



WAVAW
rape crisis centre

**RAISE
IT UP
CURRICULUM**

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Our Values As A Feminist Organization

- WAVAW values freedom of choice and respect for all individuals.
- We believe women are self-identified and encourage all women to access WAVAW's services.
- We integrate the principles of honesty, equality, integrity and respect into every aspect of our work.
- We value the opportunity to learn from the collective wisdom and experience of women.
- We value the strength of relationships in our work and community service.
- We work to remove the physical, social, and attitudinal barriers that limit women's full participation in society.
- Our practice is non-judgmental; we embrace diversity as it is essential to anti-violence work.
- We are committed to each individual's need for safety when accessing services
- We are committed to quality service delivery and competency
- We see opportunities to advocate and educate youth, women and men on the root causes of violence.

Our Mission

WAVAW Rape Crisis Centre works to end all forms of violence against women. Guided by our feminist anti-oppression philosophy we challenge and change thinking, actions, and systems that contribute to violence against women. We provide all women who have experienced any form of sexualized violence with support and healing, and engage with youth to develop leadership for prevention of future violence.

Our Vision

A society where all women are free from violence.

'Raise It Up' Backgrounder

In February of 2008 WAVAW and Good Company Communications launched the Super Power Project (SPP). This project brought together two groups of high school age youth in BC to rethink power, smash stereotypes and become heroes in their own stories, told through video, animation and comics. The youth had the opportunity to attend several anti-oppression and camera workshops that fostered a space to develop strong critical thinking skills. This enabled them to question society's prescriptions of gender, and what it means to be a man and a woman. It encouraged them to begin to understand and re-script the negative impact of sexism on both boys and girls and supported them to reach their full personal potential. Armed with information and confidence, the youth developed messages that conveyed their thoughts and feelings regarding sexist and gendered violence. They decided to produce both a comic and a set of DVD's to be used in different settings to educate others about these issues.

In April 2010 WAVAW succeeded in gaining support from the Department of Justice during "National Victims of Crime Awareness Week" to put on three days of workshops for a group of 10 youth that were interested in taking the SPP to a new level. This time our focus was on engaging male and female youth as "Agents of Change" to call youth into action. We offered workshops on understanding oppression and privilege. We also looked at the intersections of sexism/racism/homophobia, the roots of violence, and how to be an ally and provide leadership. After the workshops the youth committed to being part of WAVAW's first Youth Advisory Committee. This committee is a space for youth to come once a month and be mentored by both adult men and women, to take part in on-going learning related to feminist anti-violence work and for youth to have a meaningful part in writing/producing materials related to the SPP.

WAVAW's Youth Advisory Committee supported the production of this Curriculum Unit by offering their thoughts on what is imperative to cover on issues related to violence, oppression and leadership for high schools in the Lower Mainland. We are committed to writing a curriculum that is both relevant and useful to you as teachers. We would like to see this unit integrated at the high school level in a meaningful way for both students and teachers.

Why WAVAW?

As a rape crisis centre committed to shifting society towards a future free from violence, it is crucial for WAVAW to share their knowledge and experience with educators and youth. Public outreach has always been a large piece of the community work that WAVAW engages in, but it is especially important to bring a social justice instructional framework to highschool classrooms. Apart from the fact that anti-violence work is urgent and relevant everywhere in our society, it is especially vital in secondary schools, where the highly gendered nature of violence is often obscured by all-encompassing terminology. The term 'bullying' for example, can mask sexism, racism, homophobia, and violent crimes like sexual assault.

Disturbing findings from a study conducted in Ontario in 2008 show that adolescent girls have accepted sexual assault and harassment in the hallways as something that is unavoidable. Describing sexual assault a "fact of life," girls at the elementary and secondary level in Toronto described being grabbed, touched, and attacked sexually at school.¹ Failing to name forms of violence for what they are makes them, and their victims invisible. Zero tolerance policies can further alienate victims and leave bystanders feeling helpless, because they are armed with knowledge of the problem but not the solution. At WAVAW we want to be a part of turning this around.

Part of our work at WAVAW is to make the invisible seen, to reveal and name what is really happening. We are committed to working alongside youth to make positive change. WAVAW has brought a gendered, anti-oppression analysis to the 'Raise it Up' instructional framework. 'Raise it Up' looks at social systems and structures, and gives students the language and the tools they require to name and confront different forms of oppression. This perspective on social justice is needed in order to enable students to expand their thinking about social justice and learn to take action and so create a socially just world.

¹ <http://www.citytv.com/toronto/citynews/news/local/article/20851>

What Our Youth Have Told Us

We asked the members of our Youth Advisory Committee to complete the following statements:

The Things I Would Want My Peers To Know About Violence/Oppression Are:

- How violence is started/provoked
- Where violence originates from
- What it feels like to be a victim (what being a victim/perpetrator looks like, breaking down stereotypes) where we find violence
- That it is much more widespread than we think (statistics)
- Jokes/ what you say can be interpreted differently depending on individuals' backgrounds
- How to identify violence (signs)
- Identifying violence in media/tv
- What violence and oppression is and how it affects everyone regardless of gender, race, class, orientation etc.
- Varying levels of violence, verbal, sexual, physical, unconscious sometimes
- Racism, prejudice, sexism, oppression- definitions, identification and acknowledging that they affect everyone

The Best Way To Discuss These Issues Is:

- To have students look reflexively into their own lives and notice how violence and oppression operate, think about times they have been oppressed and times they have oppressed others.
- To have past victims share stories, personal anecdotes
- Relate them to current events, identify in media, news etc.
- Statistics, shocking stories
- Reading 'The Five Faces of Oppression' by Iris Marion Young, to understand background and varieties of violence
- To address factors and consequences of oppression
- Through YouTube clips and incorporation of different media
- With multiple forms of lessons, small groups, readings, movies, face-to-face etc., to ensure everyone understands

I Want To Learn More About:

- Other people's experiences, points of view
- Why people resort to violence and discrimination
- Where prejudices come from
- Organizations and resources on oppression and violence
- Ways to get kids thinking about the world around them and how their thoughts and actions impact the world around them
- How oppression affects everyone
- The ways to recognize violence (signs)
- How to go about changing people's oppressive tendencies and open their eyes to it (solutions)
- How to talk about these issues with others
- The biology/psychology behind it all, are there biological factors in gender stereotypes?
- How to take control
- How the justice system addresses violence
- How cultural beliefs shape ideas of what is right and wrong and how to address this.

Goals For The Curriculum

The 'Raise it Up' Instructional Framework has 3 primary objectives:

1. To educate students about the oppressive social structures that produce social injustice.
2. To demonstrate how these systems create and perpetuate violence.
3. To motivate students to take action to create a socially just society and to give them tools and strategies that will enable them to do so.

How To Use This Resource

This instructional framework has been divided into five parts. Each part can be completed as a single session, or expanded over various sessions to fit within time restrictions. Our hope is that the Raise it Up Program will be integrated into courses such as Planning 10, Social Studies 11, Social Justice 12, BC First Nations Studies 12, and possibly other courses in its entirety. The material starts the discussion about violence/oppression from a macro or ‘big picture’ perspective. Over the course of the unit the material gradually moves towards a more micro or ‘personal’ perspective.

Each part of the framework is designed either to work alongside the others or to stand alone. Activities can be modified and/or split up in order to accommodate the length of instructional time available in a given course. This resource is intended to give educators a variety of options, strategies, and activities to help them teach for social justice, but time constraints may not allow teachers to do all the activities in the order set out here. Educators will of course use their discretion in the integration of the suggested activities into their course instruction.

The following tools will further assist educators in implementing this resource in their classrooms:

Black Line Masters

BLM's have been created for many of the activities. These can be reproduced for student use. These are grouped together in a section following the unit.

Teacher Response Keys

The response keys provide suggested responses that may be useful for teachers as they guide students through the activities. These are included with the BLMs. These responses are not meant to be exhaustive or to be the final word. Many of the questions students will be exploring do not have just one possible answer. The group will bring new insights to these questions, so in many cases the teacher's response key offers a starting point for possible answers.

Extended Learning

For teachers interested in going further, we have included a bonus lesson to supplement the unit. This lesson builds on the knowledge, skills, and attitudes students will gain from completing the unit, and will deepen their knowledge of social justice issues.

Glossary

At the end of this resource a glossary of terms has been created for teacher reference. Many of the terms included have multiple definitions, and this glossary should be considered a starting point for understanding concepts and terms related to social justice.

References

This is a list of sources we have cited and also others that may be of use to educators in their social justice teaching practice.

Rationale

Educators often contact WAVAW to ask us to visit classrooms to speak about oppression, violence, and social injustice. We feel that the creation of curriculum materials directly focused on these issues will help us to reach a larger number of youth. ‘Raise it Up’ will also enable us to widen the scope of the support we offer educators and assist them in integrating social justice into all aspects of their instruction. This resource comes at a time when The BC Ministry of Education and the Vancouver School Board are prioritizing teaching for social justice. As a community-based anti-violence organization working for positive social change, WAVAW is committed to helping schools and educators make the objective a reality. The content and activities in this unit connect to many of the Ministry of Education’s Prescribed Learning Outcomes in a number of different courses at the secondary level, and has been produced with the needs of teachers and students in mind.

This resource is intended to support youth to locate power, privilege and oppression outside of themselves as systemic issues. In addition to understanding how those systemic issues affect them directly in how they are perceived by society, youth will learn how internalized beliefs can influence our actions and how these beliefs/ behaviors have the potential to create violence.

As Paul Kivel says,

*“Our work must be about stopping violence by dealing with its underpinnings. Many people are looking for quick solutions for high-profile violence in their school or community. That violence is, of course, a major concern of all of us. However interventions focusing on the headline topics of youth violence—gangs, guns, and drugs—while ignoring the social and economic underpinnings, are ineffective and temporary at best, and promote and continue the violence at worst. Because these topics are the deadly consequences of structural injustice—and because young people are scared by the same headlines that frighten us—we must directly confront these topics in the classroom. Still, the structural injustice is the issue at hand.”*²

The outcome we anticipate is that youth will be called into action! Whether they engage in social justice initiatives or intervene the next time they hear an oppressive comment or joke we know engaging with this curriculum will change them forever.

² Kivel, Paul. “Making the Peace: Violence Prevention in the Classroom”. 1997 by Paul Kivel and Allen Creighton. www.paulkivel.com

Overview of Instructional Framework

PART 1: THINKING ABOUT SOCIAL JUSTICE

Making Sense of Fairness
Working on Language
Why Should We Care?
What Does it Take to Do Social Justice?
Role Models: Who Has Come Before Us?

PART 2: HOW ARE 'WE' VALUED IN THE WORLD?

Sharing About Role Models
ABC's of Diversity
Implications of Oppressive Language: Stereotyping
Privilege and Oppression: Looking at Ourselves
Valuing Ourselves: Symbol/Logo Homework

PART 3: TRACKING THE ROOT CAUSES OF VIOLENCE

Sharing Symbols and Logos
Canada's Legacy: The Impact of Colonization
The City Game
'We all Lose' Game

PART 4: SOCIALIZATION: HOW DO 'WE' LEARN THIS STUFF?

Who Teaches Us About Masculinity and Femininity?
Checking Out the Media's Impacts
DVD: Killing Us Softly 4 or Hip-Hop: Beyond Beats and Rhymes
How Does All This Lead to Violence?

PART 5: WHAT CAN 'WE' DO NOW?

How to be an Ally
Get Involved: From Critical Analysis to Upstander Action
Make a Commitment to Yourself, Your Community, Your World

Part 1

Thinking About Social Justice

In this segment students will think about the concept of social justice in order to lay a foundation for engaging in this work. They will be exposed to new vocabulary and consider the meaning of social justice in their lives.

1a. Making Sense of Fairness

Activity	Dividing up a pizza “fairly” ³
Purpose	This activity will get students to think about what fairness and justice means to them, whether or not they see this reflected in society, and a beginning recognition of the complexity of fairness as a concept.
Materials	<ul style="list-style-type: none">• BLM 1a
Time	15 minutes
Directions	Put students in groups of four. Tell each group that a large pizza will be delivered to the class. As a group they must decide what is the fairest way to divide up the pizza. Students make notes from their discussion on BLM 1a. After approximately 10 minutes of discussing in their groups, bring everyone back to the whole group. Ask what strategies the students used to decide how the pizza should be divided up. It is likely that many groups chose “equality” as their barometer for fairness (i.e. divide the pizza up into as many slices as there are students)
Ask	How many groups used <i>equality</i> as a strategy for dividing up the pizza? With your group’s strategy, does everyone get an equal amount of the pizza? Is this the strategy that is used to distribute resources (food, money, shelter) in our society? Does everyone get an <i>equal</i> piece?

Some groups may have not used the equality strategy. Ask them to share their concept of fairness. Then, ask students to go back to their groups. This time they have to find a fair and just way to divide the pizza that does not use equality as a strategy. (See the Teacher's Response Key for BLM 1a for some suggestions)

After students have shared their new strategies of fairness, sum up by explaining that concepts like fairness and justice are complex and that they have many possible meanings. When we think and talk about social justice we are considering whether or not our society functions fairly and justly. Who is getting the most "pizza" and why?

³ http://calswec.berkeley.edu/CalSWEC/Nwosu_FandE.pdf

1b. What Is Social Justice?

- Background** Students will likely have very different levels of prior knowledge on the topic of social justice. Some may have heard the term social justice often, others not at all. This depends on the courses they are taking or have taken at school, their age, and their life experience. When introducing the activity, draw brief attention to the words 'social' and 'justice,' and the fact that this term has to do with creating a fair society. In today's activity the students will begin to understand that even though this seems simple, it can actually be very complicated, since many people have very different views about what a fair society looks like. Tell students that this is what they will be exploring today. Breaking down the term in this basic way first will help students who may not be familiar with it, enabling them to have a starting point for thinking more deeply about it.
- Activity** To brainstorm and engage in dialogue about ideas of social justice and a 'just' society
- Purpose** To share learning and ideas among students; to develop a working understanding of social justice to serve as a foundation for the rest of the unit.
- Materials**
- BLM 1b
 - If the discussion will be done with the entire class together, use flipchart paper or a board. If it will be done in smaller groups, use flip chart paper to document conversation so that students can teach back to the class.
- Time** 20 minutes
- Directions** Give students a copy of BLM 1b and go over the following talking points with them. Explain that the purpose of these questions is to guide their thinking.
- What is 'Social Justice?' What does it mean? What does it look like?
 - Is social justice a movement? An action?
 - Is there a difference between doing social justice and wanting or envisioning a just society?
 - In order to create a 'just' society we must do social change. What does it look like when we are doing social justice? What are some examples?

Use the following quotes to further the discussion. These are on BLM 1b and can also be posted on chart paper or the board to deepen the discussion.

Social Justice:

“Distribution of the social and economic resources of society for the benefit of all people.”

- *“An Inclusion Lens: Workbook for Looking at Social and Economic Exclusion and Inclusion,” Public Health Agency of Canada, Population and Public Health Branch, Atlantic Canada, June 2002*

Social Justice:

“The process through which society attains a more equitable distribution of power in the political, economic and social realms.”

- *“Understanding Social Justice Philanthropy,” John Hunsaker and Brenda Hanzl, National Committee for Responsive Philanthropy, April 2003*

Social Justice:

“A concept based upon the belief that each individual and group within a given society has a right to civil liberties, equal opportunity, fairness, and participation in the educational, economic, institutional, social and moral freedoms and responsibilities valued by the community.”

- *“Cultural Competency Handbook,” R. Degan and Dr. M. Disman, Department of Public Health Sciences, University of Toronto*

After the discussion, have each student write a working description of social justice. Highlight that it is only a description and NOT a definition; it is meant to be an ongoing process of understanding what exactly social justice means to us individually as well as collectively.

1c. Working on Language: Definitions

Activity	Students work in pairs to match the word with the correct definition.
Purpose	To have students engage with the glossary of terms and have them think about the meaning assigned to the language they will come across
Materials	<ul style="list-style-type: none">• BLM 1c• Glossary/Definition Grid
Time	20 minutes
Directions	Distribute BLM 1c. Divide students into pairs or small groups and give them some time to discuss the terms and what they think the matching definition might be. After they have had some time to do this, take up the answers with the whole class. Discuss some of the challenges that arose, which terms were familiar, and which ones they had never heard before. This is also a good time to check in to see if there is any language that is still confusing. Explain that now that with the understanding of these terms, we can speak in a common language about social justice issues.

1d. Why should we care?

Activity	Students respond to quotations and write a reflection.
Purpose	To have students begin to explore why they should care about equality/inequality. This is an opportunity to explore this in an independent way that will not be judged by peers or anyone else.
Materials	<ul style="list-style-type: none">• BLM 1d• Flipchart Paper• Markers
Time	10 minutes
Directions	<p>Post the following quotes on a chart or board so that all students can see them clearly:</p> <p><i>“Injustice anywhere is a threat to justice everywhere.” - Martin Luther King Jr., Letter from Birmingham Jail, April 16, 1963</i></p> <p><i>“Justice will not come . . . until those who are not injured are as angry as those who are.” - Thucydides</i></p> <p>Distribute BLM 1d. Instruct students to think about these quotes and what they mean. This should be a quiet independent exercise. Be clear with the students that it will not be marked, judged or looked at by anyone else but themselves. It is an opportunity for them to start grappling with some of the privilege and oppression that they hold in their identity. It may be something that they want to hold on to and revisit at the end of the unit or some time later in their learning. Guided by the quotes, students should reflect in why it is important to ‘do’ social justice and why we should all care. After students have finished writing, invite volunteers to share what they have written with the rest of the class. Depending on time and how many voluntary contributions there are, you could provide some examples of answers or your own thoughts to spark some discussion among the students. However, no student should be forced to share what they have written. This activity is not meant as a performance indicator, but as a way for students to explore their own thoughts and feelings about social justice.</p>

Optional Extension to this Activity:

Collect the responses (without reading them) and seal them in an envelope until the end of the unit. After the unit is completed, students can be given back what they wrote to see if their views have grown or developed as they learned more. This could provide an opportunity for further deepened reflection.

1e. What does it take to do Social Justice?

Activity Creating safety in the classroom. The group comes up with “Group Agreements and Boundaries” that will keep the room safe enough to grapple with these sensitive topics.

Purpose We know that in order to do this work in a meaningful way we must create parameters for safety. This work is both personal and political and takes a great degree of vulnerability in order to be useful. Therefore, as adults, we must maintain boundaries and group agreements that will keep our youth/ students safe when delving in to this work.

Materials

- BLM 1e
- Flip Chart Paper
- Tape to keep the list up in the room.

Time 10 minutes

Directions Distribute BLM 1e. Conduct a discussion with the class about what they need in order to feel safe when dealing with the challenging topics related to social justice, social change, privilege, and oppression. As a class you will create a list of “Group Agreements and Boundaries” that everyone agrees to follow during the discussions and activities. Ensure that you cover not only what you will do to create safety but also what will not happen or what you will not do in the room to ensure safety. An example of this may be that you will give space for students to share personal stories but you will not give space for advice giving. This list will be part of the ‘road map’ of how everyone will work together for the duration of the unit. After the list has been completed, post it in a visible space in the classroom and have all students sign the bottom as their commitment to stick to the agreements.

1f. Role Models: Who Has Come Before Us?

Activity	To identify someone that inspires you that has had an impact on the world and created positive social change.
Purpose	To have students connect to someone that provides them with inspiration and to learn from the wisdom of others.
Materials	<ul style="list-style-type: none">• BLM 1f
Notes	If students are having a difficult time choosing a role model to study, provide the following examples of people that have made significant changes in the world: <i>Arundhati Roy, Tupac Shakur, Sandra Lovelace Nicholas, Honourable Madam Justice Claire L'Heureux-Dubé, Rosemary Brown, Michael Franti, Harvey Bernard Milk, Alexander Fernando Pacheco, Gandhi, Martin Luther King Jr., Rosa Parks, Harriet Tubman, Audre Lorde</i>
Time	15 minutes
Directions	Distribute BLM 1f, which contains a planning sheet and guidance for completing this activity. Go over it with the students to make sure that there is no confusion. This is intended to be a homework assignment to be submitted for assessment. The planning sheet also asks them to plan a brief (5 minute) presentation for the class based on what they have learned. You may want to have students present to the whole class, or conversely to small groups to save time. Either way, there will be an opportunity for written and oral language assessment, and relation of the concepts to their own lives. Students should identify a person whom they feel inspired by and who has had an impact on creating or fostering positive social change. Their assignment is to do a little bit of research on that person, provide a brief biography to outline who they are, what causes they focus on and speak to what it is that the student takes inspiration from. Please assign a due date for students to submit this assignment that works with your program schedule. We have integrated the homework sharing into Part 2 of the framework, but this can be modified according to your needs and the needs of your students.

Part 2

How are 'We' Valued in the World?

In this segment, students consider their values, and examine the language they use and how they and others are valued in the world. They confront their own and others' experiences both of being oppressed and of participating in oppressive practices.

2a. Sharing About our Role Models

- Activity** Sharing Homework. Have students present on their role model from Part 1. Research assignments should also be submitted at this time for assessment and evaluation.
- Purpose** For students to share with one another the person they are inspired by and to learn from one another about different ways in which people before us have made positive changes in the world to seek equality.
- Time** Will vary. Teacher should choose how much time to allot to this.
- Directions** There are a few options for this activity, depending on how much time you wish to allot. Choose from the following ways for students to share their homework:
- Have students do a formal presentation to the whole class or small groups, as outlined on BLM 1f.*
- Engage the students in a class discussion asking if there is anyone who wants to informally share some details from their research assignments*
- Have students share about their role model informally in small groups or pairs.*
- Have students post their assignments on the class website or display them in hard copy on a bulletin board*

2b. ABCs of Diversity

Activity	ABC's of Diversity
Purpose	To understand the implications of stereotyped thinking and challenge stereotyped attitudes.
Materials	<ul style="list-style-type: none">• BLM 2b• Flipchart• Markers• One index card for each participant• Container (such as a paper bag, shoe box, or hat)• Pens/pencils
Time	50 minutes
Directions	Consider that most, if not all, people have prejudiced attitudes and most have participated in discriminatory actions, even if that only meant laughing at someone else's racist or sexist joke. Be open to the experiences and perceptions of the group and allow the discussion to go in the direction it needs to. Prepare the materials as directed and follow the steps below to conduct the activities. On two pieces of flip chart, prepare a large illustration with four boxes. In the upper left hand box write, ' <i>Names I've been called.</i> ' In the upper right-hand box write, ' <i>Names I've called others.</i> ' In the lower left-hand box write, ' <i>A time when I was treated unfairly.</i> ' In the lower right hand box write, ' <i>A time when I was unfair to others.</i> '

Remind students that stereotyped thinking forces others into a rigid mold and ignores the fact that everyone is first an individual, and second a member of many groups. Stereotyped attitudes ignore the breadth and depth of people's lives and focus illogically on just one attribute. Explain that this activity will demonstrate the harm of stereotypes.

For step 10 of this activity, create a flipchart in advance of the ABC's of Diversity as outlined below:

A = Attitude (prejudice)

B = Behaviour (discrimination)

C = Consequences (physical, emotional, or economic injury)

Steps to follow for the Activity:

1. Distribute index cards and display the illustrations you have drawn. Have participants draw a vertical line on each side of their index cards so they have four sections – two on each side of the card. Have participants label each of the four sections reflecting the illustration you have drawn.
2. Review the four spaces in the illustration and explain that you will collect the cards and read responses anonymously, so no one will know who wrote what. Emphasize that honesty is important. Encourage students to write down real experiences even if they are angry or embarrassed about them. Encourage them to be as honest as possible. Expect to see language that is not considered 'appropriate' for the classroom (see examples below). Tell students that you expect that this will be the case, and that it is important to look honestly at the real examples of language they are using in order to consider the impacts.
3. *After each of the following instructions allow participants time to write responses:*
 - On one half of one side of the card, write names that you have been called because of your age, racial or ethnic background, physical characteristics, religion, sexual orientation (or presumed sexual orientation), or any other characteristic or group membership.
 - On the other half, write names you have called other people for similar reasons.
 - On one half of the opposite side of the card, describe a time you were treated unfairly because of a particular characteristic such as race, religion, age, and so on.
 - In the last space, describe a time when you treated someone unfairly for similar reasons.

Here is a sample of what a completed index card might look like:

The first side of the index card:

***Stupid
Slut
Backstabber
Loser***

***Loser
Bitch
Fag***

The second side of the index card:

***A time when I was treated unfairly

My parents expect me to do housework
and chores because I'm a girl, but don't
make my brothers do it.***

***A time when I was unfair to others
I called a girl a slut and judged her and
gossiped about her for being with lots
of guys, but do not judge guys for doing
the same thing.***

4. Allow time for everyone to finish. Collect the completed cards and place them in a container.
5. Draw cards at random and read aloud the responses for the first box. Ask someone to write the responses on the large illustration as you read. If s/he runs out of room for writing, then just read quickly through the remaining cards so that everyone can hear the names that other members of the group have been called. Do not comment on the names at this point.
6. Repeat the process for the other three boxes, again without comment.
7. Ask the group to look at the large list of names and examples of unfair treatment. Ask for volunteers who have been called names or treated unfairly and are willing to talk about their experiences. Help them focus on the feelings they had when being discriminated against.

8. Then encourage everyone to talk about times when they called someone names or treated another unfairly.
9. Write the term **PREJUDICE** on the flipchart and ask for a definition from the group. Break down the word into **PRE-JUDGE** to help students come up with a definition. Guide them towards articulating something similar to the following:

Prejudice: a certain attitude, usually negative, toward a particular group or member of that group. Prejudice is usually toward strangers, who may have a different appearance. The word comes from the Latin word for prejudge. Prejudice happens whenever we prejudge others because of race, religion, age, gender, physical size or appearance, occupation, social class, sexual orientation, and so on. Prejudice happens whenever we decide how we feel about others before we know them.

10. Write the term **DISCRIMINATION** on the flipchart and ask for a definition from the group. Work to achieve a definition that is similar to the following:

Discrimination: Different, usually unfair, treatment of a group or member of that group, because of prejudiced feelings about them. The word comes from the Latin word for divide. Discrimination happens whenever we divide or separate people into groups (physically or in our minds) and treat one group unfairly or unequally because of our prejudices about their race, religion, age, gender, physical size or appearance, occupation, social class, sexual orientation, and so on. Discrimination divides people on the basis of unfair and inaccurate attitudes – prejudice.

Display the ABC's of Diversity flipchart. Clarify what each letter represents

A = Attitude (prejudice)

B = Behavior (discrimination)

C = Consequences (physical, emotional, or economic injury)

11. Give the students some time to answer the reflection questions on BLM 2b. Bring the group back together and ask for some examples to be shared with the whole group. Ask for examples of prejudiced attitudes, unfair behaviors, and negative consequences that they have observed or experienced. Emphasize that there are always consequences when a person is treated with prejudice or discrimination. The consequences can be emotional, such as hurt feelings or anger, or they can be physical or material, such as punching someone or giving up on a job.

2c. Implications of Oppressive Language: Stereotyping

Activity	Class Discussion
Purpose	This activity will help students to clarify and expand their understanding of the concepts, by sharing thoughts and experiences with one another and working through some of the implications of oppressive language and stereotyping
Materials	<ul style="list-style-type: none">• BLM2c• Flipchart• Markers
Time	Time will vary
Directions	Engage the students in a discussion about the implications of oppressive language. This can be done as a large group, in small groups, or in pairs. Before the discussion begins, distribute and go over BLM 2c. This worksheet will help students to direct and record their thinking and the things that come up in the discussion. Give students some time to think about the questions and make a few notes. Then, put students in small groups/pairs, or engage the whole group in discussion together.

Discussion Questions:

1. How does it feel to talk about prejudice?
2. Look back at the names that people said they have been called. How might they have felt when they were called those names?
3. What do you think about people who call people names or treat others unfairly?
4. Do the people who feel prejudice and who discriminate against others experience any negative consequences? If so, what?
5. What is the difference between prejudice and discrimination?

Looking at the list that the group has created, it is probably obvious that some people in this group have suffered from prejudice and discrimination. However, it is possible that everyone in the room has suffered from prejudice and discrimination at some time, although probably not to an equal degree. Ask the students what they can do to change that.

2d. Privilege and Oppression: Looking at Ourselves

Activity	Where do you stand?
Purpose	This activity aims to show how gender, status and peer pressure influence students' actions, beliefs and perceptions
Materials	<ul style="list-style-type: none">• BLM 2d• Deck of playing cards• Safety pins
Time	30 minutes
Directions	<p>Step One: Pin playing cards on the backs of each student without them knowing what card they have. Instruct students to walk around as if they are at a party, greeting people and carrying on light conversation. They are, however, supposed to treat people according to the value of the card they have on their backs. Black cards are male and Red cards are female. Low cards are not cool and the people wearing them get ignored or snubbed. People wearing high cards are important and are treated nicely.</p> <p>Step Two: After this has gone on for approximately 10 minutes ask the students if they have been able to guess where they 'stand,' have them sit and write down their reactions to the game, using BLM 2d and how they felt during the game based on their status.</p> <p>Step Three: Discuss their reactions and then go on to make parallels with society at large (talking about sexism etc.) by asking the following questions:</p> <p><i>What are the characteristics of a high card... male/female, rich/poor, white/racialized, heterosexual/homosexual, etc.</i></p> <p><i>How does this perpetuate stereotypes about what a boy and girl should be?</i></p> <p><i>Is everyone's voice heard under this system?</i></p> <p><i>What choices can you make that will help those who are treated poorly?</i></p>

2e Homework Activity: Valuing Ourselves: Symbol

Activity Design your own Symbols/Logo

Purpose To identify and demonstrate personal strengths, interests, and skills

Materials

- BLM 2e
- T-Shirt & t-shirt iron patch for each student (optional)
- Poster paper for each student
- Art supplies

Time 10-15 minutes to introduce the homework

Directions Distribute BLM 2e. Explain that throughout history people have used shields and banners to express their power and strength. Now people wear t-shirts and/or create logos with signs and symbols to display membership in a group and individual values and beliefs.

For homework, ask students to design a symbol/logo that illustrates their own individual strengths and skills.

Referring to BLM 2e, instruct teens to draw a design, symbol, or picture to answer some or all of the questions on the top of the handout and to symbolize something personal. Encourage them to be as creative as possible. Words can be used but are not necessary.

Questions to guide students in the process of creating their personal logo:

What or whom do you value most in your life?

What three things do you do well?

What would you like most to be remembered for?

What is one important thing you have done in your life?

What do your friends really like about you?

Ask them to bring their designs to the next class.

For homework, have students bring in an item or picture of a person, place, or thing that has very special meaning to their lives or the way they view the world. If the object is too precious to bring, have them bring a photo of it, or a description of it on a piece of paper.

Part 3

Tracking the Root Causes of Violence

In this segment, students will look deeper to gain understanding of the underlying causes of violence and social injustice. They will explore the ongoing legacy of colonization, and begin to gain a larger perspective of the systemic nature of social injustice.

3a Sharing Symbol/Logo

Activity	Sharing Homework Assignment With the Class
Purpose	To display and discuss personal strengths and learn the strengths of other members
Materials	<ul style="list-style-type: none">• BLM 3a• Tape to hang shirt designs or hangers to hang t-shirts
Time	30 minutes
Directions	Begin the session by hanging all the t-shirt designs in the classroom. Give students a few minutes to look at all the designs. Conclude the activity with the discussion questions below. If the classroom is not a place where the t-shirt designs can continue to hang, be sure to return them to the youth at the end of the session.

Discussion Questions

1. What was it like to think of positive, important things about yourself and share them with others?
2. What is one thing you learned about yourself as you did this?
3. What is one thing you learned about someone else in the group?
4. Did you expect to see major differences in t-shirts designs by participants' gender, race/ethnicity, age, or sexual orientation? If so, what differences did you expect? Did you see any of those differences?
5. For those who had a hard time, why was this exercise difficult?
6. How do you think this exercise relates to violence prevention and peer education?

3b Canada's Legacy: The Impact of Colonization

Background Oppression rests on the assumption that one group or person is better than the other and therefore that group is entitled to better treatment, privileges and power over others. Stereotypes make oppression work by making it easy to target certain groups due to the negative beliefs that are held about them. In our society, boys and men hold more power and privilege than girls and women, white people hold more power and privilege than Aboriginal or any other racialized group, rich people over poor people and so on. Similar to the lists we came up with earlier certain characteristics are more valued than others which leads to unequal treatment in society.

The following activities address Canada's history of colonialism. This oppressive process continues to have a negative impact today. How can we strive for justice when we are working within structures designed to dehumanize Aboriginal people, and 'other' them. This ongoing history and its many impacts must be understood and addressed before we can work to transform Canadian society.

Upon European contact the expectation of Christian settlers was that the people of the land were heathens who had no social structure. Because there was no monetary value put on the land by the indigenous people they were deemed unworthy or unable to be caretakers for the land. Almost every aspect of the indigenous peoples the dress, language, spirituality, work and child rearing were dismissed by the settlers and were thought of as less than.

Activity The Experience of Loss

Purpose In this activity, students are given a small but powerful glimpse into how Aboriginal people have been treated and devalued in Canadian society. Since contact, the experiences of Aboriginal people in Canada have been those of loss and having what is precious and valuable taken from them. This activity gives a small sense of what that loss is like, and aims to build empathy and understanding, and to help students relate from an emotional place.

Materials

- BLM 3b
- Students need to have a special item that they have brought from home

3b Canada's Legacy: The Impact of Colonization

Time 30 minutes

- Directions**
1. Have students sit in a circle and hold the items or pictures they have brought in as part of the homework. If they have forgotten, have them write something special on a piece of paper.
 2. Have students turn to their “shoulder partner” and share why this object/person/or thing has had a great impact on their lives and who they are. If time permits, you could have students go around the circle and share with the whole group, but pairs will likely work better with a large group
 3. Have the students give their items to you and put them in a box or a bag and set them aside.
 4. Ask the youth what they would think or feel if you told them they were not getting their items back, or worse if the memory of the items was not going to be a part of who they are from this moment on. Tell them that there is nothing that they can do to change this, that no one can change it if you make the choice to keep and/or destroy these things.

While students are processing their feelings, explain that:

Aboriginal children were taken from their families by social workers and RCMP officers without warning. Family members would be arrested and jailed if they interfered. The children were often taken hundreds of miles or provinces away. They were made to cut their hair, they were not allowed to speak their language, they were unable to practice traditional ceremonies, and they were not permitted to speak to siblings that went to the same schools. Most of these children were also physically, emotionally and sexually abused. Some would never return home. Most stayed at the schools from age 4 to 17 with little or no contact with family.

Return the items to the students. Have them write answers to the following reflection questions. If time permits they can share their answers in pairs, small groups, or with the whole class:

1. What did you feel when you thought about the loss of your one item?
2. How do you feel the loss of your one item would affect your life?
3. What kinds of emotions and experiences do you think the children of “The Canadian Residential School System” experienced after being subjected to this type of loss year after year and even generation after generation.

3c The City Game⁴

Activity	The City Game
Purpose	To develop an understanding of how different levels of privilege and opportunity can have an impact on the achievement and confidence of groups of people, and to begin to explore the effect of systemic barriers facing oppressed groups
Materials	<ul style="list-style-type: none">• BLM 3c• Paper• Markers• Masking Tape• Scissors• String, rope of skipping ropes
Time	1-1.5 hours
Note	It is crucial that students do not know what the actual purpose of the game is until the game is over. It is much more powerful if students are able to experience it first. Time to debrief is vital to the success of this activity. The City Game is an extremely effective exercise if it is given adequate time.
Directions	<ol style="list-style-type: none">1. Do not distribute BLM 3c until the debrief (after the exercise)2. Divide the class into three groups equal in size3. Tell each group that they are a community within a larger city and give them names (i.e. Emerald, Elm, Ember)4. Without telling the students, determine which group will be the privileged one (Emerald), which group will be the somewhat privileged one (Elm), and which group will be the disadvantaged one (Ember). Each group will be given an enclosed area marked out by rope that outlines their community, with the privileged group getting the largest area.

⁴ This is an excellent game for teaching about social, privilege. It has been adapted from the Students Together Against Racism Program, an award-winning anti-racism curriculum developed by the Durham District School Board in Whitby, Ontario, Canada.

3c The City Game⁴

Directions

5. Each of the teachers (or senior students) takes on a role. There needs to be a mayor, a police chief and a prison warden.

6. If there are other teachers or senior students involved in the game (for example, if classes are combined to do this activity), they can be assistants to the mayor, police officers, or correctional officers.

7. As far as the students know, this is an activity to explore teamwork. This can be explained as a way to combat the injustice we have been talking about, we need to concentrate on what it means for different groups of people to work together. They must build a 3-dimensional city using building materials (paper, masking tape, markers) that will be provided. Their first job is to develop a proposal for the mayor. Groups are told they must devise a plan for their community (schools, houses, government buildings, roads etc.), but that this plan must be approved before they receive materials and begin to build. All their requests for approval must go through the mayor's office. Once approved they will build the city using materials provided by the mayor. Further materials they need must be requested from the mayor as they need them.

8. The community members are not allowed to step outside the boundaries of their communities without a police escort. If they do, they may be subject to going to jail.

9. The teachers'/senior students' objective in their role is to subtly make it more challenging for the disadvantaged group and easier for the privileged group to get their communities developed. The mayor will not approve their plans as quickly and will be more restrictive with the resources. The mayor, police, and warden will be harder on the disadvantaged group as well, sending them to jail more often and giving them stiffer penalties while in jail. Police harassment of the disadvantaged group might include 're-zoning,' kicking their rope to make their space smaller, and then taking them to jail when they step outside the rope. It could also include hanging around, watching them closely, looking for reasons to bring them to jail. In the jail, the warden might make them do jumping jacks, keep their hands in the air, etc. Members of the privileged group, if they end up in jail at all, are only there briefly and are treated very well.

3c The City Game⁴

Directions

The mayor, police and warden will be lenient with the privileged group, approving plans more quickly, giving more abundant resources and letting them off with warnings when they step outside city boundaries. Elm, the 'in-between' group, will always be treated moderately—not as privileged as Emerald, not as oppressed as Ember.

10. As the game progresses, the boundaries of the privileged group will be extended, giving them more room, while the boundaries of the other groups are made smaller.

11. Even though the mayor does not give Ember City enough resources to make a decent structure, s/he can visit the city to do a 'photo-op' with the residents. In this case, it is play-acted that the media are there taking pictures, or doing a special interest story.

12. After approximately 45 minutes has passed, stop the simulation to do a de-brief. If necessary the simulation can go on for an hour, but should not go longer than that.

Some Notes on Setting Up:

- The Jail is set up close to Ember City (disadvantaged)
- The Mayor's office is set up close to the Emerald City (privileged)
- Emerald City is set up as far as possible from the jail and Ember City.
- Elm city (in-between group) is set up somewhere in the middle of the other two

Debrief:

- Come together as a group (in a circle is best) to debrief the activity.
- Ask students to judge objectively which city is the best, biggest, and most attractive.
-

Before the intentional bias in the exercise is revealed and discussed, ask each group why they think they won/lost (You will notice that the reasons given by the privileged group will seldom have anything to do with the fact that they were favoured, while the oppressed group tend to be very vocal about the unfairness of the exercise.

- Point out to the students that this mirrors reality, in particular the reality for Aboriginal people in Canada, both in the past and in the present. Explain that this treatment, these conditions, mirror the experiences of Aboriginal people in Canada today.
- Distribute BLM 3c. This resource contains a brief overview of the experience of Aboriginal people in Canada. Discuss this and connect it back to the exercises. Don't go over the homework assignment until the end of the session.
- Privileged groups do not usually see their privilege, and will generally attribute their success to individual merit.
- Oppressed groups more clearly see the injustices of society towards their group.
- Analogies should be drawn between the emotions that the different groups felt and the attitudes they displayed and the experiences of Aboriginal people in Canada under a colonial regime. Among to the students, pay attention to the diversity of responses within groups as well as between groups.
- It is important to be aware that negative and challenging feelings may be triggered by this activity and they may come up in the debrief. Students from Ember may be very upset about how they were treated. They need to be reassured that this exercise was intended to give them a sense of how frustrating and painful it is to be a part of an oppressed group. Teachers should give students the space to process these feelings, and they also need to be clear that once the simulation is over, it has to be left in the room, meaning there should not be any negative behaviours or comments directed to each other around the simulation. If these kinds of feelings arise it is an opportunity to explain that these are the kinds of feelings experienced by many Aboriginal people in Canada every day. Even though it may be a challenging exercise, The City Game tends to reach students at an emotional place, something much more effective than just telling them the information and statistics about the impacts of colonization.
- Go back to BLM 3c, explain the homework assignment and take any questions the students still have.

Homework Assignment:

Students write a two page reflection on their feelings and experiences during the city game, connecting them to the experiences of Aboriginal people in Canada.

3d We All Lose Game

- Background** When stereotypes are believed for a long period of time, they become fixed in people’s minds. It is difficult to change people’s minds or to replace stereotypes with facts. Children develop stereotypes from very early in their lives. By age 3 children can recognize people by their race. By the ages of 6 and 7 children begin to develop thoughts based on stereotypes. These thoughts are independent of prejudice; they are more dependent on knowledge of stereotypes. Decision making is affected by attitudes and influenced by stereotypes. Children are also influenced by attitudes of family, peers, educators and society. Therefore, it is not useful to feel guilty or bad about the stereotypes you’ve been taught but rather to become aware of them and make choices to believe differently and think critically.
- Activity** We All Lose Game
- Purpose** To start to see how even when we have privilege we still lose out on being our full authentic self.
- Materials**
- BLM 3d Part 1
 - Situation Cards (BLM 3d Part 2)
- Time** 20 minutes
- Directions**
1. Divide the students into groups of 4
 2. Distribute a copy of BLM 3d Part 1 to each student and assign a situation card to each group. Situation cards are available to copy in BLM 3d Part 2. Demonstrate the task for the class using the “Sample Situation” card provided.
 3. Once groups have been assigned a situation card they should read it aloud with their group.
 4. The group then fills in the answers to the questions, identifying the act involved and how it harms/impacts the people in the situation. Bring students back to the big group and have a discussion about all the situations.

Class Discussion Questions

1. What are some of the ways people in these situations “lost” as a result of stereotyping, prejudice, discrimination or scapegoating?
2. What are some of the ways that people who did the stereotyping, prejudice, discrimination or scapegoating “lost”?
3. Can you think of other examples of where people have lost out because of stereotyping, prejudice, discrimination or scapegoating—either as victims or perpetrators? (colonization/war)
4. How do you think people in these situations learned stereotypes or prejudices?

Part 4

Socialization: How do 'We' learn this stuff?

In this segment, students explore the impact of socialization on their beliefs and actions. They begin to see that what is learned can be unlearned.

4a Who teaches us about Masculinity and Femininity?

Activity	Brainstorm and Dialogue with the youth/students to hear about who influenced their understanding of Masculinity and Femininity.
Purpose	To highlight all the ways we learn to perform our gender. To understand that gender is a social construction and we have the power to re-write it.
Materials	<ul style="list-style-type: none">• Flip Chart• Markers
Time	10 minutes
Directions	Ask students to reflect on where they learned ideas about what men/women are supposed to do and be. Write their examples on the flipchart. Draw attention to the fact that these ideas and behaviours were learned and that everyone learns to perform gender in various ways based on what they are taught, either explicitly or implicitly. Some examples of where we learn masculinity and femininity include: parents, friends, movies, magazines, television (and other forms of media), modeled behaviour from adults, or being punished for not performing masculinity or femininity properly.

4b Checking out Media's Impacts

Activity	Watch a DVD, your choice, of Killing Us Softly 4 or Hip-Hop: Beyond Beats and Rhymes. Have students identified a greater impact on masculinity and femininity by advertising/images or music? You know your students the best; we've provided options so that you can decide what topic matter will speak to them the most.
Purpose	Using multi-media to discuss how we are socialized to be men and women in our society
Materials	<ul style="list-style-type: none">• BLM 4b• DVD
Time	60 minutes
Directions	Distribute BLM 4b. Read over the guiding questions with them. discuss afterwards. Watch the DVD that you have chosen. If you have difficulty locating the resources, both films are available to borrow from WAVAW. After watching, engage students in a discussion about what they have learned from watching the film and also about wider issues relating to masculinity and femininity. This can be done as a large group or in small groups.

4c Brainstorm and Dialogue

Activity	Brainstorm and dialogue with the whole group
Purpose	To begin tying the activities and discussion together to look at how thoughts and beliefs can lead to violence
Materials	<ul style="list-style-type: none">• Flip Chart• Markers
Time	20 minutes

Discussion Questions and Key Points to Emphasize:

- What does it take to commit violence against someone?
- Do we hurt or intentionally harm people we genuinely care about or respect?
- If we are to think about the function of stereotypes, discrimination, and prejudice, is it clear that they function to make someone else 'less than' or 'other than' us?
- If someone is less 'human' than us it is much easier to commit violence against them. Can you think of examples in our current society where we have seen this play out?
- The point is not that all stereotyped thinking, discriminatory thinking or prejudiced thinking will lead to violence but it can...and that is too much of a risk.

Homework

Distribute BLM 5a: Being an Ally 101. Have students read this and reflect on it before the next session.

Part 5

What Can 'We' Do Now?

In this segment, students are given the tools to take action and apply the knowledge they have learned about social justice. They are called upon to create a plan to make an individual contribution towards the creation of a more socially just world.

5a Being An Ally 101

***Introduction
to last night's
homework:***

Ask students to think about what they learned in the reading. What does being an ally really mean?

***Guide students
towards the
following answer:***

An ally is any person who supports, empowers, or stands up for another person or a group of people.

***Other discussion
points:***

Why is it important to be an ally?

Because people from targeted or oppressed groups are systematically bombarded by society with unfair treatment, hostility, violence, or other forms of discrimination. People who are targeted need support from those people who are not targeted in the same ways.

What are some ways we can be allies?

James Banks, a multicultural educator, says that living in a diverse society requires that we “know, care, and act.” In other words, we need to learn about people and understand their issues, care about people with our hearts, and take the action necessary to make sure that people are treated well and that justice is done. That is, basically, what an ally does.

5b Taking Action: From Critical Analysis to Upstander Action

<i>Activity</i>	“Let’s Re-Script” game
<i>Purpose</i>	To apply analysis gained over the course of the unit to identify oppressive behavior and practice ways of making concrete changes.
<i>Materials</i>	<ul style="list-style-type: none">• BLM 5b• Scenarios and space to perform skits
<i>Time</i>	50 minutes
<i>Directions</i>	Distribute BLM 5b. This resource has three different scenarios that show oppression in action. Put students into three groups. Assign each group one of the scenes to perform. The first step is for students to act out an oppressive scenario as outlined on the handout. After students have performed the oppression, call “FREEZE!” After they have frozen call “RE-SCRIPT!” At this point students must do the scene again, only this time they re-script the oppression and tell a different story, one that is socially just, where the oppressive behaviour is squashed! Give students time to plan the scene and the re-scripting. There is space on the handout for them to make notes.

5c The Final Project

- Activity*** Make a Commitment to yourself, your community, your world.
- Purpose*** This project has a dual purpose. It provides a performance indicator to assess whether or not students have met the expectations of the prescribed learning outcomes. It also functions as a way to have students reflect on how they will put this learning into action, how they are going to “Raise It Up!”
- Materials***
- BLM 5c
- Directions*** Distribute BLM 5c. Students will use the planning sheet provided to come up with a way to take action to make a contribution to a more socially just world. Show students the website www.freethechildren.com. “Free the Children” is a powerful example of what youth can accomplish when they set their minds to making positive change. Free the Children is an organization started by youth to help other youth. The members of this community call themselves “Shameless Idealists.” They are an excellent example of using knowledge to take action. Have students come up with a plan that is meaningful to them. As much as possible, give the students ownership over development of this project, what it looks like, what the final product might look like. They may want to write an essay, produce a short film, or create a visual display. Whatever medium they choose, they must outline a clear plan for change, and how they are going to carry this plan out. If possible, taking action, and monitoring of that action, should be part of the evaluation. The plan students make must represent a commitment to ‘act’, to create positive social change in some aspect of their lives, their family’s lives or in their community.

Extended Learning

For Schools and/or Teachers that are interested in tackling issues regarding Healthy Sexuality and Sexual Assault this material is available in addition to the foundational framework.

- Activity*** What Informs the Way we ‘do’ Sexuality?
- Purpose*** To begin to understand how we are socialized and taught to think about gendered roles in sexuality.
- Materials*** • BLM Extended Learning
• Different media sources, ones that speaks to female sexuality and ones that speaks to male sexuality
- Directions*** Divide students into groups of four. Using current media articles, YouTube clips, advertising, etc. identify the dominant discourse that socializes male and female sexualities. Use the resources and discussion questions provided on BLM Extended Learning to engage students in this exploration.

BLM 1a: Making Sense of Fairness

Activity: Dividing up a Pizza “Fairly”⁵

Directions: Your group has been given a large pizza. As a group you need to come up with a strategy to divide the pizza up “FAIRLY” among the students in the class. Don’t forget to include your teacher! Be prepared to share with the class what your strategy is and how you will divide the pizza. Use the space below to make notes from your discussion.

Second Discussion:

⁵ http://calswec.berkeley.edu/CalSWEC/Nwosu_FandE.pdf

BLM 1a: Making Sense of Fairness (Teacher's Key)

Activity: Dividing up a Pizza “Fairly”⁶

Directions: Your group has been given a large pizza. As a group you need to come up with a strategy to divide the pizza up “FAIRLY” among the students in the class. Don’t forget to include your teacher! Be prepared to share with the class what your strategy is and how you will divide the pizza. Use the space below to make notes from your discussion:

Most students will choose “equality” as a strategy. This means that they will try to give everyone in the class a slice of pizza that is the same size. This is an opportunity to point out that how students see fairness and justice is not reflected in the wider society. This is also an opportunity to point out that being equal is not necessarily being fair or just. For example, if one person needs insulin shots for diabetes, the equality model would say that it is only ‘fair’ for all students to get insulin shots. This activity challenges students to think more deeply about fairness and what it means.

Second Discussion:

In this second attempt, students will be challenged to come up with a fairness strategy that is not based in equality. Some examples of how they might be encouraged to think about dividing the pizza fairly could be: need, equity (what you brought), seniority, reciprocity, chance, choice. The former represent some of the common themes that come up in this activity. Students may come up with others as well. If time permits, explore them all. Fairness and justice are not simple concepts. It is useful for students to shake up the way they think about these things before they move into the activities around social justice.

⁶ http://calswec.berkeley.edu/CalSWEC/Nwosu_FandE.pdf

BLM 1b: What is Social Justice?

Activity: Have a discussion with your peers about the following:

- What is 'Social Justice?' What does it mean? What does it look like?
- Is social justice a movement? An action?
- Is there a difference between doing social justice and wanting or envisioning a just society?
- In order to create a 'just' society we must do social change. What does it look like when we are doing social justice? What are some examples?

Use these quotes to help you think about how others have described social justice:

Social Justice:

"Distribution of the social and economic resources of society for the benefit of all people."

- *"An Inclusion Lens: Workbook for Looking at Social and Economic Exclusion and Inclusion," Public Health Agency of Canada, Population and Public Health Branch, Atlantic Canada, June 2002*

Social Justice:

"The process through which society attains a more equitable distribution of power in the political, economic and social realms."

- *"Understanding Social Justice Philanthropy," John Hunsaker and Brenda Hanzl, National Committee for Responsive Philanthropy, April 2003*

Social Justice:

"A concept based upon the belief that each individual and group within a given society has a right to civil liberties, equal opportunity, fairness, and participation in the educational, economic, institutional, social and

moral freedoms and responsibilities valued by the community.”

- “Cultural Competency Handbook,” R. Degan and Dr. M. Disman, Department of Public Health Sciences, University of Toronto

Make some notes about some ideas that came up in the discussion:

Using your discussion notes to help you, write a working description of social justice that makes sense to you. What is social justice? What does it mean? What does it look like?

BLM 1b: What is Social Justice? (Teacher's Key)

Activity: Have a discussion with your peers about the following:

- What is 'Social Justice?' What does it mean? What does it look like?
- Is social justice a movement? An action?
- Is there a difference between doing social justice and wanting or envisioning a just society?
- In order to create a 'just' society we must do social change. What does it look like when we are doing social justice? What are some examples?

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Make some notes about some ideas that came up in the discussion:

The discussion notes will vary from student to student. Circulate to make sure that students understand that they are working towards describing what social justice is and what it means to them.

Using your discussion notes to help you, write a working description of social justice that makes sense to you. What is social justice? What does it mean? What does it look like?

Students should be encouraged to think about the idea of justice for all people in their descriptions. This can include justice related to rights, protection, privileges, power, access to services, economic justice, safety, fairness, inclusion and equitable treatment and participation in all systems and processes that make up a society. These concepts can be further understood by thinking about the role of gender, race, ability, sexual orientation, class, and other social markers and how they contribute to people's experiences of a society that is not just for all. Students should also be guided to think about what kinds of actions and processes are involved with making social justice a reality.

BLM 1c: Working on Language: Definitions

Discuss these terms with your partner. Match each term with its correct definition by placing the corresponding letter next to each term. Look for the underlined words in the definitions for clues.

	<i>Term</i>		<i>Definition</i>
1	Feminism:	A	The belief that heterosexuality (sexual attraction to the opposite sex) is the 'norm.' Those punishing rules (social, familial, and legal) that force us to conform to heterosexual standards for identity
2	Sexism:	B	Characteristics that are valued by society that give certain individuals/groups easy access to systems.
3	Classism:	C	The male domination of ownership and control, at all levels in society, which maintains and operates the system of gender discrimination.
4	Racism:	D	An exaggerated dislike or hatred directed toward women. In feminist theory, misogyny is recognized as a political ideology similar to racism, existing to justify and reproduce the subordination of women by men.
5	Heteronormativity:	E	Systemic male supremacy, male privilege, denial, and silencing. Oppression based on gender.
6	Patriarchy:	F	The domination of one individual or group by another, more powerful, individual or group, using cultural, economic, physical, psychological, or social threats or force and frequently using an explicit ideology to justify the oppression.

<i>Term</i>		<i>Definition</i>	
7	Misogyny:	G	Prejudice and/or discrimination on the basis of socioeconomic class. It includes individual attitudes and behaviors, systems of policies and practices that are set up to benefit the upper classes at the expense of the lower classes.
8	Privilege:	H	Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. There are many different kinds of feminism. Feminism means to work towards a world where oppression does not exist.
9	Oppression	I	The systematic mistreatment experienced by people of colour as a result of institutionalized inequalities in the social structure.

BLM 1c: Working on Language: Definitions (Teacher's Key)

Discuss these terms with your partner. Match each term with its correct definition by placing the corresponding letter next to each term. Look for the underlined words in the definitions for clues.

	<i>Term</i>		<i>Definition</i>
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5	Heteronormativity: A	E	Systemic male supremacy, male privilege, denial, and silencing. Oppression based on gender.
6	Patriarchy: C	F	The domination of one individual or group by another, more powerful, individual or group, using cultural, economic, physical, psychological, or social threats or force and frequently using an explicit ideology to justify the oppression.

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7	Misogyny: D	G	Prejudice and/or discrimination on the basis of socioeconomic class. It includes individual attitudes and behaviors, systems of policies and practices that are set up to benefit the upper classes at the expense of the lower classes.
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9	Oppression: F	I	The systematic mistreatment experienced by people of colour as a result of institutionalized inequalities in the social structure.

BLM 1d: Why Should We Care?

Read the following quotes:

“Injustice anywhere is a threat to justice everywhere”
-Martin Luther King Jr.

“Justice will not come . . . until those who are not injured are as angry as those who are.”
-Thucydides

What do these quotes mean to you? Why is it important to “do” social justice, why does it matter? Why should we care? Write you thoughts here, no one will mark it or judge it, and you only have to share it with the group if you choose to. Write your response here:

BLM 1d: Why Should We Care? (Teacher's Key)

Read the following quotes:

"Injustice anywhere is a threat to justice everywhere"

-Martin Luther King Jr.

"Justice will not come . . . until those who are not injured are as angry as those who are."

-Thucydides

What do these quotes mean to you? Why is it important to "do" social justice, why does it matter? Why should we care? Write your thoughts here, no one will mark it or judge it, and you only have to share it with the group if you choose to. Write your response here:

In this activity students are encouraged to reflect on why it is important to 'do' social justice, why we should all be concerned about injustice. The quotes by Martin Luther King Jr. and Thucydides should be a starting point for students to think about the fact that until we are all free from oppression, then no one is really free. Their responses may include reflections on social responsibility, making the world a better place, the importance of making a difference, and the fact that even if we are not directly impacted by certain types of injustice, all forms of oppression affect us all in a variety of ways. This could include the impact on our relationships and people we care about, our values about fairness and equality, and beliefs about every person's right to basic human rights. On a daily basis we all make a contribution to how society functions. This question provides an opportunity to think about how we are showing up in the world, what we are bringing, and what kind of world we are helping to create by both our actions and our lack of action.

BLM 1e: What does it take to do social justice?

What does it take to do Social Justice? What do you need to feel safe enough to talk about these issues?

Group Agreement:

BLM 1e: What does it take to do social justice? (Teacher's Key)

What does it take to do Social Justice? What do you need to feel safe enough to talk about these issues?

Group Agreement:

The group agreement should include anything that students feel they need in order to be safe and comfortable exploring these issues. Examples could be respecting people's viewpoints, supporting each other, not laughing or criticizing if someone isn't familiar with something or does not know how to talk about it. It could also mean the use of safe language, active listening, and no sharing of someone else's experiences without their permission.

BLM 1f: Who has come before us?

Think about who inspires you in the world. You should identify a person whom you feel inspired by and who has had an impact on creating positive social change.

Your assignment: is to do a little bit of research on that person, provide a brief biography, outline who they are, what do they care about in the world and talk about what it is that you take inspiration from. Use the planning sheet to organize your thoughts and research, and to plan the oral presentation. Planning notes should be submitted along with the final copy of your work.

General Instructions:

Plan to do a brief presentation (5 minutes) on the person you chose, as well as to submit your written work. You may also want to include images or multimedia like film, music, or clips from youtube. Don't forget to list all the sources you used for your research. Describe your role model's life, including key events and accomplishments. You could include date and place of birth, events that happened in her/his life to make her/him the person they are today. You could also include important things this person has done to create positive social change.

Student Planning Sheet

Assignment: Written Assignment and Oral Presentation on a Role Model of Your Choice

- Length of written assignment: 3 paragraphs
- Duration of Oral Presentation: 5 minutes

Written Assignment: Planning Notes

Paragraph 1:

- Who did you choose?
- Give some general background information about this person
- Where was this person born?
- Where did they grow up?
- What are some important events that happened in their life that contributed to the person they are today?

Paragraph 2

- What are the important things this person has done to contribute to positive social change? Describe them.

Paragraph 3

- Why do you admire this person?
- What is inspirational to you about them?
- What are some ways you could follow their example in your own life?

Oral Presentation: Planning Notes

- Do not simply read your written assignment
- Pick out the key points from each paragraph that are most important to share with the group
- Focus on your role model's achievements in the area of social justice and how you will follow their example
- Visuals like pictures, a poster, or a brief on-line clip are interesting ways to enhance your presentation

Sources: Planning Notes

Here is a list of websites or print sources I consulted to learn more about my role model:

BLM 2b: ABC's of Diversity

ABC's of Diversity

Prejudice:

Discrimination:

Consequences:

BLM 2b: ABC's of Diversity (Teacher's Key)

ABC's of Diversity

Prejudice:

This is an attitude, for example hating women/girls, holding racist beliefs.

Discrimination:

This is an unfair action: For example, calling someone racist names, beating someone up or making fun of someone because you think they are gay.

Consequences:

Can be emotional (hurt feelings, anger), or material/physical (giving up on a job, punching someone).

BLM 2c: Implications of Oppressive Language: Stereotyping

1. How does it feel to talk about prejudice?
2. Look back at the names that people said they have been called. How might they have felt when called those names?
3. What do you think about people who call others names or treat others unfairly?
4. Do the people who feel prejudice and who discriminate against others experience any negative consequences? If so, what?
5. What is the difference between prejudice and discrimination? A possible answer is: Prejudice is having a negative attitude/belief about someone, believing a stereotype; discrimination is behaving in a unfair way toward someone based on a belief or attitude.
6. Looking at the list that the group has created, it is probably obvious that some people in this group have suffered from prejudice and discrimination. However, it is possible that everyone in the room has suffered from prejudice and discrimination at some time, although probably not to an equal degree. What can you do to change that?

BLM 2c: Implications of Oppressive Language (Teacher's Key)

1. How does it feel to talk about prejudice?

Answers will vary

2. Look back at the names that people said they have been called. How might they have felt when called those names?

This question encourages students to build empathy for others. Also, it is important here to draw connections to the systems of oppression that the names being used are banking on. (i.e. slut = sexism)

3. What do you think about people who call others names or treat others unfairly?

Answers will vary

4. Do the people who feel prejudice and who discriminate against others experience any negative consequences? If so, what?

With this question, guide students towards seeing that prejudice and discrimination is harmful to everyone, including the perpetrator. Possible negative implications for perpetrators include isolation, anger, missing out on knowing others who are different, limiting themselves

5. What is the difference between prejudice and discrimination?

Prejudice is having a negative attitude/belief about someone, believing a stereotype; discrimination is behaving in a unfair way toward someone based on a belief or attitude.

6. Looking at the list that the group has created, it is probably obvious that some people in this group have suffered from prejudice and discrimination. However, it is possible that everyone in the room has suffered from prejudice and discrimination at some time, although probably not to an equal degree. What can you do to change that?

Possible answers include: Apologize to anyone in the group that you have felt prejudiced about or acted unfairly toward. Make a vow that you won't hold prejudiced feelings or participate in discriminatory actions. Get to know one another better. Promise that you will refuse to tolerate prejudice or discrimination when they occur.

BLM 2d: Privilege and Oppression: Looking at Ourselves

What's Your Card?

Answer the following questions:

How did you feel based on how people were treating you?

Could you guess your card by how people spoke to you, looked at you, interacted with you?

BLM 2d: Privilege and Oppression: Looking at Ourselves (Teacher's Key)

What's Your Card?

Answer the following questions:

How did you feel based on how people were treating you?

Answers will vary

Could you guess your card by how people spoke to you, looked at you, interacted with you?

By thinking about how they were treated by others, students should be able to tell whether their status was high or low, how valued they were according to the cards. This also shows how the way we treat one another is based on a social construction, as opposed to merit, fairness, or equality.

BLM 2e Valuing Ourselves: Logo Homework

Throughout history people have used shields and banners to express their power and strength. Now people wear tee shirts and or create logos with signs and symbols to display membership in a group and individual values and beliefs.

For homework, design a symbol/logo that illustrates your own individual strengths and skills. Answer the following to guide the process:

FYI: Be as creative as possible! You are not to answer in words necessarily and bring your logo to next session!

What or whom do you value most in your life?

What three things do you do well?

What would you like most to be remembered for?

What is one important thing you have done in your life?

What do your friends really like about you?

BLM 3c Canada's Legacy: The Impact of Colonization on us all

Canada Discovered?

- It is not possible that Aboriginal people or their lands were “discovered,” by European explorers, since they were never lost. In fact it is the explorers who were lost, and thought they had found India

Contact and Colonization

- Since the time of contact, Aboriginal people in Canada have been fighting for a voice
- Through the colonization process, women became seen as property

The Reserve System

- Aboriginal people were given pieces of land to live on, land that was already theirs
- On reserves, Aboriginal people were not allowed to grow food, leave land, or have animals
- Migratory patterns were thwarted
- Reserve systems were a way of wiping people out

Residential Schools and “The Indian Problem”

- “The Indian Problem:” Sir John A. MacDonald wanted to put Aboriginal children in a setting where they can learn to be white
- Ministry of Children and Families sent wagons to the reserves to round up children between the ages of 4 and 17. There was no choice but to go.
- At residential schools, children were stripped down, clothes taken away, de-loused, scrubbed with wire brushes in a shower, dressed in colonizer clothing
- No traditional clothing allowed
- Hair was cut
- Children were given new names
- They were no longer allowed to speak their own language and many suffered torture and abuse
- They could not speak to family members, and usually boys and girls (including brothers and sisters) were separated.

- Parents left behind in the reserve are distraught, but if they tried to stop the children from being taken away they would be shot
- All the children were gone, the connection between children and parents was lost
- Indian agent's office was on the reserve, gave the people whiskey to cope with all this loss and devastation, results included a loss of culture and a loss of teachings
- Over 50,000 children never made it back because they were murdered. Many more experienced abuse (physical, sexual, emotional) that left life-long scars. The ones that did return came home to devastation and nothing they remember. They enter this painful cycle.
- Two years ago the government apologized for the horror of residential schools

Aboriginal People in Canada Today

- Aboriginal people in Canada currently have no individual human rights
- Aboriginal people continue to fight for their voices to be heard and their rights recognized

Homework

Write a two-page reflection. Write about the feelings you experienced and what you learned from playing "The City Game."

Guiding Questions for the Reflection:

- How did this exercise help you to begin to understand colonization and the experience of Aboriginal people in Canada?
- What are some things you learned in this session that you did not know before?
- What questions do you still have?
- How does this knowledge change you?
- How can you bring this knowledge into your life?
- Are there actions you can take?

BLM 3d Part 1: We All Lose

Directions for Students:

Your teacher will divide you into groups. Your group will be assigned a situation that you need to discuss together. In the situation you are given it may seem that only one person is losing out or being harmed, but take a closer look. How can our *privilege* also make us lose out? Make notes about your discussion and be prepared to share your group's conclusions with the rest of the class.

Sample Situation:

This situation is for the whole class to go over together, guided by the teacher. Afterwards, your group will be given its own situation.

Brett is on the school soccer team, and his mom was recently hospitalized by her now ex-boyfriend. None of his teammates know, and they crack jokes about how to keep their girlfriends in their place. Bret doesn't want to explain to them his mother's situation, but he wants to stop them from making the jokes. He fears that if he asks them to stop they will make fun of him.

Who has Privilege?

What unjust system has created this privilege?

How We All Lose:

BLM 3d Part 1: We All Lose (Teacher's Key)

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Who has Privilege?

Brett has male privilege, along with the guys on his team.

What unjust system has created this privilege?

Sexism

How We All Lose:

Even though Brett is privileged, maintaining the privilege causes harm. To be included, he must go along with the jokes and pretend it doesn't affect him, or speak up and risk getting rejected by his team members.

BLM 3d Part 2: Situation Cards

1. The situation:

Ryan, who is Caucasian (white), has friends who like to joke about Chinese women; that they are geeky and that they are all bad drivers. He has recently started dating a Chinese girl from another school. He feels like he can't introduce her to any of his friends for fear that they won't like her, and that they will make fun of him for being with her.

Who is privileged? How?

Who is oppressed? How?

How do we all lose?

BLM 3d Part 2: Situation Cards

2. The situation:

Kim and Shawn are twins, and they are taking grade 11 math together. Shawn has a very difficult time with math, and Kim is one of the best in the class. Every time the teacher calls on Shawn to answer a question and he can't, she asks Kim to help him and invariably makes a wise crack about how "even a girl" is better at math than he is.

Who is privileged? How?

Who is oppressed? How?

How do we all lose?

BLM 3d Part 2: Situation Cards

3. The situation:

Lucy's family cat gets run over by a car and she goes to tell her older brother about it. She begins to cry while telling him, and he seems to get uncomfortable and looks to Lucy like he is disgusted, not sad. Angrily, she asks him why he would be disgusted with her for crying. He explains that he's been taught that real men don't cry that, and that although he is extremely upset he just can't cry. He is in fact disgusted with himself for not being able to.

Who is privileged? How?

Who is oppressed? How?

How do we all lose?

BLM 3d Part 2: Situation Cards (Teacher's Key)

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Who is privileged? How?

Ryan and his friends have white privilege

Who is oppressed? How?

Chinese people

How do we all lose?

Ryan loses because he does not feel free to be open about someone he cares about. His friends lose because their prejudice isolates them, and prevents them from getting to know Ryan's partner. It also creates distance between Ryan and his friends, he can't be honest with them because he is fearful.

BLM 3d Part 2: Situation Cards (Teacher's Key)

2. The situation:

Kim and Shawn are twins, and they are taking grade 11 math together. Shawn has a very difficult time with math, and Kim is one of the best in the class. Every time the teacher calls on Shawn to answer a question and he can't, she asks Kim to help him and invariably makes a wise crack about how "even a girl" is better at math than he is.

Who is privileged? How?

Shawn has male privilege

Who is oppressed? How?

Kim, the girls in the class

How do we all lose?

Even though Shawn is privileged in the sense that gender stereotypes make teachers think he should be good at math, he loses because he has to live up to an expectation that has no grounds. Instead of getting support, he is ridiculed because "even a girl" is better than him. The teacher loses by not seeing the potential in all students, girls and boys, and by allowing prejudice to create distance from the students.

BLM 3d Part 2: Situation Cards (Teacher's Key)

3. The situation:

Lucy's family cat gets run over by a car and she goes to tell her older brother about it. She begins to cry while telling him, and he seems to get uncomfortable and looks to Lucy like he is disgusted, not sad. Angrily, she asks him why he would be disgusted with her for crying. He explains that he's been taught that real men don't cry that, and that although he is extremely upset he just can't cry. He is in fact disgusted with himself for not being able to.

Who is privileged? How?

Lucy's brother has male privilege, is automatically seen as stronger than Lucy

Who is oppressed? How?

Lucy, whose display of emotion is stereotypically tied to weakness in women and girls

How do we all lose?

Gender stereotypes that portray expressing emotion as weak are harmful for all genders. These beliefs create disconnect between people and prevent us from feeling, sharing, and expressing authentic feelings.

BLM 4b Checking Out Media Impacts

Watch the DVD your teacher has chosen. While watching, make notes on some of the following questions:

How do images such as these impact the way we understand what it is to be a man or woman in society?

Does it set us up to relate to one another in a respectful, healthy way?

How does all this lead to violence?

BLM 5A Being an Ally 101⁷

There are many different ways to be an ally. Here are some examples:

A man tells his coworkers that he's no longer interested in telling or listening to any jokes that put down women.

An experienced manager gives a new hire from an oppressed group some tactical advice on how to work the system.

An individual helps a person of color or a working class person to run for office, through encouragement, fund-raising, and direct campaigning.

A college educated man works at a community center in a low-income neighborhood. He trains neighborhood people to lead community meetings, rather than leading the meetings himself.

Parents and teachers organize a program about teasing and targeting to help teenagers who are being harassed for being gay in their high school. They also launch a program in which all students can come to small groups to talk about their feelings about sexuality, sex roles, and other related topics.

A person stands up in a town meeting and speaks on behalf of an immigrant group that is being scape-goated for "taking jobs" from people who have lived in the community for a longer period of time.

A couple helps a teenager by taking him into their home because the teen's family is not able to take care of him.

There is a whole spectrum of ways to act as an ally. Sometimes, it's just reaching out and caring; sometimes it means taking a stand against ethnic, sexist, or other oppressive jokes; sometimes it is thinking about a person and encouraging them to keep trying; it can mean helping a person get a seat on an influential board, it could also mean speaking out publicly against injustice; sometimes it means backing a person's leadership; sometimes it entails

organizing a demonstration against discrimination.

Whatever the circumstances, as community members, we probably have a greater capacity to be effective allies to each other than we realize. We have the ability to think about each other, empower each other, and act on each other's behalf in our day-to-day lives or in emergency situations.

And like almost anything else, being an ally is a skill. Although being an ally often comes quite naturally, you can learn how to be an ally; and the more you do it the better you get at it.

⁷ *Community Tool Box: <http://ctb.ku.edu>*

The distinct role of an ally

If you are not a member of a particular cultural group, you have a role to play that is different from the members of that group. You may be able to intervene and be effective in supporting the group in ways that the group members may not.

As an ally, you have a perspective that is different than people directly involved. Have you ever watched an accident take place? Perhaps you stood and watched while two cars crashed. You would certainly have a different perspective on what happened than the people who were in the accident. If you are an ally, you are not directly targeted by that particular oppression or set of circumstances. You can see outside of it and present a different point of view. Your point of view can be helpful to people who are targeted. You are in a distinct position to help.

Additional important points to remember about being an ally:

You don't need to wait until someone invites you to become an ally--you can simply take the initiative. You may need to go slowly and learn as you go, but don't assume you are not wanted just because no one asked.

Anyone can be an ally to anyone else. If you are Polish, African American, White, Jewish, Catholic, Latino, Native American, Arab, Protestant, disabled, young, old, poor, gay, etc., you

are entitled to be an ally and act on behalf of any group you choose.

As you learn to be an ally, remember; allies make mistakes! It is part of the job description. If you are going to get involved, you are going to make mistakes. It's either that or sit on the sidelines.

Being an ally is not only a one-way relationship. It is often reciprocal.

Why should you be an ally to people from oppressed groups?

As we said earlier, it is in our own self-interest to be an ally to people from diverse and oppressed groups. Ultimately, our own struggles are tied to everyone else's. Here is why:

We live in an increasingly diverse country. In order to organize, unify, and empower communities, people need to learn how act on each other's behalf.

When you give support to others, you are developing allies for your own groups and your own causes--in fact there is probably no better way to make an ally than to be one to someone else.

In order to address and change the systemic problems that cause oppression, you will need a lot of people who work together cooperatively and who are not vulnerable to divide-and-conquer tactics. Strong alliances between many groups can provide the necessary people power to make systemic changes.

When you are standing up against oppression, you are creating a moral standard in your community. You are putting people on notice that targeting any group will not be allowed. Groups are frequently isolated from each other: "Us" from "them" and "them" from "us." Often groups that are targeted feel that no one cares about "their" issues and they can't get help. Often non-target groups feel that their lives are not impacted by racism, sexism, classism, homophobia, anti-Semitism, etc; they feel powerless, numb, and distant. Being an ally is an antidote to isolation for those targeted by oppression and those in the targeting role--it empowers everyone involved.

Our communities need the voices, opinions, and help of people from many different groups.

As we reach out to groups, they will be more likely to become involved in and give their energy to the bigger community.

Last, but not least, in the process of becoming an ally, you have an opportunity to regain your humanity in a society that can often be dehumanizing.

Why shouldn't you become an ally?

Not everyone should be an ally in all situations. There are times when our motivations are not useful or can even be detrimental.

Here are some examples:

Don't be an ally to diverse groups as a way of avoiding your own group. If you don't like your own group or background, you won't be effective with people in different groups. People will detect your lack of pride and will not trust you. In addition, you have to be open to understanding all groups.

Don't be an ally to alleviate feelings of guilt. Alleviating guilt is not usually a sturdy long-term motivator. Lillian Roybal Rose, expert in cross-cultural communication, said in *Impacts of Racism on White Americans*, "If you feel guilty this can eventually lead to anger, and your behavior then becomes reactive and resentful." Rose goes on to draw an analogy between a guilty ally and a parent who is compensating for not meeting her/his children's long-term needs for attention by bringing the children big gifts. The gifts don't take care of what the children need; they are still not happy and the parent becomes angry because the children are not grateful and appreciative.

Don't be an ally in order to "help" people because you are "better" than they are. This may be obvious, but it is important. Sometimes people are motivated by the unconscious belief that oppression is the fault of the oppressed--that if members of oppressed groups were more clever, smart, or harder-working they would not have gotten themselves into this bad situation. If we think we are better than others we are merely reinforcing oppressive messages.

Okay. Now let's get down to the nuts and bolts of how to be an effective ally.

How do you become an ally?

Here are some steps you can take. They are first listed, and then elaborated upon one at a time.

1. Establish friendships with people who belong to groups that are not usually in the center of mainstream culture.
2. Learn about each other's cultures and histories.
3. Examine your own prejudices.
4. Take a stand when groups are targeted with unjust treatment.
5. Promote the leadership of people in groups that traditionally aren't given leadership positions.
6. Support different groups on the issues that affect them most directly.
7. Support groups to gain power in their communities.
8. Help bring isolated or marginalized groups into the center of activity: don't leave groups isolated.
9. Work to change the system-wide problems that may be root causes of inequality and oppression.
10. Get help: train other people to be allies.
11. Develop alliances among groups.

1. Establish friendships with people who belong to groups that are not usually in the center of mainstream culture.

Establishing a friendship may not be a sensational occurrence that gets reported in newspapers, but it is probably one of the most significant things you can do as a community

builder and ally. Each person needs to know they matter--friendship is one the most powerful tools we have to communicate that. One of the most damaging parts of oppression is the message given to people that they don't make a difference to other human beings. Friendship is the antidote to that message.

Also, friendship is the foundation for almost any other step in being an ally. For example, having a friendship with someone in a different cultural group can help you get a first-hand look at the problems people face in their day-to-day lives. Breaking down barriers and mistrust between groups usually occurs between two people, not just in the acts of legislation or policy-making.

So, how do you make friends with people from different cultural groups or oppressed groups? In most ways, it is the same as making friends with anyone. You spend time with people. You try to set up projects in which you can work together so that you can have day-to-day contact. You ask what people are interested in and you listen to the answers. You also open up about yourself and put your trust in the people you want to get to know.

Establishing friendships is a slow process that builds with each interaction. When you are making friends with people who have a different culture, or who have a history of oppression, it is important to be more sensitive, more patient, and make more of an effort. When people have been mistreated by society as a whole or by your group in particular, trust will take more time to establish. That is okay; you can't expect that people will trust you right away.

Also, if people tell you about their disappointments about you or other people in your group, try not to be defensive. It may be a sign that you have earned enough trust for people to be honest with you about the way they see things. You want people to be real with you.

2. Learn about each other's cultures and histories.

If you want to be useful to people of a cultural group, you should learn something about that group--it's history, religious beliefs, its strengths, or how its people have been oppressed. For example, if you want to be an ally to Japanese-Americans, then reading some of books about the U.S. Internment Camps during World War II would be one piece of your self-education plan. Or, if you want to be an ally to elders, you might ask them what it's like to grow older.

How are older people are treated in society? Are they taken seriously? Are they left out of celebrations? And what is it like to have to contend with health care cuts?

3. Examine your own prejudices.

In order to be effective allies to people that are different from ourselves, we have to face our own prejudices. Otherwise, unintentionally, we can act in ways that are not as helpful as we would like. We have to become aware of the ways that we unintentionally may be racist, anti-Semitic, sexist, homophobic, etc.

We all carry misinformation and stereotypes about people. Especially, when we are young, we acquire this misinformation in bits and pieces from TV, from listening to people talk, from watching the expressions on our parents' faces, and from the culture at large. We also witness people being treated badly because they are people of color or are poor, etc. All these experiences are confusing to young children; they are hurtful experiences that make us feel bad about ourselves and make us feel distant from both those who are targeted and those who are acting out the prejudiced behavior. These experiences, like any hurtful experience, get locked away inside us, but don't disappear. They provide us with a foundation of misunderstanding and fear upon which our prejudices are built.

We are not bad people because we acquired prejudices; no one requested to be misinformed or confused. But once you have them, what how can you undo these prejudices?

4. Take a stand when groups are targeted with unjust treatment.

Perhaps the most important way to be an ally is to act, speak out, or take a stand when a individual or group is being targeted. There are a variety of methods and avenues which people use to take action when injustice is being aimed at a group. The one you choose will depend on the situation. It could be an ad in the paper, a boycott, a demonstration, or using behind-the-scenes negotiations to change the situation.

Taking a stand or speaking out against injustice usually requires courage, but it is the bottom line when it comes to being an ally.

5. Promote the leadership of people in groups that traditionally aren't given leadership positions.

You can be an ally by promoting people into leadership roles. This empowers people, so they can take charge of lives, instead of being dependent on help from others. In particular, you can make leadership opportunities more available to immigrants, women, people of color, low-income people, people with disabilities, young people, and others.

You can promote leaders by providing informal or formal leadership training, mentoring them, by inviting individuals to take leadership roles, or by supporting them in elections for local offices.

Once you have successfully promoted someone into a leadership position, they will need you as much as ever. Everyone needs support when they are in a leadership role, especially people who don't have a lot of experience. For example, you may need to listen to a leader as she thinks through the challenges she confronts. Or you may need to work with group members to teach them how to support their leader, or overcome any prejudices they may have about her.

6. Support different groups on the issues that affect them most directly.

This one is rather obvious--help people where they need help. If you ask a few questions or pay attention for a short time you can usually figure out what the key issues are for any group and then you can decide to offer assistance. A group may need short-term emergency aid, information about drug prevention, economic development consulting, or other kinds of help.

7. Support groups to gain power in their communities.

One of the most effective ways of being an ally is lending your financial, technical, or human resources to help groups gain long-term power in their communities. This may mean consulting with groups to help them write grants which will enable them to be independent, it may mean supporting a cultural group to gain more power in local politics, or it may mean helping people gain more control over their housing.

8. Help bring isolated or marginalized groups into the center of activity: don't leave groups isolated.

Every group should have contact with the larger community. When groups become isolated, they often need help. For example, young people who belong to gangs need help to become engaged in the mainstream community, so they don't get involved with drugs, violence, or other crimes. Also, sometimes new immigrant groups need to be welcomed and encouraged to interact and become involved in the larger community. Immigrants may need ESL classes, employment counseling, or relationships with people outside their group.

As allies we need to bring people and groups into the middle of things. Here is an example of helping a group with a disability become less isolated:

9. Work to change the system-wide problems that may be root causes of inequality and oppression.

People often direct their anger at groups different from themselves, rather than confront the inequalities in our government, economic, and other social systems which often cause much of their anger. It is easier to be angry at groups of people's scapegoating them-than it is to fix a system that doesn't work. Anger is a great motivator for action, but it's important that our anger and our actions are directed at the real causes of problems, which often lie outside of the target groups. Using the "But Why?" technique can help allies get to the root causes of what's going on.

How can an ally make a difference? You can start by looking carefully at how institutions and organizations affect those who are the disempowered, or who may be different from you. Your first step might be to vote for politicians, laws, ordinances, or policies that create conditions that promote tolerance, empower the disadvantaged, and enhance interaction among diverse groups.

Let's look at a couple of examples. Why are poor people poor? Is it because they are lazy? Or is one reason because they can't get the training that will help them obtain better employment? If that's the case, why is training not more accessible to them? Or if minority businesspeople can't afford to open a retail store in their neighborhood, is it because they don't know how to run a business, or is it because they can't get a business loan?

In both cases, some of the members of the disenfranchised group may be advocating for systems change themselves. Helpful changes might make it easier for a low-income person who lacks transportation to get a ride to appropriate training, or the changes might focus on a bank's lending practices. Whatever the change might be, it will be in those institutions and organizations that have a lot of influence and power over the target group, but which the target group has little influence with. And this is where allies often are able to step in, and use their power where it will do the most good, striking at the root causes of problems.

10. Get help: train other people to be allies.

As an individual you can accomplish a lot as an ally, but there are some bigger goals you can't accomplish by yourself. You can be much more effective if you work in a group with others. For example, you can organize a group that is committed to thinking about race issues and working to end racism. In such a group you can support each other to become effective allies and set goals to work together to handle racism in your community and make the community more aware of race issues.

11. Develop alliances among groups.

Being an ally is not usually a one-way relationship. It is more often reciprocal and can involve more groups than two. Partnerships and coalitions between Blacks and Jews, laborers and people on welfare, youth and elders, Latinos and Asians, and many more will make our communities stronger. Being an ally is an empowering role.

As you become an ally to an individual or group, invite them to become an ally to you or your group. As you do so, you will probably need to teach people how to be effective allies for you. Don't blame people if they don't already know how, or if they make mistakes-blaming people often scares them away. Learning to be an ally takes time.

To sum it up

As we all learn how to be more committed and caring to each other, we will build a strong foundation for change in our communities. The stronger the trust and commitment people have, as individuals and between groups, the more effective they will be in uniting around important issues.

James Banks, a multicultural educator, says that living in a diverse society requires that we “know, care, and act.” In other words, we need to learn about people and understand their issues, care about people with our hearts, and take the action necessary to make sure that people are treated well and that justice is done. That is, basically, what an ally does.

We all have the capacity to care deeply about each other. We all have the capacity to learn and take action. Why wait for someone else to invite you or give you permission to take the initiative? You can make a difference to people throughout your community. You can be an ally to anyone at any time, as an individual, or as a member of an organization. It will make a big difference, in the short and long run.

BLM 5b: Rescripting

Card 1:

Setting the Scene: Parminder Kaur and Baccouza went out last night on their first date. Baccouza bought Parminder dinner, after dinner Baccouza treated her again to a movie. After the movie Parminder told Baccouza she needed to get home for her curfew, he seemed upset and asked if they could go to Stanley Park for a bit to hang out and talk. Parminder wasn't sure about it but felt she should go since he was so generous on their date. Once they arrived at Stanley Park it seemed that Baccouza had some expectations of Parminder that they had not discussed. Baccouza tried to kiss Parminder on the lips and touch her breast, Parminder was not comfortable with these acts and even though she felt bad about turning him down she asked if he would drive her home now. Baccouza seemed irritated and disappointed with the way Parminder reacted. On the drive home Baccouza was completely silent and dropped Parminder off at home without saying a word.

The Skit: Parminder gets together with her best friend Junie to talk about her feelings about last night (include all the details of the date). At the same time Baccouza calls his best friend Jesse to talk about his date with Parminder (include all the details from the date).

1. How can you perform this skit to show oppression?

2. FREEZE! Re-Script! How can you perform this skit to show that you have re-scripted for social justice?

Card 2:

Setting the Scene: Stacey, Ameen and Marco are hanging out after school and Marco is talking about his new crush Pauline who isn't present for the conversation. Marco thinks Pauline is beautiful, smart and really cool. Stacey and Ameen are shocked to hear Marco talk about Pauline in this way, they heard that Pauline is 'easy' and has had many boyfriends. They tell Marco about what they've heard and warn Marco not to date a girl with that kind of reputation because people will look down on him and make fun of him if he is seen with Pauline.

The Skit: With the information from 'setting the scene' act out the conversation between Marco, Stacey and Ameen including all the details.

1. How can you perform this skit to show oppression?

2. FREEZE! Re-Script! How can you perform this skit to show that you have re-scripted for social justice?

Card 3

Setting the Scene: Mason is a varsity football star for his high school. He got in argument with Peter one of the popular guys in school today in the hallway. Peter challenged Mason to a fight in the gravel field after school today. Mason is worried about his past concussions and doesn't want to get injured anymore because he has a big game coming up. He feels the pressure to show up at the fight to show everyone who will be there to watch that he isn't a 'sissy'. Mason seeks out some support from two of his female friends, Vanessa and Carla, to talk about how he is feeling. Mason breaks down crying while he is talking to them. Vanessa and Carla are shocked that one of their strongest, confident male friends is crying to them.

The Skit: With the information from 'setting the scene' act out the conversation between Mason, Carla and Vanessa including all the details.

1. How can you perform this skit to show oppression?

2. FREEZE! Re-Script! How can you perform this skit to show that you have re-scripted for social justice?

BLM Extended Learning

Lane Bryant Lingerie Commercial

Questions to think about:

1. What does the outcry about this commercial tell us about how women are valued in society?
2. How is the woman portrayed in the commercial and how would the commercial have been different if the actress had been a “regular sized” model?
3. This commercial has drawn huge controversy all over the United States, allegedly because the model they used was a size 16 - but the average size of women in the US is a size 14. What does that say about the sexual image of the average American woman?
4. Is this commercial empowering? Why or why not?
5. What does it mean that women who have had large breast implants (which makes them proportionately impossible) are all over the media and not considered “too racy” for primetime television, yet a woman with naturally large breasts and natural proportion is seen as too sexy?

*<http://www.youtube.com/watch?v=xwhqV3qBJNA&feature=related>
(the commercial)*

*<http://www.pbpulse.com/tv/commercials/2010/04/30/which-one-is-too-racy/>
(article on Lane Bryant vs. Victoria's Secret and double standard)*

*http://www.youtube.com/watch?v=5fMyLbwLB70&feature=player_embedded
(interview with the model)*

Trojan Commercial featuring the artist Ludacris

Questions to consider:

1. What are the larger implications of racializing penis size?

2. How does this impact masculinity?

<http://bitchmagazine.org/post/the-lady-is-a-tramp-the-trojan-magnum-campaign-and-the-enduring-black-male-penis-myth>

Jimmy Kimmel interviewing Lil' Wayne

Questions to consider:

1. Would this interview have been different if Jimmy Kimmel was interviewing the Jonas Brothers?

2. What if Lil' Wayne was a female?

3. What if the babysitter was male?

<http://www.youtube.com/watch?v=xTa0By85eRY>

“How to Survive the Dreaded Walk of Shame”

Questions to consider:

1. What does this tell us about how women should behave?

2. What stereotypes does it predicate itself on?

3. Why are men left out of this article?

4. What does it tell us about one night stands?

<http://beavertalk.com/2009/09/18/how-to-survive-the-dreaded-walk-of-shame-after-a-one-night-stand/>

RapeLay Video Game

Questions to consider:

1. What impact do you think this genre of video game has on our societal beliefs?

2. Can you find any myths of about sexual assault being re-inscribed within the write-up on the games?

<http://www.animetric.com/Review/Bishoujo-Game-Reviews/Virgin-Roster.html?counter=1>

<http://www.animetric.com/Review/Bishoujo-Game-Reviews/Slave-Pageant.html>

<http://www.btls.com/news/stories/why-would-rapeLay-thrive-in-japan.html>

Time: 45 mins

Larger Group Discussion Questions

- How are men / women described in these articles/clips? For example women are... men are... It's OK/not OK for women/men to...
- Given your gender and the conversations you've had with friends, does this description represent you as a woman/man today? Why not? Where is there a discrepancy? Where is it accurate?
- What about the implication of racism?
- How Have We Normalized Sexual Violence?

Background

The 1980's was a time of huge change and activist triumphs, particularly for the Feminist movement in relation to sexual assault. Up until 1983 under the Criminal Code of Canada 'Rape' was the only form of sexualized violence that was acknowledged; the definition of 'Rape' was the problem.

Rape was considered to be "sexual penetration of a woman's vagina with a man's penis without the woman's consent, outside of marriage. Without penetration, a forced sexual act is not rape" (Schissel, 1996: 137). This legislation meant that a man could not be raped, a husband could not rape his wife, nor could rape occur in same sex relationships. The stereotypes associated with women at the time (many may still exist) helped to allow the laws to remain unchanged for so long. Some typical stereotypes included the following: a man has "rights" to sex from a woman in certain situations, also, rape victims were "asking for it". Women who "led" a man on, or dressed provocatively deserved what they got (Ministry of Attorney General, 1993: 3).

Changes to the legislation resulted in large part from lobbying efforts by women's groups to improve the status of women in areas such as labour, law and politics. In 1983, Canada passed Bill C-127, which made changes to the laws of rape, attempted rape, and indecent assault. The new legislation defined sexual assault according to three levels that include acts such as unwanted sexual touching to violent physical harm to the victim.⁸

During this time there was a major push to educate and share in a very public way that this type of violence was happening to all kinds of people and more often than we would like to think.

The intention behind sharing stories and clarifying what kinds of behavior was now considered criminal was to prevent this type of violence from happening. That is not how things have played themselves out.

What we are now seeing is that young women and men have retained information about

naming the 'crime' but have not internalized the meaning and implication of their actions and how they are enacting sexualized violence.

We needn't look much further than the Ontario School District that was the topic of an article on CityNews in 2008 titled, "Girls Accepting Sexual Assault At School As Fact Of Life: Reports" or in our own backyard in Surrey where we find news of "High school sex contest targets young girls" in May of 2010. I don't think this is what the Feminist movement had in mind when it began prevention campaigns in the 80's.

Anytime you try to destabilize power there is backlash and we have seen the ways in which the social system that privileges maleness continues to maintain control over how women's bodies are represented, objectified and dehumanized.

Sexual assault is **NOT** about sex but it **IS** about power.

Since we know we are being socialized to think about sexuality in the ways we discussed earlier and we are not so often asked or encouraged to think about our privilege and the social power we hold...this can be the recipe for sexual violence.

⁸ Sutton, Tricia. "Sexual Assault in Canada". *Sociological Explanations for Crime and Deviance*. Spring 1999. <http://web.viu.ca/crim/sutton.htm>

What Are Other Youth Saying?

Activity: Watch “It’s a Teen’s World: Wired for Sex Lies and Power Trips”

Time: 75 mins

Questions to Consider:

1. What are the consequences of believing there are no limits to sexually aggressive behaviour?
2. What does it mean to “fit in” and “please everybody”?
3. Why do some teen girls feel that their sexuality is a source of power or liberation?
4. How do social networking sites make you more vulnerable to sexual harassment?
5. How can teens and their parents learn to think more critically about sexism in popular culture?
6. How can you convince teen and pre-teen girls that wearing skimpy clothes isn’t serving them well?
7. How can respect be taught to teens in the context of feminism?
8. What kind of dress and sexually provocative behaviour would be acceptable in a workplace? Should the rules be different at school?
9. What changes in attitude do you see among the teens in the film?

Download free PDF resource manual at www.itsateensworld.com for more questions to consider

Discussion Points

It is clearly not enough to just know what is 'wrong' or 'criminal' we need to foster our connection to other human beings and develop more of an internalized knowledge or how we impact others. Things we can do:

- Start by being aware—self awareness and developing our EQ (Emotional Intelligence)
- Be an ally—it is all of our responsibilities. If it's happening to someone else it can always happen to us.
- We are going to 'bump into' each other but how we choose to proceed is our choice. Don't be afraid of making mistakes but ensure you learn from them and do things differently next time
- Keep asking questions, stay curious. Talk to the person you're engaging with to see if your perception is their reality

Connections to Prescribed Learning Outcomes

This section connects the “Raise it Up” instructional framework to courses at the secondary level and lists relevant prescribed learning outcomes. The courses listed here are only some of the places where this framework could be incorporated. It would be possible to integrate “Raise it Up” into other courses as well. Therefore the following suggestions for curriculum connection represent only a starting point.

Planning 10

Rationale

The aim of Planning 10 is to enable students to develop the skills they need to become self-directed individuals who set goals, make thoughtful decisions, and take responsibility for pursuing their goals throughout life.

Relevant Prescribed Learning Outcomes

It is expected that students will:

- C4** Analyze factors contributing to a safe and caring school (e.g. respect for diversity, prevention of harassment and intimidation)

- C6** Analyze practices that promote healthy sexual decision making (e.g. recognizing influences, accessing accurate information, applying informed decision-making skills)

Social Studies 11

Rationale

The aim of social studies is to develop thoughtful, responsible, active citizens who are able to acquire the requisite information to consider multiple perspectives and to make reasoned judgments. The Social Studies 11 curriculum provides students with opportunities to reflect critically upon events and issues in order to examine the present, make connections with the past, and consider the future.

Relevant Prescribed Learning Outcomes

It is expected that students will:

Apply critical thinking—including questioning, comparing, summarizing, drawing conclusions, and defending a position—to make reasoned judgments about a range of issues, situations, and topics

Demonstrate skills and attitudes of active citizenship, including ethical behaviour, open-mindedness, respect for diversity, and collaboration

Assess the development and impact of Canadian social policies and programs related to immigration, the welfare state, and minority rights

Describe the role of women in terms of social, political, and economic change in Canada

Demonstrate knowledge of the challenges faced by Aboriginal people in Canada during the 20th century and their responses, with reference to:

- Residential schools
- reserves
- Self-government
- Treaty negotiations

Represent what it means to be Canadian with reference to:

- Distinctive Canadian programs and policies
- Important Canadian cultural and scientific achievements

BC First Nations Studies 12

Rationale

BC First Nations Studies 12 focuses on the diversity, depth, and integrity of the cultures of British Columbia's Aboriginal peoples. In emphasizing the languages, cultures, and history of First Nations peoples, the course addresses an important part of the history of British Columbia. Designed to introduce authentic Aboriginal content into the senior secondary curriculum with the support of Aboriginal peoples, the course provides an opportunity for BC students to acquire knowledge and understanding of the traditions, history, and present realities of BC Aboriginal peoples, as well as a chance to consider future challenges and opportunities.

BC First Nations Studies 12 addresses the richness and diversity of First Nations languages and cultures by exploring them within their own unique contexts. It is intended to provide a conceptual foundation for all learners to develop an appreciation and respect for the similarities among and differences between the diverse cultures of the world. As such, it will help to promote understanding of First Nations peoples among all students. A curriculum that concentrates on Aboriginal content can lead to enlightened discussion of Aboriginal issues and can also contribute to Aboriginal students' sense of place and belonging in the public school system.

Relevant Prescribed Learning Outcomes

- A1** Apply critical thinking –including questioning, comparing, summarizing, drawing conclusions, hypothesizing, and defending a position—to make reasoned judgments about a range of issues, situations and topics
- A3** Demonstrate skills and attitudes of active citizenship, including ethical behaviour, open-mindedness, respect for diversity and collaboration

- C4** Analyze the varied and evolving responses of First Nations peoples to contact and colonialism

Social Justice 12

Rationale

The aim of Social Justice 12 is to raise students' awareness of social injustice, to enable them to analyze situations from a social justice perspective, and to provide them with knowledge, skills, and an ethical framework to advocate for a socially just world. The course includes an emphasis on action, providing opportunities for students to examine models of social change and implement strategies to address social injustice. A successful Social Justice 12 course will provide opportunities for students to examine their own beliefs and values, as well as the origins of those beliefs. In addition it will allow them to support or challenge their beliefs and values through reflection, discussion, and critical analysis. This course build on students' innate sense of justice, motivating them to think and act ethically, and empowering them to realize their capacity to effect positive change in the world.

Relevant Prescribed Learning Outcomes

It is expected that students will:

- A3** Apply critical thinking skills to a range of social justice issues, situations and topics
- A5** Assess how belief systems can affect perspectives and decisions in relation to social \ justice issues
- A6** Conduct a self-assessment of their own attitudes and behaviours related to social justice issues

A7 Demonstrate attributes and behaviours that promote social justice including

- Recognizing injustice
- Fair-mindedness
- Embracing diversity
- Empathy
- Eaking action

B1 Describe social injustice based on characteristics including

- Age
- Marital or family status
- Mental or physical ability
- Political belief
- Race and ethnicity
- Religion and faith
- Sex
- Sexual orientation
- Socioeconomic status

B2 Analyze causes of social injustice

B3 Describe consequences of social injustice

C2 Apply systemic analysis to propose solutions to specific cases of social injustice

C4 Assess lifelong opportunities related to social justice

Glossary

A

Ableism: The systematic oppression of a group of individuals because of what they can or cannot do with their minds and bodies.

Ageism: Discrimination against people on the grounds of age.

Ally: An ally is a member of the dominant group who acts against oppression out of a belief that eliminating oppression will benefit the targets of oppression and dominant group members.

Anti-Racism: A process that acknowledges the existence of systemic racism and, through policies and practices, seeks to actively identify, challenge and reduce systemic racism in all its various forms.

Anti- Semitism: The systematic discrimination against Jewish people, Jews, Judaism and the cultural, intellectual and religious heritage of Jewish people.

Assimilation: A process by which a person or group totally adopts (or is absorbed by) the culture, values and patterns of another linguistic, national group, religious or social group

B

Bias: An inclination, learning, opinion, perspective, preference, prejudice formed without reasonable justification that then influences a person's or group's ability to evaluate a particular situation accurately or objectively; an unfounded preference for or against. It must be noted, however, that every piece of writing, image and audiovisual production has a bias and it is important that authors, readers or viewer be able to identify this bias.

C

Classism: Discrimination of group of persons sharing a similar social position and certain economic, political and cultural characteristics. Prejudice and/or discrimination on the basis of socioeconomic class. It includes individual attitudes and behaviors, systems of policies and practices that are set up to benefit the upper classes at the expense of the lower classes.

Colonialism: A process by which a foreign power dominates and exploits an indigenous group by seizing their land and resources, extracting their wealth and using them as cheap labour. Also refers to a specific era of European expansion into the overseas territories between the sixteenth and twentieth centuries. Racial dogmas that reinforced patterns of superiority and inferiority have often been invoked to explain, justify and promote the exploitation of indigenous minorities.

D

Discrimination: Different, usually unfair, treatment of a group or member of that group, because of prejudiced feelings about them. The word comes from the Latin word for divide. Discrimination happens whenever we divide or separate people into groups (physically or in our minds) and treat one group unfairly or unequally because of our prejudices about their race, religion, age, gender, physical size or appearance, occupation, social class, sexual orientation, and so on. Discrimination divides people on the basis of unfair and inaccurate attitudes – prejudice.

F

Feminism: Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. There are many different kinds of feminism. Motivated by the quest for social justice, feminist inquiry provides a wide range of perspectives on social, cultural, and political issues. Important topics for feminist theory and politics include: the body, class and work, disability, the family, globalization, human rights, popular culture, race and racism, reproduction, science, the self, sex work, and sexuality. Feminism means to work towards a world where oppression does not exist.

H

Heterosexism: The belief that heterosexuality (sexual attraction to the opposite sex) is the 'norm' Those punishing rules (social, familial, and legal) that force us to conform to

heterosexual standards for identity The belief that heterosexuality is the norm.

Homophobia: Oppression based on (perceived) sexuality. Oppression of those who do not conform to narrowly defined gender stereotypes.

M

Misogyny: An exaggerated dislike or hatred directed toward women. Compared with anti-woman sexism or misandry, misogyny is usually regarded as directed against women by some men, though women can also harbor misogynistic views. In feminist theory, misogyny is recognized as a political ideology similar to racism, existing to justify and reproduce the subordination of women by men. The etymology of misogyny comes from the Greek and means to hate (misein) woman (gyne).

O

Oppression: The domination of one individual or group by another, more powerful, individual or group, using cultural, economic, physical, psychological, or social threats or force and frequently using an explicit ideology to justify the oppression

P

Patriarchy: The male domination of ownership and control, at all levels in society, which maintains and operates the system of gender discrimination. This system of control is justified in terms of patriarchal ideology - a system of ideas based on a belief in male superiority and sometimes the claim that the gender division of labour is based on biology.

Prejudice: A certain attitude, usually negative, toward a particular group or member of that group. Prejudice is usually toward strangers, who may have a different appearance. The word comes from the Latin word for prejudice. Prejudice happens whenever we prejudge others because of race, religion, age, gender, physical size or appearance, occupation, social class, sexual orientation, and so on. Prejudice happens whenever we decide how we feel about others before we know them.

Privilege: Characteristics that are valued by society that give certain individuals/groups easy access to systems.

R

Racism: The systematic mistreatment experienced by people of colour as a result of institutionalized inequalities in the social structure. This imbalance consistently favours members of some ethnic and cultural groups at the expense of others. The consequences of this imbalance spread through all aspects of the social system and affect all aspects of people's lives.

S

Sexism: Systemic male supremacy, male privilege, denial, and silencing. Oppression based on gender.

U

UPstander: An UPstander is a person who stands UP instead of standing by when someone is being mistreated. It is someone who believes in social justice for everyone and takes action to make that happen. An UPstander stands up for the rights of others.

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Students Together Against Racism: Durham District School Board, Whitby, Ontario:
<http://www.durham.edu.on.ca>

Vancouver Rape Relief: <http://www.rapereliefshelter.bc.ca>

Women Against Violence Against Women Rape Crisis Centre: <http://www.wavaw.ca>