Everyone Belongs

A Toolkit for Applying Intersectionality

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This toolkit was developed through a collaborative process with CRIAW's partners for the *Embracing the Complexities of Women's Lives* Project.

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For this project, CRIAW worked with the Social Planning Council of Winnipeg, the Social Planning Council of Ottawa and the Saskatchewan Intercultural Association.

Social Planning Council of Winnipeg

Social Planning Council of Ottawa

CRIAW ICREF

Saskatchewan Intercultural Association, Inc.

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The opinions expressed in this document do not necessarily represent the official policy of Status of Women Canada.

Some of the opinions expressed in this document may not reflect the opinions or policies of our partners.

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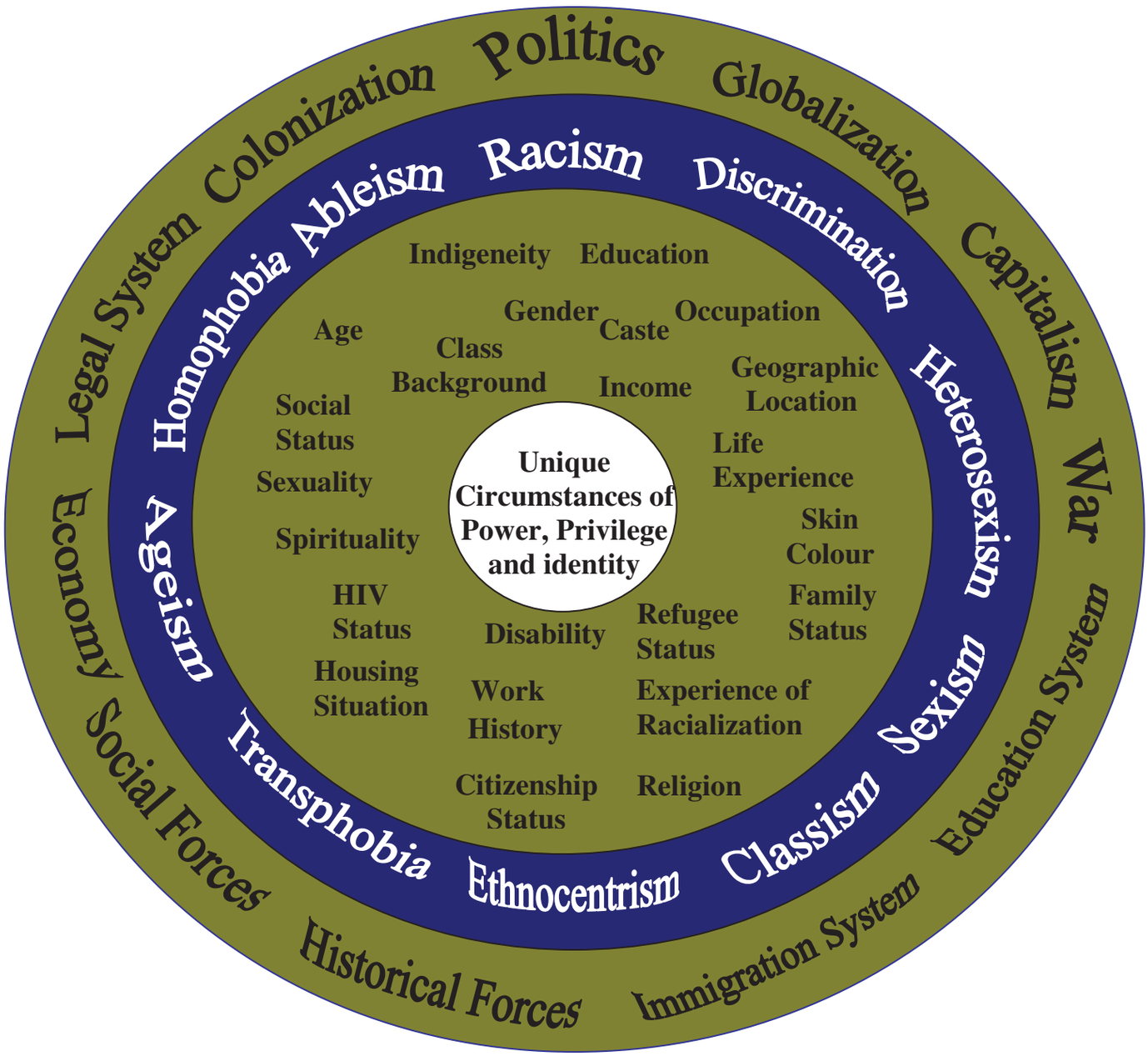
Intersectionality displayed in a wheel diagram



- Innermost circle represents a person's unique circumstances.
- Second circle from inside represents aspects of identity.
- Third circle from the inside represents different types of discrimination/isms/attitudes that impact identity.
- Outermost circle represents larger forces and structures that work together to reinforce exclusion.
  Note it is impossible to name every discrimination, identity or structure. These are just examples to help give you a sense of what interectionality is.

Introduction to the project and intersectionality

The project and its partners

In 2008, the Canadian Research Institute for the Advancement of Women (CRIAW), received a grant from the Women's Program, Status of Women Canada, to undertake a one-year, community-based project called *Embracing the Complexity of Women's Lives*. Throughout the initiative, CRIAW worked collaboratively with three different Canadian social justice organizations to explore how intersectionality could be applied in practical ways to their policies, services, governance and other work.

For this project, CRIAW worked in partnership with the Social Planning Council of Winnipeg, the Social Planning Council of Ottawa and the Saskatchewan Intercultural Association. Workshops and focus groups were held with staff, board members and community members involved with each partner group, on the topic of intersectionality.

The goal of intersectionality, as CRIAW sees it, is to strive for a world in which everyone, regardless of who they are or where they live, can live violence-free, access safe housing, have their voice heard and enjoy freedom from discrimination.

The goal of the workshops was to facilitate discussions on how an intersectional approach could foster each partner group's existing work. The project also sought to determine what tools CRIAW could develop to help with the application of intersectionality in non-profit groups. The structure and content of this toolkit is based on participant feedback received from the workshops and focus groups and is designed to respond to needs expressed by the partner groups.

Key points to consider regarding this project and toolkit

The following are important points to consider when reading the content in this toolkit:

- CRIAW has tried very hard to capture a variety of perspectives and explore the complex nature of intersectionality; however, due to restrictions of time, resources and the number of partners CRIAW was able to work with we could not fully capture all of the different perspectives in great detail. For example, CRIAW did not work with any organizations serving Aboriginal Peoples so this toolkit provides a limited perspective with respect to First Nations, Inuit and Métis.
- Intersectionality takes into account how different kinds of discrimination work together. This toolkit lists many of those discriminations in different places; however, it should be noted that when listing discriminations it is hard to capture every experience or combination of experiences. Some

people believe that there is no end to diversity or discrimination and so this toolkit was not able to list every identity or form of discrimination. We did try to emphasize that it is not possible to look at every intersection at once but that it is important to listen and learn from people's unique histories.

- We tried as much as possible to make sure that this toolkit used plain language.
- CRIAW's previous publications mostly use the term *Intersectional Feminist Frameworks.* During our workshops, participants gave CRIAW the feedback that the term *intersectionality* resonated more for them than *intersectional feminist frameworks*; therefore, the term *intersectionality* will be used throughout most of the toolkit.
- This toolkit is a living document. If you have suggestions for improvement, we would be happy to get your feedback.

How you can use this tool

This toolkit has been separated into different topic areas so that you can view the section(s) that are most relevant for you.

The topics in this toolkit reflect some of the suggestions and discussions that took place during the intersectionality workshops, including applying an intersectional perspective to policies, services and programs, research and community education. This toolkit is not designed to be a critical reflection piece. This toolkit is designed to be practical and to be accessible to many non profit organizations with varying missions and mandates. To learn more about the history and philosophy regarding intersectionality, we recommend reading some of the resources listed in the *Resource* section.

Although intersectionality can be hard to apply given limitations with staff, volunteer and financial resources that many non-profit groups experience, this resource is intended to offer concrete and practical suggestions and tools for organizations that are interested in opening their doors wider to the communities they serve.

Intersectionality

Intersectionality includes everybody

Intersectionality is not something new. Many activists and thinkers helped to inform our current understanding of intersectional issues, particularly people who were part of human rights movements.[1] Many grassroots women's groups in the 1970s and 1980s sought to break down the hierarchies that create inequalities, such as patriarchy and capitalism. Also, women like Sojourner Truth have contributed to the development of intersectionality. Truth was a former slave in the United States who demonstrated that the concept of "woman" was culturally constructed through the discrepancies between her experience as an African-

American woman and the qualities ascribed to women, during a speech that was recorded at a women's rights convention in Akron, Ohio in 1851.[2]

The actual term *intersectionality* first appeared in an article by Kimberlé Williams Crenshaw, published in 1991, which articulated the relationship between sex, gender, nation, race and class:
http://www.wcsap.org/Events/Workshop07/mapping-margins.pdf
Crenshaw wanted to show how black African American women had been excluded from women's equality struggles, particularly as it pertained to violence against women.[3]

Although the word intersectionality is a more recent term, it should be noted that for centuries, Aboriginal Peoples have been using a holistic approach to health and wellbeing. Indeed "[…] for Indigenous Peoples living in Canada and around the world, the inter-relationships between the physical, mental, spiritual and emotional aspects of being are integral to individual and community health."[4] Intersectionality takes a holistic approach because it involves looking at things together, for example, viewing race and gender together, as opposed to viewing them in isolation.

So then, a big part of intersectionality is about taking into account people's experiences and identities without placing them into fixed categories. Consider for a moment this quote from poet and activist Audre Lorde: "As a forty-nine-year-old Black lesbian feminist Socialist mother of two, including one boy, and a member of an inter-racial couple, I usually find myself a part of some group defined as other, deviant, inferior, or just plain wrong."[5]

In order to understand Lorde's experience, we can't just apply a strictly anti-racist or anti-homophobic or gender equality perspective. Her identities cannot be seen as standing alone and like Lorde, we all have our own unique histories and experiences that determine our social location. However, depending on who we are, we can experience greater or lesser degrees of privilege and exclusion. Sometimes we can be privileged in some ways and not in others.

The rationale for an intersectional approach though, is not to show who is worse off in society but as the Association for Women's Rights in Development notes "[…] to reveal meaningful distinctions and similarities in order to overcome discriminations and put the conditions in place for all people to fully enjoy their human rights."[6] In this sense, intersectionality includes everybody.

Although the term intersectionality arose out of feminism, it can be applied to the experiences and circumstances of people of all genders. Furthermore, intersectionality is centred on the perspectives of those with the least amount of power, which are more often women and girls.[7]

How and why this perspective can benefit your organization

We all want to be included, to be safe and to be financially secure. Yet this is not the case for everyone. While technology has rapidly increased so has the gap between the rich and poor. Take Canada for example--a country which until the most recent 2009 recession had boasted a decade of surpluses. In a country that had excess money, there were still homeless people, people without safe housing and women enduring violence from their partners.

In Canada, there are a disproportionate number of sole support mothers, disabled, elderly, racialized and immigrant women who are living in poverty.[8] Here is one example that shows some income related statistics from the 2006 Canadian census comparing Canadian born men and women to men and women who immigrated to Canada. The age range for the people represented in this data is 25-54. Note: *Recent Immigrants* for 2005 is defined by Statistics Canada as immigrants who immigrated to Canada between 2000 and 2004.

Median Earnings/year

	Canadian born population (men)	Canadian-born population (women)	Immigrant population (men)	Immigrant population (women)	Recent Immigrant population (men)	Recent Immigrant population (women)
With a University Degree	$ 62,566	$ 44,545	$ 42,998	$ 30,633	$ 30,332	$ 18,969
Without a University Degree	$ 40,235	$ 25,590	$ 33,814	$ 22,382	$ 24,470	$ 14,233

Source: Statistics Canada, 2006 Census data (for the year 2005)[9]

Even though these statistics only provide limited information, they do show an intersection between immigration status, arrival to Canada, education and gender. As the barriers increase, so too does the severity of the poverty. For instance, women without university degrees who are recent immigrants to Canada earn a lower salary on average than the overall immigrant population and over $10, 000 less than Canadian born women without university degrees. Furthermore, women in each category earn substantially less than men and even Canadian born women with a university degree only earn about $4, 000 more a year than Canadian born men without a university degree. Women who are recent immigrants earn only $14, 233/year on average which is very low for a single person. A woman making that income, living with a disability and raising three children alone, will experience even greater hardship.

Keep in mind that there are differences in earnings within and between groups and individuals and that statistics do not take into account individual histories and experiences. Differences in power, privilege and poverty are much more complex than this.

In order to create a fair and equal society, it is very important to include those who are most marginalized and advocate for more inclusive policies and programs. Intersectionality offers a perspective that takes into account the full range of identities and circumstances facing people. Applying intersectionality to our work means that we, as people, have to change the way we think about and view things like identity, power and equality.[10] When no one is excluded, we all benefit!

Policies that reflect intersectionality

Applying an intersectional lens to policy means that our internal operations and structures would be critically examined to make sure they reflect diverse women's interests and experiences.[11] It is not about accommodating people, but rather, it is about putting a structure in place that is inclusive to all. A participant in one of the intersectionality workshops pointed out that for an organization to apply this perspective, intersectionality has to be a fundamental mindset.

CRIAW and intersectional feminist frameworks

Developing policies that reflect intersectionality takes time and commitment. Throughout the years, CRIAW has had to adapt and refine its policies to become more inclusive as an organization; however, none of these changes happened overnight. Rather, they happened incrementally throughout the years as new situations and issues emerged. Moreover, CRIAW has not finished making changes-shifting to an intersectional framework is a work in progress. In some ways, the work is never complete because issues and politics will always shift and change over time and as organizations, we will have to adapt.

For some time, CRIAW has been looking at alternative ways of doing social justice work, which came out of the recognition that women's realities revolve around much more than just their gender. In 2004, CRIAW began exploring intersectional feminist frameworks (IFFs) as a way of re-thinking mainstream approaches to social and economic justice. CRIAW also began to find ways of using the framework to improve internal policies and research on women.

For CRIAW, "IFF's attempt to understand how multiple forces work together and interact to reinforce conditions of inequality and social exclusion. IFFs examine how factors including socio-economic status, race, class, gender, sexualities, ability, geographic location, refugee and immigrant status, combine with broader historical and current systems of discrimination such as colonialism and globalization to simultaneously determine inequalities among individuals and groups."[12]

Examples of policy changes at CRIAW

In the late 1980s, CRIAW, along with other social justice organizations, began to recognize the need to become more diverse and inclusive. CRIAW slowly began to implement policies to become inclusive to more groups, for example, racialized women. Later, the organization came to the realization that simply adding groups or categories of people was not enough. That is when intersectional feminist frameworks were developed.

The following are a few examples of how CRIAW developed policies to correspond with its overall vision of creating an organization where women across Canada could fully participate as board members, employees, volunteers and allies.

Examples:

(a) Greater inclusion of francophone women on the CRIAW board (1990-1991)

In 1990, CRIAW Board Members proposed the following amendments to the constitution:

1. *To increase the pool from which the President Elect may be chosen.*
2. *To broaden participation on the CRIAW Board and committees.*
3. *To increase Francophone representation on the Board.*

The process of making these amendments took a year to complete. It began in 1990 and the amendments were passed in November of 1991. Within that frame of time, proposed amendments were sent to all of CRIAW's Members prior to the Annual General Meeting (AGM). During the AGM, the amendments were proposed and discussed, with the feedback of the Members.

The whole idea of increasing Francophone representation on the Board was to provide more opportunities for Francophone women living outside the Province of Quebec to be involved with CRIAW, for example, New Brunswick, Ontario, Manitoba, etc. As a bilingual organization, this was something that CRIAW felt was important. Currently 25% of Board Members must be Francophone.

(b) Development of CRIAW's vision statement (1991-1992)

In 1991, CRIAW participated in an Anti-racism conference in Toronto. During the conference CRIAW went through a process of analyzing the organization in terms of its accessibility and explored how racism was occurring both within CRIAW and within society as a whole. Part of the process involved a discussion about how CRIAW wanted to proceed with respect to diversifying the organization.

CRIAW felt that it could diversify the organization by building broader representation among its board, staff and volunteers by including more "[…] racialized women, women from different cultural backgrounds, women with disabilities, poor women, women who did not work in universities, working class women, lesbian women, rural women, francophone women," amongst others.[13]

After the Anti-Racism Conference, CRIAW began to re-think what it wanted to accomplish as an organization. In June of 1991, CRIAW's Board of Directors had a discussion about CRIAW's vision and mandate. After fifteen years of conducting feminist research, CRIAW felt that it was important to examine the original objective of CRIAW to determine if it adequately reflected CRIAW's goals. One of the questions explored was whether or not CRIAW's work advanced the status of all women.

CRIAW made it a priority to develop a renewed vision statement, to clarify its role and values and to develop priorities for the coming years.

At the November 1991 Board meeting, the Board agreed on a draft vision statement and a set of goals and objectives. Once the draft was finished, it was circulated to CRIAW's Membership for comment, through its quarterly newsletter. Following this, a special retreat was held in June of 1992, to consider the comments from CRIAW's Membership.

(c) Developing policies to reflect intersectional feminist frameworks (2003-2004)

The visioning process resumed in CRIAW in 2003 when the organization developed the following vision statement with intersectionality in mind:

*CRIAW is working to create a world in which individuals of all genders, races, cultures, languages, incomes, abilities, sexualities, religions, identities, ages and experiences fully partake of, and contribute to, a just, violence-free, balanced and joyful society that respects the human dignity of all. It is a world constantly opening to new ideas, new perspectives, new energy. It is a world where people and communities share resources and work together, to form an integrated picture in which every contribution is precious, and all people are valued and useful. And it is a society connected to, and respectful of, the earth and the universe.**

This vision statement is what guides the work of CRIAW today.

In November of 2003, a *Strategic Planning Working Group,* composed of CRIAW staff and Board, met to develop a strategic plan framework. The framework included a revision of CRIAW's mission and the development of CRIAW's external strategic priorities, such as encouraging researchers and policy makers to use an *integrated feminist analysis.*[14]

One of the major areas of focus for CRIAW's strategic planning process was its internal governance and board structures, including board representation and composition. The dialogue around board governance and composition continued into 2004. Once again, the strong message that came through was the need to be more representative of different groups at the board level. The point was raised that at the time there was no representation of Aboriginal women or women with visible disabilities on the board. It was felt that constitutional amendments were needed in order to bring the missing voices to the table.

Along with passing the constitutional amendments, CRIAW also affirmed IFFs as an overall approach for the organization. In the words of Jo-Anne Lee (CRIAW President, 2004-2005): "The evolving IFF (Integrated Feminist Framework) methodology will ensure that it is not just about race, class and gender, but also about a political commitment and a value position with reference to social and economic justice.*"*[15]

The following is a summary of the significant changes that were made to CRIAW's constitution, in an effort to increase Board diversity:

CRIAW's Constitution prior to changes being made:
CRIAW's Board had to be comprised of at least one Director from each province and territory, along with six Directors at large, including at least one person from Quebec. Beyond regional representation, there were no other specific criteria for the Nominations Committee to consider.

CRIAW's Constitution after changes were made:
Instead of having representatives from each province and territory, Directors are now selected *with particular attention to balancing the following criteria:*

i. Regional Representation*:*
Rather than having representation from each province and territory, six different regions have been identified: British Columbia, the Prairies, the Territories, Ontario, Quebec and the Atlantic Provinces.

ii. Equity Groups:
Four different broad equity groups have been listed including *racialized women, women with disabilities, sexual minorities, and Aboriginal women.*

iii. Language:
25% of Board Members must be Francophone. This percentage was also reflected in the *Official Languages* policy. Prior to this, the policy only stated that the official languages of CRIAW are English and French and added that CRIAWs committees should *incorporate language diversity.* There was no mandated percentage.

iv. Skills:
Women will also be identified based on the skills needed to carry out CRIAW's strategic priorities during a given point in time.

Policies relating to accessibility

Accessibility defined

According to the Merriam-Webster dictionary, the word 'accessible', means "providing access."[16] The word 'access' means the "freedom or ability to obtain or make use of something."[17] If we use this definition as a guide, being accessible as an organization means that we need to make sure that people can make use of our services, programs, research, activities, physical space and other areas of our organizations.

Often accessibility is viewed strictly in terms of persons living with disabilities. This section is designed to expand this view and consider other ways of being accessible. Please note that these are just a few examples to get you thinking-it is not an exhaustive list.

Accessibility for people with disabilities

According to a recent Canadian survey dealing with attitudes about people with disabilities, only 1 in 10 people polled thought that persons living with disabilities are fully included in society.[18] In fact, the lack of inclusion of persons living with disabilities, along with a lack of proper supports, contributes to the poverty that many persons living with disabilities and their families face.[19] Along with physical and intellectual disabilities, there are many kinds of invisible disabilities that often go unnoticed, such as chronic fatigue, and mental health concerns, to name a couple. With Canada's aging population, the proportion of people with disabilities will increase over the next several years.

A widely held understanding of "disability" and "accessibility" places the emphasis on the way society is organized, rather than on particular impairments that the individual may have. People with disabilities may be challenged more by systemic barriers and inadequate accessibility within the community than by their own circumstances. It is not the disability, but the way society is organized (barriers to accessing activities of daily living) which determines the life experience of people with disabilities.

What we call an "ability" and a "disability" has a long way to go. There are many people with profound disabilities who are up and working and involved. The key is to broaden the definition of "access". Make sure it includes the reality for people with sensory, physical, developmental, psychiatric, learning and multiple disabilities. If your basic needs are met through appropriate income and access then "disability" means something completely different.[20]

DAWN (Disabled Women's Network) Canada has created an excellent checklist relating to accessibility for people with disabilities:
http://dawn.thot.net/access_checklist_full.html

Accessibility for transgendered people

"A transgendered person is someone whose gender identity or expression differs from conventional expectations of masculinity or femininity. Transgender or trans-identified is often used as a catch-all term for gender variant people."[21]

Although not a lot of research has been done on violence and discrimination experienced by transgendered people, the research that has been done suggests that the incidence is very high.[22] Transgendered people who are part of other marginalized groups experience an even greater degree of discrimination.

When thinking about accessibility for transgendered people, you may want to consider things like having a gender neutral bathroom, instead of ones marked "male" and "female" and having registration forms that do not make people specify their gender.

Accessibility for different religions and cultures

Canada is considered a multicultural society that has rights enshrined in the *Charter of Rights and Freedoms*. Despite protective mechanisms, there is significant discrimination that occurs against people based on their religion or cultural background.

When thinking about accessibility for different religions and cultures, here are a few things you may want to consider:

- Making sure you meet or exceed all legal requirements for accommodation, including those in Human Rights legislation, employment law and any legislation with respect to accessibility for people with disabilities. An example of this would be allowing people to take time off for religious days other than the Christian based holidays that are typically taken off. For example, Christmas, Easter, etc.
- Offering staff/volunteers/students the space and time to conduct religious prayers.
- Thinking about ways that your organization can embrace or further embrace and celebrate ethnic and cultural diversity.

Accessibility for different languages

In Canada there are two official languages, English and French; however, many other languages are spoken in this country. If people cannot read or speak the

language used in publications, pamphlets, services and programs, then they will not be able to access them.

You may want to consider having your resources available in different languages, audio formats and Braille, if your budget will permit it. You can also write your resources in plain language.

Policies relating to human resources

"Canadian human rights legislation recognizes that true equality means respect for people's different needs. In employment, this means valuing and accommodating differences so that all employees can work to the best of their ability."[23]

Under Canadian law, equality is recognized and acknowledged; however, those who experience discrimination know that this right is not always protected. People face many barriers to employment, including lack of access to education and training programs required for the job market, specific language training for the workplace and adequate childcare, among other reasons.

When considering policies around staffing, training and/or volunteer recruitment you can try using some of these questions as a guide:

- Have we made sure we comply with or exceed all legal obligations with respect to employment standards, human rights, employment equity, legislation with respect to accessibility for people with disabilities, union contracts and so on?
- Do job postings encourage people who face multiple barriers to accessing jobs to apply for positions?
- Do hiring policies exclude anyone? How? Who?
- Is there an equity policy in place? Is it working? Do people know about it?
- Is the office accessible to people with diverse disabilities (including physical space, communication structures, etc.)?
- Are people who have historically been excluded from society encouraged to apply for jobs? For example, racialized people, transgendered people, people with disabilities, First Nations, Métis and Inuit people, lesbian, gay and bisexual people, or people with multiple and overlapping identities? (please note that these are just a few examples - it is not a complete list).
- Are employees eligible for benefits for themselves and their families?
- Are there flexible working hours? For example, can staff have the option of working at home, such as a sole support parent who does not have child care?
- Is hiring based on education alone, or are other types of experience considered too? For example, a person who does not have a university degree but has relevant experience can be just as competent as someone with a university degree.

- Most job candidates do not match all of the job requirements perfectly. Are you able to develop employees' skills so that they can better perform their job? For example, French language training for a person who only speaks English.
- Are standards for hiring based only on Western practices? For example, are candidates ranked higher if they are dressed more conservatively, have a firm handshake and make a lot of eye contact, or does the organization account for differences in presentation and communication style?
- Is foreign work experience and education recognized?

Something else to consider is how power is shared in your organization. Intersectionality looks at power and privilege and this lens can be applied to the organizational structure. How are decisions made within the organization—collectively or by management? Is there a distinct hierarchy within the organization or is the structure more circular with power being shared among staff?

Considerations for Boards of Directors

If you decide to apply an intersectional lens to your policies, some people may resist the idea.

Boards of Directors need to be open to changes in policy for intersectionality to work. Discussing intersectional issues can cause tension so it is important to have an open space to discuss the issues. Staff and board alike need to feel safe when having important discussions relating to policies and practices. A participant in one of the intersectionality workshops pointed out that if the board is not making a strategic intersectional analysis, then it won't permit the staff to carry out that analysis.

The following are a few ideas that Boards of Directors can consider with respect to intersectionality:

- Ensure that current and new board members understand the intersectional approach and ways of applying it. For example, board members could be briefed or trained on the approach.
- Attracting new board members to the organization who have knowledge on issues of inclusion and value the approach.
- Consider how to attract a diverse membership without expecting members to represent an entire group (tokenism).
- Consider ways to make the membership and board more diverse.
- Some organizations, such as Egale Canada, have developed a separate *Intersections Committee* to oversee the application of an intersectional approach into different aspects of the organization.[24]

- If you receive a grant to hire someone and the budget only covers health benefits for the new staff member, will you be able to allocate additional money if the employee has children who also require health benefits?
- When the board reviews different policies, does it take the time to reflect on how the organization's policies factor in the needs of different communities? For example, women, people with disabilities, LGBTT2IQQ people (Lesbian, Gay, Bisexual, Transgendered, Transexual, 2-Spirited, Intersexed, Queer, Questioning), racialized people, to give a few examples. Do the policies take into account people who experience multiple discriminations?
- Does the board regularly review organizational policies and practices to see whether or not they limit opportunities for different groups? For example, human resources policies.

Volunteer BC has an excellent a-z directory on board governance for newer and older boards: http://www.volunteerbc.bc.ca/resources/governance/index.html

Applying an intersectional framework to policies can be a challenging process. Organizations cannot make big changes overnight-it takes time, commitment and an honest belief in the need to prioritize the experiences and histories of people who experience the greatest degrees of marginalization. Diverse voices and perspectives can help shape and drive organizational policies through a consensual process. For CRIAW, the process has been a long one and there are still many areas of the organization that CRIAW will continue working on such as increasing the physical accessibility of the office space. With time and effort, we will get there.

Developing services, programs and projects that reflect intersectionality

Applying an intersectional approach to service and program delivery requires that the unique experiences and backgrounds of service users be prioritized and accounted for. Having program participants and service users inform program development is an important step towards greater inclusiveness. Community members are the experts when it comes to the needs, hopes and dreams for their community.[25]

When developing new programs, services or projects, organizations can discuss at the outset how an intersectional approach will be applied. An overarching vision or framework for your organization, which guides all activities, can be a good reference point for program development.

This section is designed to provide some ideas and suggestions for reaching out to marginalized communities, taking into account people's unique histories, ensuring that programs and services are accessible and evaluating your

programs and services. This section combines notions of intersectionality and community development.

Reaching the most marginalized

Where programs and services are designed to serve specific populations, for example, settlement services for new immigrants, programs for Aboriginal women, support groups for sole support parents, etc., it can be difficult not to fall into the trap of making general assumptions about those populations without taking into account differences within their communities. For example, many of us have probably heard generalized statements about groups of people before such as "aboriginal people are poor," or "women are oppressed" and because certain groups of people do statistically experience greater amounts of poverty and exclusion, they often tend to get slapped with those labels. Thus, "[…] assumptions are often made about what a community is and what it has going for or against it"[26] [without having consulted with that community and involved its members in program delivery]. Carrying out accurate research is also crucial in this process (see section 6, Research that reflects intersectionality)

We need to be able to recognize differences with respect to privilege and oppression and keep in mind how we can be simultaneously privileged and excluded. As one example, within and among First Nations communities, there are differences in access to money, power, jobs and respect on the basis of ethnicity, gender, ability, sexual orientation, family history, age, social connections, Indian Status, Band status, geographic location (rural or urban), self-government/land claim status, history of colonization, extent of residential school involvement, language and culture.[27] When developing programs and services, taking into account differences within communities will help to make these programs and services more inclusive and welcoming.

Here are some things that you may want to consider with respect to engaging with communities:

- Building on a community's strengths can be a good strategy for creating awareness and motivation.
- The experience of systemic discrimination and/or abuse can cause people to distrust programs/services. For example, mistreatment from police and/or other service providers, experience with a discriminatory immigration system, etc.
- Are there any barriers to accessing services such as transportation, language barriers, physical access barriers, childcare, etc?
- If there are barriers, how can they be overcome? In one of the intersectionality workshops, a participant talked about a women's support group, where they were able to hire childcare providers so that a greater diversity of women could attend. The childcare costs were built into the project budget.

- We can't expect that communities will come to us. We need to reach out to them and involve community members in program delivery.
- Keep in mind that the role of service and program providers is to listen to what the community wants and to help support it, not to just create programs.
- Consider having flexible hours for services. For example, offering programs at different times of the day to accommodate differences in people's work / school / care-giving schedules.

One way to become more connected to the community(ies) you serve is to conduct a community assessment, which involves gathering information about your community(ies). It is important to note that many non-profit agencies do not have the human and financial resources available to conduct this kind of assessment; however, there may be existing information that can be tapped.

If you are able to conduct an assessment, consider current and projected demographics, social issues, economic issues, environmental issues and issues and opportunities from the perspectives of community members and leaders.[28] Keeping in mind the intersectional approach, you may want to think about how these issues interact and contribute to conditions of privilege and exclusion for community members. As well, communities change over time and so do the various issues and opportunities. Knowing the history of your community may help to put the current issues into context.

Thinking beyond your deliverables

Many non-profit organizations are limited in terms of human and financial resources. In all three intersectionality workshops that CRIAW facilitated, staff commented that they often have so much on their plates that it is hard to find extra time for anything else.

When individual staff are stretched very thin and working lots of extra hours, taking time to make sure an intersectional approach is being applied to programs, services and projects can be challenging; however, if intersectional policies are built into our organizational structures, it will have a direct impact on how service delivery is carried out. For example, if an organization has an accessibility policy in place that addresses the barriers that service/program users face, for example, barriers for people who are Deaf, deafened or hard of hearing, language barriers, transportation, to name a few, then the space will be more welcoming for different groups. Moreover, if an organization values a bottom up approach to service and program delivery, program participants and service users may be involved in evaluating and influencing changes in service delivery. In this way, program participants will be able to help shape services to better meet their needs.

Most community based programs and services rely on a separate funding body for financial resources. Along with funding, most funders have a set of requirements that have to be met. Often this comes in the form of eligibility

criteria and certain deliverables that must be met within a given time-frame. One of CRIAW's partners pointed out that eligibility criteria force program staff to turn people away from programs if they do not meet the set criteria. Although this sort of limitation can force organizations to be less inclusive or face losing funding, there are ways to establish a more inclusive environment for those who can access the services. As well, organizations can point out to their funders how such criteria is increasing exclusion and what the effects are on the community.

Most funders do not currently use an intersectional approach themselves and may not even be aware of what the approach is. Because of this, applying an intersectional approach will involve going beyond the basic deliverables to apply an overall intersectional lens. Also, keep in mind that an intersectional approach and effective inclusion can take time, and may be challenging within strict project timelines.

Organizations may also want to consider forming partnerships or coalitions with other social justice groups that serve different communities, for example, First Nations, Métis or Inuit organizations, LGBTT2QI organizations, etc. Establishing collaborative programs, services and projects will allow for different perspectives and points of view to be heard.

When designing new programs or projects, the project design is very important. If organizations commit to applying an intersectional approach, the framework can be built into the overall design of the program or project. Moreover, using this approach in an analytical way "[…] *requires that we see the eradication of discrimination and the celebration of diversity as fundamental to development and the enjoyment of human rights*."[29] For this to happen, a genuine commitment is needed from key players, staff, board and committees.

How to evaluate your services/programs/projects

Any sort of planning process around services, programs and projects should involve an evaluation.[30] If an organization is applying an intersectional approach, there has to be a way to figure out how the approach is working in order to determine whether anything needs to be changed. Evaluations do not need to be very complicated. In fact, "[…] evaluation is simply a tool that helps you understand if you are on track and achieving results that will move you towards your vision."[31]

There are four basic questions that organizations can explore with respect to an evaluation.[32]

1. *What worked and why?*[33]
You may want to ask program participants what they thought worked and why so that your initiative can be informed from the bottom up.

2. *What did not work and why?*[34]

Having program participants provide feedback can help ensure that the next initiative is more accessible.

3. *What could have been done differently?*[35]
You may want to reflect on whether your approach increased inclusiveness. Does your approach need re-thinking at all?

4. *What adjustments and changes are required now?*[36]
You may want to consider how any needed changes could further an intersectional approach.

If evaluations have been well thought out and incorporate feedback from program participants, they may provide a means to continue programs or develop new ones. Often funding agencies want to know organizations past achievements in order to determine whether or not to support new projects.[37]

Here are some things you may want to consider with respect to evaluating your programs/services/projects:

- You may want to keep track of who is and who is not accessing your services. If you haven't been able to reach certain populations or communities, try to reflect on why that may be the case.
- In order to value the contributions of the community(ies) you are serving, you may want to have participants fill out program evaluations.
- Participants could have a role in creating the evaluation process.
- Remember that evaluations are not just about numbers and quotas.

Research that reflects intersectionality

The following section provides some suggestions and general information on how the intersectional approach could be applied to your research. For more in-depth information on each stage of the research process, you can look at CRIAW's resource: *Using Intersectional Feminist Frameworks in Research*. You can order this resource from CRIAW online at www.criaw-icref.ca or send an email to info@criaw-icref.ca.

Please note that there are many different kinds of research that organizations do. As a participant pointed out in one of the focus groups, a lot of community based research does not have a specific research question.

This section will probably be most helpful for groups that do participatory action research.

Participants expressed an interest in learning more about research ethics. The following resource relates to research ethics: *Considerations and Templates for Ethical Research Practices*, which is a resource that the First Nations Centre of

the Aboriginal Health Organization developed, around participatory research with First Nations Communities:
http://www.naho.ca/firstnations/english/documents/toolkits/FNC_ConsiderationsandTemplatesInformationResource.pdf

Applying an intersectional perspective to research

There is some research that involves people in positions of power making decisions about how the research will be done. This includes things like which participants to select, what kind of analysis will be used, what the research question will be (if there is one), etc. Using an intersectional approach, on the other hand, involves "[…] valuing a bottom up approach to research, analysis and planning by gathering information on how women and men actually live their lives."[38]

Intersectionality can be incorporated into all of the steps and phases of the research process from defining the research question to how you disseminate the research. The very first step involved with using this approach, however, is making a commitment to using an intersectional approach, even though it may complicate the research process.[39] Indeed, the Women's Health Research Network in British Columbia pointed out: "trying to understand the health of a woman within a broader context [sociocultural, economic, gender/sexuality based, etc.] complicate [sic] the research questions being asked."[40]

When deciding what organizations or groups to partner with for research, you can look for groups that value the same kind of approach to research. Research teams and advisory bodies such as steering committees can often be helpful for accessing participants, making sure that the research design is effective and the analysis is meaningful and can reach larger networks of people with the research results.[41]

It is important to note that it is rare for a study to look at every possible intersection--some studies will state from the beginning which intersections they will examine.[42] The language you use for your study will partly depend on your style, who is funding the project and what community(ies) you are trying to reach.[43]

Involving people who experience marginalization in the research process

Involving people who experience marginalization in the research process is a very important part of using an intersectional approach. Moreover, "[…] it requires making a commitment to thinking carefully about placing the experiences and perspectives of people with the least social, economic and political power front and centre throughout the research process."[44]

So how does one go about selecting participants? Often researchers identify participants by approaching advocacy organizations; however, the organizations

you approach may not reflect the entire community you are researching.[45] For example, in one of CRIAW's studies, some women living with disabilities in Winnipeg did not feel that white/male-dominated disability organizations reflected their experiences very well.[46] Indeed, most of us belong to more than one community at a given time and if we are being excluded, we may not spend much time in mainstream organizations whose mandate is to serve the community that excludes us. Thus, approaching anti-poverty organizations and different types of advocacy organizations such as First Nations, Inuit, Métis, immigrant, seniors' and youth organizations, amongst others, may be helpful.[47]

Once participants are selected, they can be involved in the research process. To start, you could involve participants in shaping the research question. For example, in a study conducted by the National Anti-Poverty Organization in 2004 on homeless women, the definition of "homeless" was left up to the women who responded to the study's call for interviews.[48] The study was then able to show that a home is more than just having shelter, "[…] it is also a place where they, as women, can be safe and secure and have a little privacy and control over their living spaces."[49] When it came time to disseminating the research, the final report highlighted the stories and perspectives of the women participants.[50]

Participants can also be involved in deciding what kinds of issues or problems need to be researched within their communities. This type of community development approach involves centering the research on the needs of the community being studied, making the research relevant for that community. For more information on community development, please read the *Developing services, programs and projects that reflect intersectionality* section of this toolkit (p. 18).

Something else to keep in mind is how your research will benefit the participants. Part of this can involve sharing resources with participants, sharing skills and information and creating networks among participants.[51] Along with this, some researchers pay honoraria to participants for sharing their experiences. It is important to note, however, that some people feel that paying participants can be a way of forcing them to participate because it is difficult for someone with very little income to turn money away.[52] On the other hand, a participant in one of the focus groups pointed out that some researchers feel that it is unethical not to offer participants compensation for their time and involvement.

Sometimes, as in the following case example, the researchers can also be a part of the community being studied, although this is not always possible.

A case in point: intersectional research on the Vancouver transit system

The Vancouver Bus Rider's Union applied an intersectional analysis to the Vancouver transit system, which involved holding consultations across the city, coupled with presenting background information on colonialization, globalization, poverty and the transit system.[53]

The study was called Women in Transit: Organizing for Social Justice in Our Communities. The study was a participatory action research project, which explained links between racism, sexism, the environment and the economic system that separates people by class, including wealthy and middle classes and those who struggle to survive.[54] As a means of finding women who could point out such links, the study sponsored consultations within the community in a high school, various women's centres, a housing coop, the Multicultural Family Centre African Women's Saturday program, amongst other locations.[55]

The study used both qualitative data (women's experiences) and quantitative data (pre-existing statistics on the topic). It showed that people who were relying on public transit were mostly poor and that women, people of colour and Aboriginal peoples were disproportionately represented because they were part of the most excluded sectors of the working class and could not afford to buy cars.[56]

The women who made up the research team were, themselves, transit dependent.[57] The project also worked to empower other transit dependent women, by training working class women to struggle against the interests of the government of the time and assert their right to mobility and public transit.[58]

To read the full report online and to find out more about the methodology used and the findings of the study, please look for the URL in the *Resources* section of this toolkit (p. 35).

CRIAW's partners making a difference in their communities

During the intersectionality workshops, participants spent a fair bit of time identifying areas where their respective organizations had been and had not been applying an intersectional lens, in order to facilitate a discussion about how the framework could be advanced within each organization. The following examples highlight initiatives that our partner groups have been involved with, which reflect some principles of intersectionality.

The Social Planning Council of Winnipeg:
***Making Poverty History Manitoba*[59]**

While the word intersectionality may not enter into this initiative, many of its principles are reflected. Make Poverty History Manitoba is a coalition of over thirty Winnipeg organizations from the business, education, student, Aboriginal, newcomer, labour, women's, health and disability communities and agencies.

Inspired by Quebec's *Bill 112: An Act to Combat Poverty and Social Exclusion*, the Women's Health Clinic, the Social Planning Council of Winnipeg, the Prairie Women's Health Centre of Excellence and other coalition groups, led discussions

in the community about Quebec's anti-poverty legislation and how it came to be enacted.

To give a bit of background information, in Quebec, a coalition of citizens and communities worked together to draft a legislative proposal relating to poverty and exclusion, which was then adapted and made in to law by the Quebec National Assembly. With the enactment of the bill, came the recognition of poverty and social exclusion as central policy priorities. Moreover, poverty and exclusion were formally placed on the public agenda. The development was the first of its kind and was made possible by the widespread support that it received throughout the province.

Given that the Manitoba government had not previously taken steps to address the issues of poverty and social exclusion, the community began to take action by engaging with legislators, community leaders, diverse sectors and the public at large on poverty and social exclusion in the Manitoba context. The main message heard from Manitobans through the consultations was that small adjustments to existing policies and programs are not enough and that the province needs to take comprehensive and systemic action to reduce poverty and increase social and economic inclusion.

According to Make Poverty History Manitoba this action should include:

- *An integrated and coordinated approach to programs and services to reduce both the incidence and the depth of poverty and social exclusion and associated effects.*
- *Gender and diversity analysis as part of all policy and program development processes.*
- *Long term and annual action plans designed and implemented with participation from multiple stakeholders.*
- *Increased social investment reflected in Provincial budget expenses and revenues.*
- *Targets, timelines, and benchmarks with ongoing monitoring and reporting to ensure that objectives are being met.*
- *A multi-sectoral and cross-departmental authority to oversee progress and make further recommendations.*[60]

The coalition outlined specific outcomes and actions relating to jurisdictional areas of the province of Manitoba including housing, income security, labour market, education, recreation, transportation, disability supports, health and mental health. They also recognized the importance of increased investment and action at the Federal level, because the impact of decreased federal spending on social programs over the years has trickled down into the provinces and territories, leaving many without economic and social security.

The coalition is working towards developing realistic recommendations for the government of Manitoba to reduce poverty in the province. Various research and reports on the issues have been synthesized, in order to prepare accessible discussion papers on poverty reduction.

To learn more about this initiative:
http://spcw.mb.ca/files/file/MPHM%20Discussion%20Paper%20081203.pdf

The Social Planning Council of Ottawa (SPCO):[61]
Kids and Community Project

The Kids and Community project of the Social Planning Council of Ottawa (SPC) was a participatory research and community development project with low income families, Aboriginal families, families of diverse backgrounds, and families where a parent was Deaf or had a disability. The goal was to improve inclusion in early learning, healthy development and the transition to school. The project was undertaken with five other social planning councils in Ontario, and supported by Social Development Canada (Social Development Partnerships).

The project was led by a Parent Advisory Group comprised of parents who had experienced exclusion. The project built parent-community partnerships to encourage policy and program changes.

The project began with 23 focus groups with roughly 200 parents of young children who were from groups who had experienced exclusion. From the focus groups, participants defined inclusion and exclusion, highlighted what was working well, and identified key strategies for improvement

Base on the input from the focus groups, the Parent Advisory Group developed an action plan to address the most important barriers to inclusion. The action plan had five key themes:

- Addressing fees and affordability (for school and recreation)
- Best practices for promoting respect and safety
- Supporting parent participation and decision making in school structures
- Strategizing on transportation barriers
- Improving access to information

The action plan included:

- supporting the capacity of parents from groups most likely to face exclusion;
- addressing barriers which create exclusion; and
- developing inclusive policy and practices.

The project was very successful. The Parent Advisory Group (PAG) remained the decision making body throughout, and was recognized in the community for their insight and leadership on the project. Research participants were able to frame

the understanding of the issues, rather than having the definitions imposed from elsewhere. In addition, the project was successful in making concrete changes related to most of the key themes.

The PAG hosted a full day forum to address the school fees challenge. This led to the creation of an information sheet for parents on school fees available in six languages, and widely distributed through Ottawa and even beyond; several schools and school Boards revising their policies and practices with respect to school fees to be more inclusive; the Provincial government including in its' Poverty Reduction policy the need for all school boards to create inclusive policies with respect to school fees, and an agency collaboration to increase the availability of charitable school supplies for low income families.

A summary of the findings from the focus groups, and related information on inclusion and exclusion of families with young children in the Ottawa area is found in the report *Is Everybody Here? Inclusion and Exclusion of Families with Young Children in the Ottawa Area*

The PAG hosted a very successful capacity building forum for immigrant families with young children and small ethnocultural groups working with families, on the topic of inclusion and the school system. Almost 100 people participated and developed connections to support them in advocating for greater inclusion.

The PAG researched and developed a resource manual for parents, listing good examples of inclusion strategies to share with school and community organizations, strategies they could implement themselves as parents, without funding. The information has been published in *Good Examples: A Resource Manual for Parents of Young Children*.

Key elements in the success of the project were the strong leadership provided by the PAG and their ability to identify general dynamics of exclusion as well as the distinctness experienced by different groups and individuals, and the provision of supports such as childcare, nutritious refreshments, materials in multiple languages, transportation etc., to facilitate participation..

For more information, visit our website at
www.spcottawa.on.ca/AboutSPC_CurrentActivities.htm

The Saskatchewan Intercultural Association (SIA):[62]
SIA Poverty Forum, November, 2008

In 2008, the Saskatchewan Intercultural Association (SIA) hosted an event in Saskatoon Saskatchewan, which examined the links between poverty and racism. The project was established in support and in partnership with the United Nations efforts to eradicate poverty around the world. The event focussed on the *International Human Rights Code*, to show how poverty and racism violate the code.

The event consisted of a tribunal, followed by focus groups to explore the issues in more depth. The tribunal involved testimonies from people with low incomes, who shared their experiences of racism, discrimination and other difficulties linked with poverty.

The focus groups which followed, discussed the truths about racism and poverty as well as steps that could be taken by communities, leaders and government at the local, national and international levels, to help eradicate the problem.

Focus group participants responded to eight questions:

1. *What are the major contributing factors to poverty?*

Here are a couple of the factors mentioned:

- There is a lack of affordable housing and childcare and some people of colour have experienced discrimination from landlords, making it difficult to rent housing.
- Many people of colour experience discrimination from employers in job interviews because of their ethnicity, making it more difficult to obtain employment.

2. *Has economic globalization decreased or increased poverty?*

Here are couple of the issues raised:

- Participants felt that in some ways globalization has increased poverty and in other ways it has decreased it.
- In the North American context, many North American employees are losing their jobs or experiencing less job security because many jobs are being outsourced to other countries where manufacturing costs are lower.
- Participants pointed out that globalization for some countries, has meant an increase in new job opportunities.

3. *Female headed households have been on the increase and according to the International Labour Organization (ILO), one third of all households are now headed by women. What are the consequences of these trends?*

Here are a couple of the issues raised:

- Concerns were expressed about the wage gap between men and women and also the higher risk for sole support mothers to fall into poverty, compared to sole support fathers.
- It is often difficult for sole support mothers to find permanent full-time work.

4. *How has HIV/AIDS and other health related problems impacted on women's lives and compounded their poverty?*

Here are a couple of the issues raised:

- Women all over the world are becoming at more risk of contracting HIV. It was felt by participants that inequality was the main cause of the trend.
- In some countries, women are subjected to unfair legal standards and do not have the power to control their sexual activities, making it difficult to practice safer sex.

5. *What structural/systemic barriers currently exist that exacerbate intergenerational cycles of poverty and racism?*

Here are a couple of the issues raised:

- Participants felt that a possible underlying cause of poverty is lack of education. Post secondary education is more likely to lead to a higher paying career but many cannot afford it. Student loans are available for some but they lead people into debt and are thus not the best option for everyone.
- Children who grow up in ghettoized communities are more likely to experience difficult circumstances because of the higher prevalence of drugs and criminal activity.

6. *What types of education/awareness raising strategies are needed to make a difference?*

Here are a couple of the suggestions made:

- Increased education for the public and for those experiencing poverty and racism.
- Need for teaching and encouraging cultural pride to young Aboriginal people and to immigrants, starting at the elementary school level.

7. *What can we do as a community to make a difference in terms of alleviating poverty?*

Here are a couple of the suggestions made:

- Large issues could be broken down into smaller more realistic goals.
- Creating coalitions aimed at achieving particular goals could be helpful. Strategies could be developed to engage the public and to work with the government to make poverty a priority.

8. *What can be done to alleviate or combat underlying causes of poverty and racism?*

Here are a couple of the suggestions made:

- Government action is very important.

- All levels of government-local, provincial and federal can take a leadership role and create the necessary infrastructure and institutions targeted at alleviating poverty.

From these discussions a set of 4 recommendations were made with respect to combating poverty and racism:

1. *Greater emphasis on education for young people, and awareness for the broader community.*
2. *Increased government funding and more government involvement in programs and services that aim to alleviate poverty and racism.*
3. *More adequate and affordable housing and daycare.*
4. *Greater emphasis and strict enforcement of gender equality.*

Community education activities for exploring intersectionality

The following tools can be used to generate discussion about intersectionality. There are lots of fun and interactive ways to explore this concept. This section will look at three different activities that you can facilitate within your organization or with other organizations or groups as community education tools. Two of the activities are typically used as ice-breakers and the third activity is a more in-depth, self reflection activity.

Intersectionality String Game
This game works well as an ice-breaker, although a participant in one of our intersectionality workshops facilitated the game with a group of people as a more in depth activity, where participants talked about their experience with exclusion.

Materials:
A ball of string/yarn and enough people to make it work (5 and up would probably work best).

Length of the Activity:
The more people you have, the longer it will take. If you are looking for a quick ice-breaker, it will probably take about 10 minutes or so but you may want to be flexible with the time if people are taking a bit longer.

How it works:
1. Have participants gather in a circle.
2. Show participants the ball of yarn/string and explain to them that everyone, including you, will be sharing something about themselves to see how each person is connected. You will be exploring people's similarities and differences.
3. To get started, tell people that you will begin saying things about yourself. Explain to people that once you start talking, if someone hears you say something that she/he has in common with you, then that person should

interrupt your dialogue and take over where you left off. For example, if you both have kids or if you share a hobby in common.

4. Begin talking about yourself. Here is an example of something a person might say: *My name is ..... and I recently graduated with a degree in Social Work. I am a single mom with one daughter who is 5 years old. I was born in Toronto and I moved to Ottawa when I was 10 years old. I have been living here ever since. I love going to movies…* You can choose what kinds of things you would like to tell people about yourself. This is just one example.
5. Once someone starts to elaborate on what they have in common with you, hold on to a piece of the string with one hand and toss the rest of the ball to that person.
6. Each time a new person has something in common with the current person speaking, the ball of yarn should be tossed to that person. No one should be letting go of her/his little piece of the string.
7. Once every single person is holding a piece of string, you can stop the game. You may want to instruct people not to talk, once they have had their turn. That way everyone will get a piece of string faster.
8. While people are still holding on to the string, you can point out how complex and interwoven people's experiences are. Point out the complex weave of string and how it intersects at different points.

People are complex. We all have similarities and differences. We all have identities and experience that interact and make us who we are. You can draw attention to the various intersections of the string. This can then lead the group into a discussion about what intersectionality is.

How Many of You…….exploring our own oppressions

Materials:
Enough people to make it work (5 and up would probably work best).

Length of the Activity:
Generally speaking, this activity takes 5 minutes or less.

How it Works:

1. Explain to participants that they will be taking a moment to reflect on their own experience of exclusion and discrimination. Tell the group that you will be naming different kinds of discrimination and asking participants to respond in various ways to them. Reinforce that it is impossible to name every single type of discrimination and that you apologize if something gets left out. Assure the group that you will give them a chance afterwards to let you know if you missed anything big. Also, it is important to mention to participants that they do not have to reveal everything about themselves and that it is their choice whether or not to respond to something. Participants do not have to participate in an action that would reveal an

aspect of their identity or experience that they are not comfortable sharing with everyone.

2. Start the game by naming a type of discrimination and pairing it with an action. For example, you might say-"If you have ever experienced oppression or discrimination because of your gender, I want you to clap your hands. Don't stop clapping until the game is over."
3. Once people start clapping, name another kind of discrimination and pair it with a different action. You might say "If you have ever experienced racism, I want you to stomp your left foot. If you are also clapping, don't stop. Some of you may now be clapping and stomping."
4. Name another kind of discrimination and pair it with a different action. You might say "If you have ever experienced discrimination because of a disability, I want you to stomp your right foot."
5. The game can continue in this fashion. You may want to have participants shout or scream in the end, to let out some frustration. Keep in mind that you will be limited in terms of how many different combinations of actions people can do. Also, keep in mind your audience. If someone does not have control over their leg movements, they won't be able to stomp their feet, for example.
6. The goal of this activity is to get people thinking about the cumulative impact of multiple discriminations/oppressions.

Invisible Backpack of Privilege Activity

This activity has been adapted from a concept developed by Peggy McIntosh. Peggy McIntosh is a white feminist activist, who explored and wrote about her own privilege as a white person in a paper entitled *"White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies."* [63] Her idea was that often times, society refers to how people are disadvantaged but does not often discuss how people are advantaged and have invisible privileges based on their status, gender, race, and in other ways as well.

This activity has been re-created many times by different facilitators and we encourage you to adapt it for your own organization/group.

Materials:

Index cards with individual privilege statements written on each one, a knapsack (optional) and enough people to make it work (5 and up would probably work best).

Length of the Activity:

Generally speaking, this activity takes 30 minutes or more, depending on how in depth participants are able and willing to go and how much time you have.

How it Works:

1. Distribute the index cards. If you have a larger group, you may give one card to each person. If you have a smaller group, you may decide to give

each person 2 or 3 cards. If you have a knapsack, have people draw a card or two from the knapsack, instead of passing them out.

2. Explain that this activity is designed to give people an opportunity to reflect on their own power and privilege and also discuss the concepts as a larger group.
3. Instruct participants to read their statement and to spend a minute reflecting on what it means to them. Tell the group that after they reflect on the statement they will take turns commenting on them. Let people know that there are no right or wrong answers but that you are willing to comment on your card first to provide an example.
4. Once people have had a chance to read and reflect on their statement(s), begin the activity by commenting on your own card. You can choose to reflect on how the statement relates to your own power and privilege or how it relates to power and privilege in general. Give participants a chance to reply or respond to your reflection. Each statement will have more or less relevance for certain group members, depending on their own personal experiences and histories.
5. After the group has talked about your statement, have each participant take a turn reading and commenting on their own statement, until each statement has been read and commented on.
6. After all the statements have been read, you may want to spend some time debriefing. Often this activity can bring up strong emotions for people. Summarize the objective of the activity by pointing out that we can all experience privilege in certain ways but simultaneously experience oppression or discrimination in other ways. For example, a person may not experience sexism, but could experience racism or ableism.

Sample Statements for index cards:

The following are sample statements that were used for CRIAW's intersectionality workshops. You can use these, along with some of your own, or you can develop all of your own statements. These are just examples to help demonstrate the concept.

1. **If I move out of my current residence, I am fairly sure that I will be able to rent or purchase housing that I can afford & in a neighbourhood where I want to live.**

2. **I can go shopping, take public transit or carry out errands at any time of the day or night without fear of being followed or harassed.**

3. **I can hold my partner, boyfriend, girlfriend or spouse's hand in public without being harassed or looked at funny.**

4. **I can accept a job or contract without having people suspecting that I got that job because of an affirmative action program.**

5. **I can carry out my daily routine without worrying whether the places I go will have wheelchair ramps or elevators.**

6. **I can talk about my job or work openly without fear of being judged or negatively labelled.**

7. **I can walk into a store, bank, restaurant or other establishment and communicate with people in my language of choice.**

8. **I can work in a job without being underestimated because of my age or perceived age.**

9. **People don't often ask me, "where are you from" or "what country are you from" without having prior knowledge of my citizenship status.**

10. **I can talk openly about my sexual orientation without fear of being judged by those around me.**

11. **I can comfortably use public washrooms that correspond with my gender.**

12. **People do not regularly talk excessively slowly or loudly to me.**

13. **I can be sure that my children will be exposed to a curriculum that testifies to the existence of their history, culture, language, etc.**

14. **I can go out in public without people looking at me like I am scary or out of place and/or avoiding me, for example, crossing to the other side of the street when they see me.**

Resources

The following list is designed to link you to current, quality online resources that compliment the content in this toolkit. There are links to useful websites, checklists and research that reflect intersectionality and some of its related principles i.e. diversity, inclusion, etc.

Accessibility resources

1. Canadian Association of Community Living. *Building an Inclusive and Accessible Canada: Supporting people with disabilities.* http://www.ccdonline.ca/en/socialpolicy/actionplan/accessible-canada Accessed: April 15, 2009

2. Cope, A. & Darke, J. (1999). *Trans Accessibility Project: Making Women's Shelters Accessible to Transgendered Women*.
http://www.queensu.ca/humanrights/tap/index.html
Accessed, April 15, 2009

3. DisAbled Women's Network Ontario (DAWN Ontario). *DAWN Ontario Access Checklist.* North Bay, Ontario
http://dawn.thot.net/access_checklist_full.html
Accessed, April 15, 2009

4. Social Planning & Resource Council of BC
Links to all kinds of accessibility resources-tips, tools pertaining to people with disabilities:
http://www.sparc.bc.ca/resources-and-publications/category/26/accessibilityresourcespublications
Accessed: April 15, 2009

5. The Conseil Communauté en Santé du Manitoba in partnership with The Disabilities Issues Office (2008). *Francophone full Citizenship: The voice of 51 Franco-Manitobans Report-Spring 2008.* Manitoba: Author.
http://www.gov.mb.ca/dio/pdf/francophone_fullcitizen.pdf
Accessed: April 15, 2009

Resources relating to intersectionality

1. Association for Women's Rights in Development (AWID) (2004). *Intersectionality: A tool for gender and Economic Justice.* Toronto: AWID.
http://www.awid.org/eng/Issues-and-Analysis/Library/Intersectionality-A-Tool-for-Gender-and-Economic-Justice
Accessed April 15, 2009

2. Crenshaw, K. W. (1994). Mapping the Margins: Intersectionality, identity politics and Violence against women of colour, in M.A. Fineman, and R. Mykitiuk (eds.), *The Public Nature of Private Violence.* New York: Routledge.
http://www.wcsap.org/Events/Workshop07/mapping-margins.pdf
Accessed, April 15, 2009

3. Boodram, Chris (2003). *Building the Links: The Intersection of Race and Sexual Orientation:* Toronto: EGALE Canada
http://www.egale.ca/index.asp?lang=E&menu=40&item=819
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4. Ontario Human Rights Commission. (2001). *An Intersectional Approach to Discrimination: Addressing Multiple Grounds in Human Rights Claims. Discussion Paper, Policy and Education Branch.* Ontario: Ontario Human Rights Commission.
http://www.ohrc.on.ca/en/resources/discussion_consultation/DissIntersectionalityFtnts/pdf
Accessed, April 15, 2009

5. School Services and Staff Development, Peel District School Board (2002). *Issue Papers on the "Isms: Support Documents for the Implementation of the Future We Want.* Peel District School Board.
http://www.gobeyondwords.org/documents/IntersectionalityFullDiscussion_000_000.doc
Accessed, April 15th, 2009

Research

1. Blaney, E. (2004). *Probing Rural Issues-Selecting Methods to Address Abuse of Women and Girls: [E]valu[at]ing "Better" Practices and Reflexive Approaches.* Fredericton: Muriel McQueen Fergusson Centre for Family Violence Research.
http://www.unbf.ca/arts/CFVR/documents/WomensStudies_PRISM_20043.pdf
Accessed, April 15, 2009

2. Chan, Z., Grayer, B., Efting, J.,Jones, H., Kaur, K. & Roberts, M. (2004). *Women in Transit: Organizing for Social Justice in Our Communities*. Vancouver: Bus Riders Union.
http://edocs.lib.sfu.ca/projects/chodarr/documents/chodarr0865.pdf
Accessed, April 15, 2009

3. Neal, R. (2004). *Voices: Women, Poverty and Homelessness in Canada.* Ottawa: National Anti-Poverty Association.
http://action.web.ca/home/narcc/attach/Women%2C%20Poverty%20and%20Homelessnness%20in%20Canada.pdf
Accessed, April 15, 2009

4. First Nations Centre. (2007). *Considerations and Templates for Ethical Research Practices*. Ottawa: National Aboriginal Health Organization
http://www.naho.ca/firstnations/english/documents/toolkits/FNC_ConsiderationsandTemplatesInformationResource.pdf
Accessed, April 15, 2009

Resources relating to policy development

1. Canadian Human Rights Commission. (2006).
   A Place for All: A guide to Creating an inclusive workplace
   http://www.chrc-ccdp.ca/pdf/publications/aplaceforall.pdf
   Accessed, April 16, 2009.

2. Deborah B, CST Faculty Associate (2002-2005). Voices of Diversity/Equity - Transforming University Curriculum. *Core Newsletter*, *Volume 14 Number 1 (October 2004)*
   https://pi.library.yorku.ca/ojs/index.php/core/article/view/2428/1633
   Accessed, April 16th, 2009

Websites

1. Association for Women's Rights in Development (AWID)
   Web: http://www.awid.org/

2. Canadian Research Institute for the Advancement of Women (CRIAW)
   Web: http://criaw-icref.ca/

3. Egale Canada
   Web: http://www.egale.ca/index.asp

4. Saskatchewan Intercultural Association
   Web: http://www.siassoc.sk.ca/

5. Social Planning Council of Ottawa
   Web: http://www.spcottawa.on.ca/

6. Social Planning Council of Winnipeg
   Web: http://spcw.mb.ca

7. Women's Health Research Network
   Web: http://www.whrn.ca/index.html

Glossary of terms

The following are definitions for some of the terms that were used throughout the toolkit. Please note that the terms appear in alphabetical order.

Aboriginal Peoples:
Under the Canadian Constitution Act, 1982, the term Aboriginal Peoples refers to First Nations, Inuit and Métis people living in Canada. However, common use of the term is not always inclusive of all three distinct people and much of the

available research only focuses on particular segments of the aboriginal population[64]*.*

Accessibility:
Accessibility means *"*providing access*."*[65] *"*Access means, "freedom or ability to obtain or make use of something".[66] As organizations, being accessible means that we structure our spaces in such a way that people can make use of our space, services, resources, etc.

Colonization:
This term refers to a series of events and conditions that occurred when white Europeans landed in North America and took control of the land. The following are a few examples of some of these events and conditions:

- First Nations, Metis and Inuit were taken from their lands, which led to cycles of poverty, displacement, instability and a loss of a way of life.
- *Indian Act* was passed, which made indigenous peoples wards of the state and completely changed the social, political and economic systems that were in place before.
- First Nations and Inuit spiritual practices were criminalized and replaced with Christianity.
- Residential schools were established, whereby children were ripped from their homes and brought to schools where they were beaten for speaking their languages and many ensued years of sexual, physical and emotional abuse. The last residential school did not close until the 1980's[67]

Community Development:
The planned evolution of all aspects of community well-being (economic, social, environmental and cultural). It is a process whereby community members come together to take collective action and generate solutions to common problems.[68]

Disability:
The social construction of disability assesses and deals with disability from an able bodied perspective. It includes erroneous assumptions about capacity to perform that come from an able bodied frame of reference. It encompasses the failure to make possible or accept different ways of doing things.[69] Often times, disability is defined very rigidly and only makes note of physical disabilities; however, disability includes more than just physical disabilities. DAWN Ontario puts it: "For those of us whose lives have not been touched by disability, it is easy to think of disabilities as being the obvious ones: lack of sight, lack of hearing, lack of mobility (being in a wheelchair), and intellectual disabilities. But there are just as many "invisible" disabilities as there are visible ones. These include mental and emotional illnesses and chronic illnesses such as chronic fatigue, epilepsy, diabetes, multiple sclerosis, arthritis, fibromyalgia, learning disabilities, environmental allergies, and others."[70]

Discrimination:
People can experience discrimination in many different ways, which are not always obvious. Often discrimination is systemic, which means it is built in to the structures of our society. People can experience discrimination based on their race, ethnicity, language, country of origin, sexual orientation, ability, geographic location, Aboriginal identity, among many others. This is by no means an exhaustive list. Many people experience multiple discrimination in their lives.

Diversity:
A term used to encompass all the various differences among people including race, religion, gender, sexual orientation, disability, socio-economic status, etc. and commonly used in the United States and increasingly in Canada to describe workplace programs aimed at reducing discrimination and promoting equality of opportunity and outcome for all groups. Concern has been expressed by anti-racism and race relations practitioners that diversity programs may water down efforts to combat racism in all its forms.[71]

Equality:
As with many of the terms listed in this glossary, the term equality does not have one solid, correct definition. In its broadest sense, equality is about creating a society where everyone is treated fairly and equally, regardless of whom they are or where they live. There are also specific types of equality, such as gender equality (equality amongst all genders) or economic equality (promoting sustainable incomes). The following is a definition of equality from the Disabled Women's Network of Ontario (DAWN Ontario): "The feminist principle of equality and inclusion means, as feminist organizations, we apply a feminist analysis to policies, programs, practices, services and legislation to ensure they are inclusive of women and other marginalized groups. We advocate for equity practices to eliminate the barriers to inclusion, recognizing that inclusion leads to equality.*"*[72]

Equity:
The following refers to employment equity: *A program designed to remove barriers to equality in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups.*[73]

Ethnicity:
The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. Ethnic diversity is the variation of such groups and the presence of a number of ethnic groups within one society or nation. The word "ethnic" is often used to denote non-dominant or less powerful cultural identities in Canada.[74]

Exclusion:
There are many different ways to define exclusion. The following is a definition from the Social Planning Council of Ottawa: *We define exclusion as a dynamic,*

complex, and multi-dimensional process as a result of which certain groups find themselves on the margins of society. This is demonstrated by outcomes of lower economic status, combined with a lack of power to change these outcomes. Exclusion is a process and an outcome. It is experienced at both the individual and community level. Conversely, social inclusion assures each citizen that he or she will be provided with the opportunity to fully participate in realizing aspirations. Social inclusion relies on active civil participation to identify barriers to access and to ensure that people have a collective sense of belonging to their society.[75]

First Nations People:
Many people prefer to be called First Nations or First Nations People instead of Indians. The term is not a synonym for Aboriginal Peoples because it doesn't include Inuit or Métis. The term First Nations People generally applies to both Status and Non-Status Indians.[76]

Gender:
The societal roles and behaviours that are assigned to males and females at birth. Usually a person's gender is assigned, based on their genitals and biological sex. Sometimes people identify with the gender they were assigned at birth, whereas others do not.

Globalization:
Globalization can be seen as a set of processes which in part facilitate the easier flow of materials, products, services, cultural symbols and practices and communication between groups of people, communities and nations. While on the one hand these processes bring people closer together, their speed and intensity also create problems. For instance, trade is emphasized within globalization, as the way in which people's lives all over the world will be improved.[77] *While trade is pushed, the social safety net provided by the government is also eroded*[78]*.*

Homophobia:
An irrational fear and/or hatred of same-sex attractions can be expressed through prejudice, discrimination, harassment or acts of violence (known as "bashing")[79]

Immigrant:
An immigrant is someone who moves to Canada intending to stay permanently (and have been granted the right to live in the country permanently by Canada as landed immigrants). Immigrants come from all over the world: Asia, Africa, Europe, North or South America, or Oceania..[80]

Inclusion:
The basic definition of inclusion means to include or involve. Inclusion is defined differently by different individuals and groups. Here is one such definition for social inclusion: "Social inclusion assures each citizen that they will be provided with the opportunity to fully participate in realizing their aspirations. It implies that

the state is prepared to assume responsibility for addressing barriers to that full participation. Social inclusion relies on active civic participation to identify the barriers to access and to ensure that people have a collective sense of belonging to their society."[81]

Intersectional Feminist Frameworks:
Intersectional Feminist Frameworks attempt to understand how multiple forces work together and interact to reinforce conditions of inequality and social exclusion[82].

Intersectionality:
Intersectionality is a tool for analysis, advocacy and policy development that addresses multiple discriminations and helps us understand how different sets of identities impact on access to rights and opportunities.[83]

Inuit:
*"*Inuit are the Aboriginal People of Arctic Canada. Inuit live primarily in the Northwest Territories, Nunavut and northern parts of Quebec and throughout most of Labrador.*"*[84] "The word Inuit means "the people" in Inuktitut and is the term by which Inuit refer to themselves.*"*[85]

Marginalization:
"[…] the process of being "left out" of or silenced in a social group."[86] A person or people can be left out because of their race, gender, class, geographic location, age, HIV status, disability, ethnicity, immigrant status, refugee status, amongst many others reasons. These are just a few examples.

Métis:
The word Métis is French for "Mixed Blood." […] Historically, the term Métis applied to the children of French Fur Traders and Cree women in the Prairies, of English and Scottish traders and Dene women in the North and Inuit and British in Newfoundland and Labrador. Today, the term is used broadly to describe people with mixed First Nations and European ancestry who identify themselves as Métis.[87]

People of Colour:
A term which applies to all people who are not seen as White by the dominant group, generally used by racialized groups as an alternative to the term visible minority. It emphasizes that skin colour is a key consideration in the "everyday" experiences of their lives. The term is an attempt to describe people with a more positive term than non-White or minority which frames them in the context of the dominant group[88]. However, people of colour can be invisible as well, if their skin colour is more light than others.

Racialized:
This word has been used in different ways by different people .In CRIAW's Fact Sheet on Women's Experience of Racism, the term racialized was used to *refer*

to anyone who experiences racism because of their race, skin colour, ethnic background, accent, culture or religion, which *includes people of colour, Aboriginal peoples, and ethnic, linguistic, religious or cultural minorities who are targets of racism.*[89]

Racism:
Racism can be overt, subtle or structural. Overt racism can involve beating people up, calling people names or excluding people because of their race or ethnicity. Subtle racism involves identifying someone primarily on their race or ethnicity instead of by their personality or achievements. Structural Racism refers to the racism that is a part of every aspect of society. It comes in many forms but a common example is the way that many companies and organizations conduct their hiring processes. For instance, often times when the decision makers are white men, they tend to hire other white men.[90]

Refugee:
A refugee is someone who moves to Canada under a special category ("refugee") because they are fleeing persecution or war in their own country.[91]

Sexism:
Discrimination or mistreatment based on a person's sex. Historically, women have faced systemic and overt sex discrimination, often based on rigid ideas of male and female gender roles. Many women who face sex discrimination also face other kinds of discrimination as well such as ableism, racism, etc., which cause even greater degrees of exclusion.

Sexual Orientation:
This is a term that refers to whom we are sexually or romantically attracted to. People can be attracted to those of the opposite sex (straight,), those of the same sex (lesbian, gay), or to those of both sexes (bisexual). Sexual Orientation is different from gender identity, which refers to whether a person identifies as a man, woman, both or neither.

Social Justice:
There are many different ways that social justice has been defined. The following definition seemed to be the most fitting for this resource: "[…] equal participation in a democratic society, which allows for equal (and fair) distribution of resources to all its members, who have a degree of self-determination & interdependence."[92]

Tokenism:
Tokenism is when a person is seen or expected to represent an entire group of people. For example a lesbian woman may be expected to speak on behalf of all lesbian women, or an African American woman expected to speak on behalf of all African American women. As a participant in one of our intersectionality workshops pointed out however, sometimes tokenism is more complicated than this and people can become *pigeon holed*. For instance, often people make the

assumption that immigrants to Canada are only interested in immigration issues. Moreover, sometimes people are hired to fill positions, with or without the conscious intent of having token representation from certain groups.

Transgendered (or trans):
An umbrella term that includes people who do not fit traditional male or female roles and expectations, and/or who identify with a gender other than the one assigned at birth (For Example, women who (identify) as men, or men who (identify) as women). Transgender does not imply any specific form of sexual orientation. Individuals in the transgender community express themselves in different ways. This can include adopting the clothing and/or behaviours of the opposite or both genders, use of hormones and/or gender reassignment surgery. [93]

Two-Spirited:
The term Two Spirit is used to describe gender and sexual diversity among Aboriginal cultures. It was adopted around 1990 by Aboriginal gays and lesbians who chose to affirm their spiritual, cultural, and social rights within their communities, and to make themselves distinct within the queer community[94]*.*

Endnotes

[1] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 3.

[2] Collins, P. H. (2000). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment.* 2nd ed.). New York: Rutledge. pp. 14-15.

[3] Crenshaw, K. W. (1994). Mapping the Margins: Intersectionality, identity politics and Violence against women of colour. In M.A. Fineman, and R. Mykitiuk (eds.). *The Public Nature of Private Violence.* New York: Routledge. http://www.wcsap.org/Events/Workshop07/mapping-margins.pdf Accessed May 20, 2009.

[4] National Aboriginal Health Organization. (2008). *An Overview of Traditional Knowledge and Medicine and Public Health in Canada.* Ottawa: Author, P. 3. http://www.naho.ca/publications/tkOverviewPublicHealth.pdf Accessed, April 22, 2009.

[5] Lorde, A. (2007). *Sister Outsider: Essays & Speeches by Audre Lorde*. Toronto: Crossing Press. p. 114.

[6] Association for Women's Rights in Development (AWID) (2004). *Intersectionality: A Tool for Gender and Economic Justice.* Toronto: AWID. p. 2. http://www.awid.org/eng/Issues-and-Analysis/Library/Intersectionality-A-tool-for-Gender-and-Economic-Justice2
Accessed, April 22, 2009.

[7] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 18.

[8] Canadian Research Institute for the Advancement of Women (CRIAW) (2006). *Intersectional Feminist Frameworks: An Emerging Vision.* Ottawa: Author. p. 4.

[9] Statistics Canada. (2006 Census). *Median earnings of recent immigrants and Canadian-born earners, both sexes, aged 25 to 54, with or without university degree, 2005, for Canada, provinces and territories – 20% sample data.* Ottawa, ON: Queen's Printers. http://www12.statcan.ca/english/census06/data/highlights/earnings/Table802.cfm?GH=4&Lang=E&O=A&SC=13&SO=99&T=802
Accessed, April 22, 2009.

[10] Association for Women's Rights in Development (AWID) (2004). *Intersectionality: A Tool for Gender and Economic Justice.* Toronto: AWID. p. 5. http://www.awid.org/eng/Issues-and-Analysis/Library/Intersectionality-A-tool-for-Gender-and-Economic-Justice2
Accessed, April 22, 2009.

[11] Canadian Research Institute for the Advancement of Women (CRIAW) (2006). *Intersectional Feminist Frameworks: An Emerging Vision.* Ottawa: Author. p. 11.

[12] Canadian Research Institute for the Advancement of Women (CRIAW) (2006). *Intersectional Feminist Frameworks: An Emerging Vision.* Ottawa: Author. p. 9.

[13]Information about the Anti-racism conference came from the CRIAW Board meeting minutes from June 19th, 1992.

[14]Integrated Feminist Analysis was one of the terms CRIAW used at the time prior to using the term intersectional feminist frameworks. Both terms refer to the same meaning.

[15] This quote came from the minutes of CRIAW's Annual General Meeting in November of 2004 under # 7. *Message from incoming President-Jo-Anne Lee.*
[16] Merriam-Webster's Online Dictionary. http://www.merriam-webster.com/dictionary/accessibility Accessed, April 23, 2009.

[17] Ibid, http://www.merriam-webster.com/dictionary/access.

[18] Environics Research Group (2004). Canadian Attitudes Towards Disability Issues as cited in: Canadian Association of Independent Living Centres (2005). *Did You Know? Issue # 1: Cultural Rights of Persons with Disabilities.*
http://www.ilcanada.ca/upload/documents/FactSheet_Cultural.pdf
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http://www.ccdonline.ca/en/socialpolicy/actionplan/accessible-canada
Accessed, April 23, 2009.

[20] Social Planning Council of Ottawa (SPCO) (2006*). Living in Ottawa with a Disability.* Ottawa: SPCO. pp. 10-11.

[21] Kingston Lesbian, Gay, Bisexual and Transgendered Pride Month Pullout, Progressive Independent Community Press (PIC Press). Page 17, June, 1998. E. MacDonald & T. VanVierzen, In *Defininitions and Myths*. Human Rights Office, Queens University. http://www.queensu.ca/humanrights/tgts/tgts_myths.htm#whatisit Accessed, April 23, 2009.

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[23] Canadian Human Rights Commission. (2006).*A Place for All: A guide to Creating an inclusive workplace.* p. 2. http://www.chrc-ccdp.ca/pdf/publications/aplaceforall.pdf Accessed, April 23, 2009.

[24] Egale Canada (2003). *Egale Intersections Committee.*
http://www.egale.ca/index.asp?lang=E&menu=40&item=304 Accessed June 24th, 2009.

[25] Frank, F. & Smith, A. (1999). *The Community Development Handbook: A Tool to Build Community Capacity.* Ottawa: Human Resources Development Canada. p. 24.
http://www1.servicecanada.gc.ca/eng/epb/sid/cia/comm_deve/handbook.shtml Accessed, April 23, 2009.

[26] Ibid, p. 94.

[27] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 2.

[28] Ibid, p. 94.

[29] Association for Women's Rights in Development (AWID) (2004). *Intersectionality: A Tool for Gender and Economic Justice.* Toronto: AWID. p. 5. http://www.awid.org/eng/Issues-and-Analysis/Library/Intersectionality-A-tool-for-Gender-and-Economic-Justice2
Accessed, April 22, 2009.

[30] Frank, F. & Smith, A. (1999). *The Community Development Handbook: A Tool to Build Community Capacity.* Ottawa: Human Resources Development Canada. p. 97. http://www1.servicecanada.gc.ca/eng/epb/sid/cia/comm_deve/handbook.shtml Accessed, April 23, 2009.

[31] Ibid, p. 97.
[32] Ibid, p. 97.

[33] Ibid, p. 97.

[34] Ibid, p. 97.

[35] Ibid, p. 97.

[36] Ibid, p. 97.

[37] Ibid, p. 97.

[38] Association for Women's Rights in Development (AWID) (2004). *Intersectionality: A Tool for Gender and Economic Justice.* Toronto: AWID. p. 5. http://www.awid.org/eng/Issues-and-Analysis/Library/Intersectionality-A-tool-for-Gender-and-Economic-Justice2
Accessed, April 22, 2009.

[39] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 22.

[40] Women's Health Research Network, "*Summary and Notes: WHRN Workshop Research Methodologies in Women's Health Research*", Friday, November 25, 2005. p. 3 In Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 22.

[41] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. pp. 24-25.
[42] Ibid, p. 24.

[43] Ibid, p. 24.

[44] Ibid, p. 23.

[45] Ibid, p. 31.

[46] Ibid, p. 31.

[47] Ibid, p. 31.

[48] Neal, R. (2004) *Voices: Women, Poverty and Homelessness in Canada..* Ottawa: National Anti-Poverty Association.
http://action.web.ca/home/narcc/attach/Women%2C%20Poverty%20and%20Homelessness%20in%20Canada.pdf Accessed, April 23, 2009.

[49] Ibid.

[50] Ibid.

[51] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 32.

[52] Pacific DAWN. In Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 33.

[53] Morris, M. & Bunjun, B. (2007). *Using Intersectional Feminist Frameworks in Research: A resource for embracing the complexities of women's live.* Ottawa: CRIAW. p. 22.

[54] Ibid, p. 23.

[55] Ibid, p. 23.

[56] Ibid, p. 23.

[57] Actual study, p. 8 http://edocs.lib.sfu.ca/projects/chodarr/documents/chodarr0865.pdf.

[58] ibid, p. 8.

[59]Information for this example came from the resource: Make Poverty History Manitoba (2008). *The Time for Patience is Over: Toward a Poverty Reduction Plan for Manitoba Discussion Paper.* http://spcw.mb.ca/files/file/MPHM%20Discussion%20Paper%20081203.pdf Accessed May 12, 2009.

[60] Make Poverty History Manitoba (2008). *The Time for Patience is Over: Toward a Poverty Reduction Plan for Manitoba Discussion Paper.* http://spcw.mb.ca/files/file/MPHM%20Discussion%20Paper%20081203.pdf Accessed May 12, 2009.

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[62]Information for this example came from a report entitled: *SIA Poverty Forum Nov 2008: Verbatim Record*, which was prepared by Ashlee Smith for David Forbes, MLA Saskatchewan Centre, January 2009.

[63] McIntosh, P. (1988). *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies.*Working Paper #189, Wellesley College Center for Research on Women, Wellesley, MA 02181. To view the shortened version entitled: *White Privilege: Unpacking the Invisible Backpack* see: http://www.uakron.edu/centers/conflict/docs/whitepriv.pdf Accessed, April 23, 2009.

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into policy discussions on the Canada social transfer: *First Nations women in Vancouver, Immigrant and Refugee women in Calgary and women with Disabilities in Winnipeg.* Ottawa: CRIAW. pp. 18-19.

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