raises the profile of women’s music generally, and the issue of getting music by women regularly played and promoted.
- Encourages female artists and musicians.
- Fosters debate and puts the spotlight on women’s issues.
- Creates public awareness of problems, including the exclusiveness of certain genres of music.
- Puts pressure on campus/community stations and the CRTC to recognize the contributions of women.
- Encourages labels to sign and promote female artists, as they will know that there will be support and on-air programming. This could ultimately change the environment of the music and recording industry for women.

Ablism

A pervasive system of discrimination and exclusion that oppresses people with mental, emotional, and physical dis/abilities.

Ageism

The pervasive oppression of people based on their age. Discrimination comes from the societal myth that older and younger people cannot perform certain cognitive or affective standards in the same way simply because they are younger or older.

Ally

A person who supports marginalized, silenced or less privileged groups without actually being a member of those groups. This person will often directly confront and challenge systems of oppression.

Anti-Oppression

The analysis and practice of addressing and fighting relationships of power and privilege and how they play out in group dynamics and our communities at large. This means not only looking at our individual relationships to one another, but also the systemic relationships of power, domination and the Eurocentric, colonial and capitalist ideologies that enforce these relationships.

* **Oppression** is defined as the institutionalized, systemic, pervasive, day-in and day-out mistreatment of a person or group based solely on their race, sexual orientation, gender, age, class, ability and other differences.

Anti-Racist

A person who makes a conscious choice to act and challenge some aspects of the white supremacist system, including his/her own white privilege, as well as some forms of oppression against people of colour.

Aboriginal/First Nations

The people living in the Americas and Australia before colonization, and their descendants. These terms are generally preferred over “Native” or “Indian.”

Classism

Prejudice and/or discrimination, either personally or institutionally, against people because of their real or perceived economic status or background. Taking for granted that everyone shares the same economic privileges or the notion that a person’s economic reality is individual.

Colonialism

Entering into a foreign place and proceeding to steal land and resources while killing off the people living there or reducing them to third class citizens.

Feminism

A term commonly and quite indiscriminately used. Some of the currently used definitions are: a) a doctrine advocating social and political rights for women equal to those of men; b) an organized movement for the attainment of these rights; c) the assertion of the claims of women as a group and the body of theory women have created; d) belief in the necessity of large-scale social change in order to increase the power of women.

Definitions

After completing Sections A through C your group should consider what it means to be an ally (have the points made below in Section D ready on an overhead transparency or distribute handouts).

D. Putting It Together: Being an Ally

Being an ally means

- Solidarity and collective responsibility.
- Recognizing the power structures in your community, being critical of them, and wanting to change them.
- It is an understanding that if something is happening to a group of people, it is indeed happening to you as well.
- Within dominant groups, asking other members to change their relationships and behaviour.
- Remember that to do nothing is to reinforce the status quo.
- Understanding that your privileges rest on the backs of community members and people around the world with very real and material effects for those people. This must be accompanied by a desire to change that.

How can I be an Ally?

- Learn about the patterns and relationships of oppression and their effects. Take action!
- Try to help members in your own group to understand oppression and make the links to other forms of oppression.
- Listen. Listen some more. Do some more listening.
- Recognize that everyone in the oppressor groups are part of oppression.
- All of us have grown up in a society with oppressive attitudes and we have the life we have because of the systemic nature of oppression.
- The skills and access we have are often determined by privilege.
- Resources, power and more opportunities continue to bless us because we do not have the colour, gender, sexual orientation, age, appearance, class or physical abilities that create barriers.
- Resources and power come to us because we are members of a certain group.
- Don't have that "guilt" thing – be an ally.
- Remember that you may not see oppression as clearly as those who experience it.
- If people point out something lacking in your organization or point out oppressive behaviors, your first response should be to believe them. Then it is time to ask questions and learn how to change.
- Count your privileges. Keep a list.
- If you hear an oppressive comment or see an example at work, speak up. Do not wait for a member of the oppressed group to point it out.
- Oppressed people aren't your teachers – each of you has the responsibility to learn and unlearn.
- Do not take leadership thinking you know what's best for other people. Don't be a spokesperson.

Where Do We Go From Here?

Developing an anti-sexist language

Language is a powerful tool to represent sexism and oppression in our culture – but thankfully, it is malleable and subject to change. Over the years, our communities have made decisions on what language is acceptable and what isn't. We are part of this process in our radio stations, and using women positive language is important.

Personal programming

What do people do when someone makes a sexist joke or comment on-air? Often we feel silenced, maybe even sometimes we don't notice because sexist language and imagery is so prominent in our lives. Developing anti-sexist languages and responses is important in our personal lives with our friends, family and co-workers. It is also important on-air.

Three things we can do to eradicate sexist language on-air

- Make it clear that such language is unacceptable and offensive
- Educate others about sexism
- Enforce station policies on sexism and misogyny on-air

In our stations

- Develop strong anti-sexist language guidelines for your station through station policies and constitutions
- Have an employment equity policy that covers all hirings
- Write an anti-sexist or equity policy and make anti-sexism work part of your mandate
- Connect your station to fighting sexism through language in your policies, mandates and constitution
- Support the creation and nurture the development women's collectives and women's programming

In our language

- With words like "diversity" and "multi-culturalism", also use terms like "anti-sexist" or "anti-racist"
- Use positive terms such as "pro-feminist"
- Use women and people-positive language in your organization's written description to assist with outreach to people who don't normally access your services

In our communities

Some people feel that only women should do anti-sexist work, but it is really more powerful and effective when men speak up as well. This builds a foundation of solidarity, making women and men allies in the struggle for equality. Speaking against sexism can be an alienating and vulnerable process for women. It is easier for women to be attacked or dismissed when speaking out alone. When men speak out as allies, it helps build a foundation of solidarity.

#1. I am not sure about all this gender-based lens stuff. What about being neutral?

Common comments that we heard in the various surveys and interviews done throughout this project concerned the importance of neutrality. Many programmers were committed to neutrality and felt that to concentrate on a specific marginal issue or “special interest” issue would compromise neutrality.

The concept of neutrality is a very common concept in the media, with the idea that objectivity and presenting “both sides” is imperative to professional journalism. We are not advocating an end to good journalism nor are we advocating any compromises when it comes to providing all perspectives and sides to an issue.

Rather, what we are advocating is for programmers to be critical and conscious of how inequality is structured into the banal and everyday events of our lives so that they can better represent the different visible and invisible ways our society is constructed. Acknowledging inequality allows us to become aware of how social and economic resources are distributed in our society along class lines as well as being gendered and racialized. Power differences award some groups better access to the media, education and wealth, while maintaining barriers to justice and equality to others with less power and privilege.

It is vital to acknowledge that:

- Mainstream media does not live up to the values of fairness and balance and often reproduces marginalization.
- Marginalized voices are just that – marginalized. We live in a sexist and racist society; these oppressions are likely to be reproduced in our radio stations. We are not on an equal playing field. We live in a society that disenfranchises people based on race, sex, class, sexuality and ability.
- By focusing on issues effecting marginalized peoples, and/or how any given issue or news item might impact upon the lives of marginalized peoples, we give voice to these issues and start a discussion.
- All of us – as individuals and in our communities – have grown up in a society that systemically enforces barriers and thus, we have grown up with a set of assumptions.
- The concepts of neutrality and objectivity need to be critically questioned as they often ignore the realities of oppression and discrimination.

Potentially Asked Questions

2.b) Cultural Appropriation

Scenario:

Some listeners place a complaint about a program. A white programmer with a reggae show is speaking in a faux Jamaican accent and repeatedly making derogatory remarks towards women. When you confront him, he responds that he is very knowledgeable about reggae and Jamaica and is entitled to do that kind of programming. Furthermore, he insists that the derogatory comments are part of the culture that he is programming about.

What are the problems with these assumptions?

- Cultural appropriation can be a tricky concept to understand as it is often confused with cultural appreciation.
- Simply, cultural appropriation is the knowing or unknowing use or commodification of another culture.
- Cultural appropriation is the taking of certain aspects of cultures, particularly dominant cultures taking from marginalized cultures, for entertainment and leisure, when those who are doing the taking have little or no connection, complex understanding, experience or history with that culture. This includes music, language, art, symbols, food, clothing and religious or cultural practices.
- A programmer who adopts cultural practices with no relation or history with that culture, except for entertainment value, is not only practicing cultural appropriation, but endorsing it to their audience.
- With the lack of access that marginalized people have to the radio, it is problematic to exclude the people who have histories and lived experiences with their own culture, while having people with no relation or context to those cultures representing them.

- Many people of colour find it racist and offensive to see their histories and cultures represented in ways for entertainment, especially when they are excluded from that process.
- Globally, cultural appropriation has also led to conflicts around intellectual property rights.
- Cultural appropriation grows out of the assumption of the dominant culture's right and entitlement to continue taking from other cultures.

2.c) Political Correctness

Scenario:

You receive a complaint from a listener regarding an indie rock show where the programmers refer to women as bitches. You bring in the programmers for discipline. They defend themselves by stating that it is their freedom of expression to use that term, and accuse you of being “politically correct” and belonging to the “word police.”

What is the problem with this defence?

- Often people rail against “political correctness” to justify jokes and seemingly harmless comments. The question is: at what price should this comfort and humour be? It could mean alienating a co-worker, offending a client and lastly, making comments that could be considered as hateful, which would put your organization at risk.
- How far are we willing to go to ignore sexist language? We need to recognize that it's not about political correctness, it's about justice, inclusion and the fight for a better world.
- It's not about being a “word police-person,” but rather having a vision of what you want your community to look like and working to create that community. This begins with language.

C. Participatory Exercises

Exercise #1: The Post It Game

Pick different terms from the definitions in this guidebook, or write your own, and tape different terms on the forehead or backs of participants.

Have people walk around the room briefly until they catch someone's eye and form partners.

These pairs then take turns helping each other to guess what term they are wearing using only "I" statements.

For example, if you are meeting someone with "patriarchy" on her back, you would say: "I feel like my skills and ideas aren't valued because I'm a woman". Once the other person guesses who they are, the pair rejoins the group. Once everyone has reassembled, each person introduces their partner to the group, supplying their own definition for the term worn by their partner.

This exercise provides a good introduction to the many terms and definitions useful in forming an understanding of oppression and a language based on anti-oppression.

Exercise #2: Scenarios

Scenarios are excellent tools in order to look at examples of oppressive societal forces and generate discussions on how to change them.

Use the following scenarios for this exercise, or brainstorm your own. Refer to the examples provided in this guidebook if you are having difficulty coming up with your own scenarios. If you have a large group, break into smaller groups to brainstorm.

After your scenarios have been identified, each should be examined and discussed by the group. Use the following questions to guide your discussion.

- What kind of oppression is going on here?
- Why is this problematic?
- Who benefits and who loses?
- What can we do to change it?

With regards to the scenarios printed here, guiding questions and thoughts have been provided to help steer the discussion productively.

2.a). Tokenism VS Inclusion

Scenario:

In an attempt to do special programming for the UN Day for the Elimination of Racial Discrimination, you realize that there are no voices from women of colour being represented on the scheduled day of programming. You call the Students of Colour Collective on campus to inform them of your special programming and request that they send a woman of colour to do an interview.

What are the problems with this process?

- This is a tokenistic process
- Tokenism means you are either using a person (such as a person of colour or a queer person) to represent all marginalized people, in order to create and maintain the image of practicing diversity.
- Tokenism means providing a small space of representation with a clear purpose, but does not critically examine accessibility or barriers, or seek to share power.
- There are no easy answers when addressing oppression.

Strategies

- Rather than practicing tokenism, strive for inclusion with influence.
- When marginalized people have positions of leadership, they gain autonomy to organize and are able to influence the direction of their radio station's environment.

On-line resources for FemCon!

ladyfest.org

churchofgirl.com

venuszine.com

bitchmagazine.com

bust.com

catascopic.com

Electronica:

pinknoises.com

Rock/Punk:

trouserpress.com

Urban/HipHop:

honeyjam.com

World:

worldmusiccentral.org

Jazz:

jazzgrrls.com

Recording Arts:

womensaudiomission.com

Classical:

awm.org

Folk:

creativefolk.com

Country:

womenofcountry.com

#2. It's so hard to find tracks from women in my musical genre... Help!

- **Join the club!** Visit the message boards at www.ncra.ca/women to connect with programmers who are searching for and sharing FemCon.
- **Search online**, you'll find many excellent sites dedicated to music from women in specific genres.
- **Note the different record labels** that are putting out good music from women in your genre and keep up on their releases.
- Make it a habit to **ask yourself, your station and your audience why such music from women is hard to find.**
- Don't just say, "I don't know!" Women are half the world's population. If their participation in something seems to be lacking, **there must be reasons why.**
- **Look at the social/political context for this music.** How does this impact upon women's participation in this genre?
- **Write or email** the people at your favorite labels and distribution companies and encourage them to label any music that qualifies as FemCon as such
- **List any labels that are using the FemCon designation as allies** in any possible way, for example, by mentioning them on-air. Labels that are aware of this initiative might be more likely to sign female artists

#3. How can I possibly rock FemCon when I have to rock those other requirements like CanCon and new releases?

The idea behind FemCon is to encourage – not enforce – programmers to play more music from women artists, with 30% being the recommended goal.

#4. What if I'm a woman, I don't feel oppressed, but I do find this whole FemCon thing in itself to be oppressive?

FemCon is not a police project, but an attempt to make women's music reach a critical mass on-air. Keeping the concept of FemCon in mind while programming your show will increase the amount of women musicians being heard on-air via music and spoken word content. Over time, people's perceptions of women's participation in music will change. The following excerpt from the research report accompanying this toolkit can further explain:

Feedback from the various surveys and interviews indicated that some people feel adding rules and requirements to shows is an inappropriate way to help marginalized groups in the CCR sector. Instead, one respondent recommended that equity priorities be set at the programming staff level in conjunction with a programming committee "to help fortify the arena for marginalized groups".

We totally agree, and feel that it's important to stress the need to cover as many angles as possible in seeking to increase equity and representation for women. Femcon is a programming initiative; using it in conjunction with other initiatives such as a programming committee is the ideal. The more tools, the quicker the job gets done!

We need to be concerned about gender equity because it is our role and obligation, as the campus/community radio sector, to do so.

#5. We don't have any problems with equity at our station, so why are you up our butts?

Ironically, there is a widespread reaction whereby some staff and volunteers feel that if they admit that their station poses barriers to full and equal participation by women, they are somehow guilty of morally improper behaviour.

This is simply not the case. Rather, we need to educate ourselves about the role of the CCR sector in the world. In particular we need to depersonalize the discussions around equity. Research done for the WHV project identified a strong need for education and reflection on why the CCR sector was created by the CRTC, and how the mechanisms of campus/community stations are intended to deepen Canadian democracy.

Issues of gender equity and community empowerment should be viewed within the broad context of accountability to the community. They should not be viewed as the particular fault of particular individuals within any given station.

Go over the following anti-oppression principles and practices (have these ready on an overhead transparency or distribute handouts).

B. Anti-Oppression Principles and Practices

- Power and privilege can play out in our organizations and group dynamics in destructive ways.
- We must challenge supremacist practices, which marginalize, exclude or de-humanize others.
- Privilege, like power can be used for positive purposes, but should be used with awareness and care.
- We can only identify how power and privilege play out when we are conscious and committed to understanding how racism, sexism, classism, heterosexism and all other systems of oppression affect each one of us.
- Each person who enjoys privileges granted by systems of prejudicial power must recognize the benefits and costs of their privileges.
- We must take responsibility for our prejudices and actions that perpetuate oppression.
- Until we are clearly committed to anti-oppression practice, all forms of oppression will continue to divide our communities and weaken our power.
- Developing anti-oppression practices 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 and behaviours.
- Dialogue and discussion are necessary, so we need to learn how to listen non-defensively and communicate respectfully to achieve an effective anti-oppression practice.

With these principles in mind, ask participants to write two things down on two different sheets of paper:

- 1) Examples of oppressive behaviours or relationships that they have experienced or witnessed in their radio station
- 2) What they feel should be the goal or should be in place at their radio station to address oppression

Once they are done writing, ask them to hang one set of answers on one side of the wall and the other set on the other end of the wall. That way you can refer to their lists and their goals – placing them in the middle. This will force the goal to move from one end of the wall to the other where there are some answers.

Exercises for Unlearning Oppression Workshops

Keep in mind that:

- These are some examples for anti-oppression workshops. They should not be your only resource for organizing an anti-oppression workshop
- The most effective aspect of this kind of workshop is having a strong facilitator(s) who can discuss the dynamics of your radio station with your group before engaging in the workshop's exercises
- We recommend that you ask someone who has done anti-oppression workshops in your community or someone with strong facilitation skills.
- Send someone to the annual NCRA conference to get the anti-oppression training sometimes offered. Better yet, have your station representative(s) lobby for anti-oppression workshop facilitator training to take place at the conference annually.
- There is an acute need for a qualified and experienced facilitator because a lot of intense issues come up with these workshops. There can be a lot of defensiveness and hurt feelings. It is important to create a challenging, yet safe space for participants.

Sample Exercises for Anti-Oppression Workshops

- Begin with a round to introduce participants. Use a name game or other ice-breaker.
- To introduce the workshop, have each participant state why they are attending.
- Cover the following **ground rules: practices and model of respectful behaviour**. Ask participants if they would like to add their own.

A. Practices and Model of Respectful Behaviour

Respect Each Other

- Practice active listening and respectful dialogues.
 - Challenge sexist/racist/homophobic/ablist language by creating an **anti-sexist/racist/homophobic/ablest** language.
 - Say it here. Keep it here.
 - We are not here to judge each other, put each other down or compete.
- #### Respect Ourselves
- Speak from your head and your experience. Use "I" statements.
 - There are no "experts" and no "correct lines".
 - Be willing to act in spite of your fear.

Respect the Collective Process

- Create an anti-sexist/racist/homophobic/ablest group dynamic.
- Listen to the wisdom that everyone brings to the group.
- Give each person the time and space to speak.
- Supportive, honest evaluation and critical thinking are vital to the collective process.
- Our real anti-sexist/racist/homophobic/ablest work begins when we leave the workshop.

As stations exist within this world, and as barriers to equality exist within this world, it is inevitable that barriers to equality will exist within our campus/ community radio stations.

What Can You Do?

Programmers

- Encourage stations to establish strategies to encourage women from a diversity of social and political orientations.
- Encourage the use of women's voices on ads and ID's at your station.
- Convince your station to subscribe to women's and cultural publications
- Look for music and news resources in your area, such as human rights offices on campus, women's centres, cultural centres, legal clinics, community living groups, cultural alliances, and more.
- Use the WHV website to network with other programmers across the country and upload or download women-related news items or programs, or recorded music shows that feature women.

Program Directors

- Encourage station personnel to explain clearly to volunteers the statistics on women's participation in media, in order to demonstrate the need to counteract the imbalance and fully represent the community.
- Explain the need to encourage diversity and to combat stereotypes at the station and on the air.

- Train new programmers to include a gendered perspective in all current affairs programs. Point out that all issues are women's issues and that programmers simply need to consider how different women (such as women of colour, queer women, poor women, single mothers, etc.) are affected by the issue being discussed.

- Familiarize new programmers with the FemCon initiative, and point out resources where FemCon can be found.

- Make a point of introducing new women volunteers to other women at the station.

- Foster women's special programming and focus days.

- Ensure that there are PSA's and material available to promote women's events.

- Understand shyness and technophobia as gendered behaviour, not as simply a personality or behavioural problem.

- Create a welcoming environment for women.

- Foster the growth of women's collectives at your station where women not only create programming but also meet for peer support and exchange content and ideas relating to women's issues and music.

- Foster a diversity of women's programming so that new women volunteers who would like to obtain training on a women-only show have a variety of shows to choose from.

- Don't ghettoize new women volunteers into training on a women's show if they are not interested. Have a buddy system where women can team up with any number of programmers for training.

Music Directors

- Have a forum for music directors online and at the NCRA conference to discuss FemCon strategies and related issues.
- Post a list of online resources in the broadcast booth publicizing music and news that features women's voices.
- Develop a system to label music that features women artists.
- Make a special effort to seek out and label music featuring women in genres such as Punk and HipHop, where it's harder to recognize women's contributions.
- Post a list in the broadcast booth of CDs and tracks that are both FemCon and CanCon, to help programmers meet their Canadian content requirements while highlighting women's music.

Station Coordinators

- Have policies around sexually explicit lyrics and sexually explicit posters and promotional materials at the station. Also develop a framework to address the problem of sexually degrading lyrics, posters and promotional materials.
- If your station has innovative examples of sexual harassment policies and equity policies, post them on the WHV site as a guideline for other stations.
- Ensure that one of your station's foremost policies is to address barriers that face women, particular those from marginalized groups.
- Identify what barriers exist at your station for women and create strategies to address those barriers.
- Acquaint yourself with the various strategies stations have taken up to address equity issues by reading the accompanying report.
- Come up with a specific strategy suited to the needs of your station and community. Some of these strategies include: having flexible training schedules to accommodate working women and single mothers, having a staff maternity policy, promoting special women's programming, having PSA's that announce women's events and shows, and more.
- Work to foster women's collectives at your station by setting up an area for a women's news bulletin board, subscribing to pro-women and feminist publications, and fostering a buddy program so new recruits can be mentored by more experience programmers.
- Offer workshops led by women to provide women with role models and to foster safe spaces for women to learn and ask questions.
- Prioritize finding funds to support childcare, taxi rides for late night programmers, and bus tickets for low income members in order to encourage more women to get on the air. Consider setting aside a fund for these specific needs.

- Formalize your community outreach programs. Begin by mandating that outreach become part of the job description of the volunteer coordinator or appoint a volunteer with experience in these issues to become the outreach coordinator. The coordinator would be directed to identify community-based organizations that could provide potential programmers for the station. Working with community-based groups, the station could come up with strategies for inclusion. The outreach coordinator could also conduct off-site station orientations, off-site basic training in both current affairs programming and technical training, as well as provide off-site access to portable recording equipment. The outreach coordinator could work with groups such as immigrant women's drop-in centres, unions that represent working women, women's prisons, women's centres, women's shelters, etc.

- Give community groups immediate opportunities to create on-going programming for the station. One station where this kind of outreach has been implemented now broadcasts a regular show from a seniors drop-in centre in a poor neighbourhood. While this proposition may seem expensive, the technology required to do this is not complicated and one of the most under funded stations in the CCR sector has been able to set this program up.

- If you do not have resources to do general outreach, instead identify key themes affecting women in different communities, such as refugee issues, Islam phobia, or mail-order brides. Then invite community groups that are working with women affected by the issue(s) to create documentaries or Public Service Announcements that explore and describe their reality. Again, stations would provide basic training in current affairs broadcasting, as well as access to equipment. This would go a long way in recruiting people for the station, and would also educate fellow station members. The long-term effect of these efforts would be to enhance the general institutional culture of the station.

- Create regular broadcasts at venues outside of the station and where people feel free to drop by and participate, such as youth drop-in centres.

Board Members

- Work at your station to send more women delegates to the annual NCRA conference to represent the station as a whole, not just to the Women in Radio conference.

- Consider establishing an equity policy at the level of your station's programming committee to seek and give priority to shows that address equity issues in a number of ways, such as a women's punk show, a show that looks at issues facing women refugees, a show produced by queer mothers, etc.