Global Citizenship Education: Module 2

Understanding Power and Privilege through Anti-Oppression
We connect people and organizations to the information and ideas they need to take meaningful actions, and to be global citizens.

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Understanding Power and Privilege through Anti-Oppression

This module aims to address power and privilege within the context of working within and between complex global issues that humans are facing today. It identifies the gap in resources for educators who teach about charity, justice, solidarity, power and privilege, anti-oppression, anti-racism, decolonization, root causes of poverty, and environmental sustainability. Many pre-service educators develop a critical consciousness of themselves and society and leave their teacher education programs truly valuing the process of critical reflection. Often, after they complete their programs they do not have resources to support this teaching in their classrooms. This leaves educators disempowered and unable to teach realities and concepts that are contentious. In order to receive buy-in, we must have multiple entry points for both educators and their students of various age groups and courses. Through this process we will challenge educators to help identify what anti-oppressive education looks like, what resources can be drawn upon, and what curriculum connections can be made.

It is through pedagogical strategies and best practices that work to improve the cross-cultural relations that a number of classroom practices have been identified as being effective in preventing the reproduction and reinforcement of stereotypes and discrimination. The lessons in this module parallel these educational strategies. There exists a large body of research around unlearning prejudice, eradicating discrimination, and improving cross-cultural relations that tells us much about what does and does not work in schools and in teaching diverse groups. The notion of improving cross-cultural relations is designed to:

- reduce the frequency of and prevent behaviours that are discriminatory in nature, including oppressive name-calling, shunning, or bullying;
- increase frequency of positive interactions of people in diverse groups; and,
- enhance ones attitude and perception towards people who are different. It is important to note that for any of these lessons to be effective the educator’s role as guide, facilitator, and role model is essential. As with any tool, its effectiveness is dependent upon the skills and commitment of the practitioner.

This resource is intended to support the practice of educators and school administration, but might also be a valuable resource for facilitators who do workshops for community-based organizations.
What’s in the Module

OBJECTIVES:

• To provide opportunities for students to create and learn the ground rules that support safe and positive learning environments.
• To engage with appropriate language and terminology to use when referring to various aspects of diversity.
• To learn about diversity by recognizing that people are not only different, but that they share many similar traits and values.
• To encourage students to explore their roles and responsibilities as global citizens.
• To understand that in order to address poverty, repression and environmental destruction, we must take into account racism, sexism and global and historical perspectives.
• To identify ways that collective power can be a voice for those less privileged.
• To engage in self-reflection to deconstruct identity (racial location, sexual identity, position of dominance/non-dominance).
• To understand the importance of identity and the ways it affects how we engage with everything.
• To give students an understanding that oppression is created and that some people benefit from it - it is not naturally occurring.
• To increase students’ capacity to analyze and recognize individual and cultural oppression.
• To increase students’ understanding of systemic oppression locally and globally.
• To provide students with tools to disrupt and challenge systemic and individual oppression when they see it.

LESSONS:

Lesson 1: Creating Positive Spaces through Anti-Oppressive Practices
Lesson 2: Identifying Oppression
Lesson 3: Recognizing Individual Oppression, Power, and Privilege
Lesson 4: Challenging Personal Oppression
Lesson 5: Understanding the Effects of Privilege
Lesson 6: How to Recognize, Address, and Challenge Cultural Oppression
Lesson 7: Recognizing Systemic Oppression: Overt and Covert Examples
Lesson 8: Analyzing Systemic Oppression: Triangle of Oppression
Lesson 9: The Need to Challenge Racism
Lesson 10: Speaking Up! Role-Play

CURRICULUM OUTCOMES AND INDICATORS:
(For Grades 6, 7, 9, 10, 11 & 12)

SS6 – Dynamic Relationships; Power and Authority
SS7 – Power and Authority
SS9 – Power and Authority
SS10 – Unit 1: Political Decision Making
  – Unit 3: Decision Making
SS20 – Unit 1: Human Rights;
  – Unit 3: Environment;
  – Unit 4: Wealth and Poverty
SS30 – Canadian Studies (all 5 units)
  – Unit 1: Change
  – Unit 2: Economic Development
  – Unit 3: Culture
  – Unit 4: Governance
  – Unit 5: Globalization
**BIG QUESTIONS:**
- What is my relationship to local and global oppression?
- Do individuals have a responsibility to challenge oppression?
- What are some ways that I have reinforced or reproduced oppression?
- What are the differences and connections between development, aid, and foreign trade?
- How is justice related to equality and how is equality related to the distinctive identities and other circumstances of individuals such as age, race, sex, class, and disability?

**TOPICS:**
Oppression, anti-oppression, power, privilege, authority, colonization, slavery, migration, indigenous people, hierarchy, paradigm, economy, culture, poverty, justice, injustice, dominance, non-dominance, racism, sexism, identity, heteronormativity, heterogeneous, diversity, global citizenship, and worldview.

**MATERIALS NEEDED:**
- Whiteboard/Flipchart
- Activity Sheets
- Pens/pencils/markers
- Journals and/or paper
- Open space
- Tape
- Activity Sheets/hand-outs
- Computers/laptops
- Internet
- Projector
- Screen

**LESSON KEY:**
- Curriculum Outcomes
- What You’ll Need
- Before Activities
- During Activities
- After Activities
- Discussion
- Question
- Notes
- Formative Assessment
- French Activity
- Quote
Education Theory and Methodology

**Global Citizenship Theory** suggests that all individuals have a global duty to contribute directly to human rights protections and to promote rights-enhancing political integration between states. Global Citizenship Education promotes learning that nurtures greater consciousness in and around real life issues. It offers a way to make changes at a local level that can influence the global level through participatory strategies and methods. All this is possible with transformative pedagogy, which helps to increase the relevance of education in and out of classrooms by engaging stakeholders of the wider community who are also part of the learning environment and process.

Source: Council of Europe, 2012, Global Education Guidelines: concepts and methodologies on global education for educators and policy makers, Global Education Week Network in coordination with the North-South Centre of the Council of Europe.

**Inquiry based learning** - is a complex process where students formulate questions, investigate to find answers, build new understandings, meanings and knowledge, and then communicate their learnings to others. In classrooms where teachers emphasize inquiry-based learning, students are actively involved in solving authentic (real-life) problems within the context of the curriculum and/or community. These powerful learning experiences deeply engage all students. Research suggests that inquiry-based learning increases student creativity, independence, and problem solving skills, and it improves student achievement.

**Constructivist** learners are taught to question, challenge, and critically analyze information rather than blindly accept what is taught.

**Peace education** is the process of acquiring the values, the knowledge, and developing the attitudes, skills, and behaviours to live in harmony with oneself, with others, and with the natural environment.

**Social Justice Education** - engaging in social justice through education is to fight oppression by giving all groups the opportunity to receive resources more equally.

**Adult Education** - one of the most important differences is that adults have accumulated knowledge and work experience, which can add to the learning experience. Another difference is that most adult education is voluntary; therefore, the participants are generally self-motivated. Adults frequently apply their knowledge in a practical fashion to learn effectively. They must have a reasonable expectation that the knowledge they gain will help them further their goals.

**Anti-Racist Education** - is the active process of identifying and eliminating racism by changing systems, organizational structures, policies, practices and attitudes, so that power is redistributed and shared equitably. Anti-Racist education works in conjunction with Anti-Oppression Pedagogy because it is education that works against various forms of oppression.
Teacher Notes

Being able to create a safer space for oneself, between two individuals, for a group, a community, an event, or a workshop makes it hard for oppression to thrive. It stifles stereotypes, shrinks bias, expands perspective, and opens communication.

Source: The Positive Space Network uses the following guidelines for creating safer spaces; these were developed by TransAction in 2010.

1. **Respect Your Own Physical, Mental and Emotional Boundaries.**
   - Stay attuned to your own needs and remember that you are welcome to take space away from the group should you feel that you need time alone, or away from the group.
   - If something does not feel right to you, please speak up. You may not be the only one who feels that way.
   - If you do not want to talk or answer a question, say so, do not wait for someone to “get the hint.” Try to vocalize what you need.
   - Be assertive if possible. If you have a concern with someone, be direct.

2. **Respect Others’ Physical, Mental and Emotional Boundaries.**
   - Always ask for explicit verbal consent before engaging or touching someone. Never assume consent.
   - It is important to remember that consent is not always implied, even with individuals that one is typically very close to.
   - Do not assume the race, ethnicity, culture, sexuality, gender, history with violence etc. of others. Instead, ask if someone is open to engaging in dialogue about identity. Do not take it personally if someone does not want to answer a question.
   - If at all possible, find out what pronouns people prefer or use neutral pronouns such as “they” or “z.”
   - Respect the confidentiality of others. Respect the privacy of information, narratives, and experiences that others share with you.

3. **Assume Positive Intent**
   - We are all here to learn, and we all have something to offer.
   - Clarifying questions are encouraged.
   - Respect diverse opinions, beliefs, and points of view. Share ideas rather than judgments.
   - Use ‘I’ statements as much as possible to state your reactions or your experiences to avoid attacking others when challenging them or engaging with them about mistakes that may have been made.
   - Everyone (including you) will make unintentional mistakes.
   - Be aware of the effects your behaviour has on others and accept responsibility for it.
   - Expect to be challenged by others if you make a mistake.

Teaching controversial issues aims to provide students with opportunities to clarify their personal values, work out the consequences of those values, and decide for themselves what they will or will not accept. It provides students with learning experiences that will help them identify some of the fundamental value positions of society and how these arose. All of the activities in this module require that the learning environment be safe and that students feel comfortable talking about difference. Great care must be taken to ensure that the activities described are not used to reinforce stereotypes, to make fun of or belittle individuals and groups or to make people feel unsafe. By examining controversial issues, students have the opportunity to apply concepts and higher order thinking skills in organizing, interpreting, and communicating value positions and express and defend them meaningfully in open dialogue.

Teachers may choose to work through some, all, or none of the material in this resource. The material should be seen as an opportunity to individualize instruction for students with different levels of ability and motivation. Adaptations to lessons are based on the understanding that students learn in differing ways and at differing rates. These lessons allow instructional approaches to be modified to accommodate the varying needs found in the classroom.
SS6 – Dynamic Relations

**DR6.4 Relate contemporary issues to their historical origins in Canada and a selection of countries bordering the Atlantic Ocean.**

b) Analyze the historical origins of a current issue affecting youth in Canada and a selection of countries bordering the Atlantic Ocean by tracing the evolution of the issue over time (e.g., slavery, colonization, migration, and indigenous peoples’ relationships with colonizing peoples).

SS6 – Power & Authority

**PA6.1 Examine the relationship between an individual’s power and authority and the power and authority of others.** (All of the indicators apply though more deliberately indicators e and f.)

PA6.2 Analyze the distribution of power and privilege in Canada and a selection of countries bordering the Atlantic Ocean.

b) Suggest reasons for any economic differences among the regions in Canada and a selection of countries bordering the Atlantic Ocean, and speculate on the effects of those differences.

c) Investigate the concept of white privilege, and assess the degree to which it exists within Canada and a selection of countries bordering the Atlantic Ocean.

d) Identify the personal and societal impact of white privilege on individuals and groups within Canada and a selection of countries bordering the Atlantic Ocean.

**PA6.3 Explore examples and explain how people, such as ethnic minority groups, the disabled, youth, and the elderly, may be affected by injustice or abuses of power.**

(All of the indicators apply.)

SS7 – Power & Authority

**PA7.1 Compare the sources of power for individuals, nations, and regions in a selection of Pacific Rim and circumpolar countries.** (All of the indicators apply.)

SS9 – Power & Authority

**PA9.3 Assess the relationship of the natural environment in the development of a society.**

  g) Analyze the effects of colonization, territorial expansion, and empire-building on the natural environment.

SS10 – Social Organizations

**Unit 1: Political Decision Making**

Decision making is an inescapable part of life. Making decisions and carrying them out involves the use of power. Learning to use power is a critical life skill because we have to know how to get the things we want without making it impossible to live with others. Democratic societies have created social organizations, which encourage people to use the skills of bargaining, compromise, and conciliation to work out their relationships. For a free society to work well, individuals need to develop these political skills and use them effectively. In this unit students are introduced to the basic decision making organizations of society so that they can better understand and use them as citizens of a democracy.
Values What are legitimate constraints on human behaviour? Should the rights of the individual or the group have the higher priority? What areas of life are appropriate for society to control, through norms and sanctions? On what basis should groups be awarded power within the social contract? Should men and women be given the same access to power and privileges? Is the greatest good for the greatest number the fundamental value on which to base decision making in a democracy?

Equality Know that equality is the state of being equal in dignity, privileges, power, responsibility, etc. with others in society.

Hierarchy Know that hierarchy is any system of people ranked into levels in which the higher levels have more dignity, privilege, power, responsibility, etc. than do people in the lower levels.

Power Know that power is the ability to make and carry out decisions. Know that the sources of power are unequally distributed among the people of society. Know that individuals and groups within society concentrate on gaining and using power for their benefit. Know that power has been used in ways that abuse the rights of other people.

Unit 3: Decision Making

Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

Paradigms Know that paradigms are patterns of ideas, beliefs, and values selected out of a larger worldview. These ideas, beliefs, and values act as criteria for decision making.

Power Know that power is the ability to make and carry out decisions.

SS20 – World Issues

Unit 1: Human Rights

“First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me” (Martin Niemöller, post-war Germany).

Source: https://www.quotetab.com/quote/by-martin-niemoller/first-they-arrested-the-communists-but-i-was-not-a-communist-so-i-did-nothing#2aRc2H228t90DK.97

Many times people have pledged that the world must never again be allowed to reach a state where human rights can only be protected through war. Protection of human rights requires constant vigilance and renewal. Unless every generation renews its commitment to human rights, the social power of these rights will decline. The consequence of a weakened human rights code gives some groups within society permission to be arbitrary and irresponsible. The cost to society is social division and injustice.

World Issues Know that at this time, there are a number of issues that are global in nature both in their capacity to affect global environments and in the solutions to correct them.

Human Rights are claims for recognition by an individual that take precedence over other claims and which other individuals, groups, and societies are duty bound to recognize. Know that the concept of human rights has a number of critical attributes:

- Universality: Know that human rights are universal and as such apply to everyone regardless of nationality, race, religion, political beliefs, age, or gender.

- Morality: Know that human rights are not simply demands for rights; they involve a moral entitlement to the right in question which other individuals and society must honour.
- **Humanity**: Know that the moral basis for human rights is the humanity and inherent dignity of the individual.

- **Obligations**: Know that a human rights claim by (an) individual(s) mean(s) that a set of responsibilities and obligations on the duty bearer(s) come into play governing the kinds of interactions that can occur within a particular situation.

- **Privilege**: Know that privileges are a special right that may be earned or given to an individual or a group as a favour or concession that can be taken away for some reason. Know that privileges cannot be equated with human rights because, morally, and ethically, human rights can neither be taken from nor surrendered by the individual.

- Know that the **Declaration of Human Rights** was seen as a system of impartial criteria is not just a list of rights, but is, rather, a mutually supporting system of complementary rights.

**Race** was an important consideration in slavery since it was believed that certain groups (races) deserved treatment different from other groups of people.

**Racism** Know that in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. Know that the dialectical process is critical in allowing an alternative viewpoint to be expressed as a way of controlling and correcting thinking which is illogical or based on false assumptions.

**Right** Know that a right is a claim which has a special force that overrides other claims based on privilege, social and economic agreements, or legal and political agreements.

**Paradigm Shift** Know that within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Know that within society there will be a conflict between the different paradigms vying for acceptance and control of society's agenda.

**Discrimination** Know that discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. Know that the concept of discrimination has a number of critical attributes:

- **Racism**: Know that racism is the belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people will behave and whether they will be morally good or bad.

- **Sexism**: Know that sexism is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of sex.

- **Prejudice**: Know that a prejudice is an attitude or belief (often negative) toward a group or person which is thoughtlessly accepted (earned by someone who either refuses to find out whether the attitude is justified or refuses to accept legitimate contrary evidence).

**Empowerment** Know that empowerment sees the sharing of power as way of increasing the power of everyone within society. Know that empowerment begins with the acceptance of others as being worthy and equal to oneself.

**Unit 4: Wealth and Poverty**

This unit introduces students to the concept of the personal well-being of people. The unit begins by defining personal well-being and then examines various perceptions of it: the technological world view, the indigenous world view, and the traditional, feudal view. Students are given opportunities to discuss and evaluate issues and problems in changing the economic organization of society.

**Racism** Know that racism is the false notion that racial differences among people are a cause for social differences. Know that racism is a rationalization used to justify political, social, and economic discrimination against a group of people.

**Sexism** Know that sexism is a rationalization which discriminates against women based on the false notion that sexual differences are a cause for creating different social expectations and rewards for women and men.
Social Studies Curriculum Outcomes and Indicators

SS30 – Canadian Studies

Unit 1: Change

Change means making choices and that means evaluating the alternatives available to come to a considered judgment about the best choice.

Worldview Know that a worldview is a description of reality providing “natural and believable” knowledge which is generally accepted by members of a cultural group, because it meets their needs, creates order and coherence, and provides a basis for predictions.

Unit 2: Economic Development

This unit is a discussion of the relationships that exist among the geography of Canada, the people of Canada, and the people’s standard of living. The three factors are interrelated so that changes to one factor results in changes to the others.

Decision Making - decision making is affected by: the limitations and possibilities of the environment; economics with its costs and benefits; and, culture with its values, beliefs, and ideas.

Globalization - the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture. Furthermore, advances in communication and transportation technology have made it possible to produce goods on a global basis.


Unit 3: Culture

In this unit students will reflect on what it means to be a citizen in a democratic society, and what it means when citizenship is conferred upon an immigrant by a democratic state. Finally, students will be asked to consider the implications of cultural change on a democratic state.

Citizenship in effect, is a contract between the individual and the state in which the rights and duties of both are defined.

Identity - the feeling of being a member of a group that has certain characteristics. However, identity should not presuppose a feeling of superiority over those with a different identity.

Cultural Dominance - the belief that certain cultures are superior and have the responsibility to eliminate “inferior cultures.”

Marginalization - a form of rejection in which the individual is denied the opportunity to play a significant role or have a place in the affairs of a dominant group.

Cultural Diversity “... cultural diversity is possible when individuals accept, acknowledge and value the different ways in which people interact and live in the world. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity.”

Source: https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd

Unit 4: Governance

A pluralistic, culturally diverse, regional nation is difficult to govern. Because of the problems related to regionality, Canadians have always been concerned about identity, unity, and the influence of American culture.

Justice Know that different conceptions of justice exist. These include: justice is concerned with maintaining law and order in ways that are consistent with a particular society’s definition (criteria) of fairness and rightness; justice is the process of protecting what individuals have accumulated within accepted rules of conduct; and, social justice is the partial equalization of wealth and income in order to achieve an acceptable range in standard of living.
Unit 5: Globalization

Students will study the international community in its current context and the choices Canadian foreign policy makers face. They will be introduced to the idea that Canadians have to determine what is important to them and the protection of the well-being of its people and society. Students will examine how Canadians can protect their culture and way of life in a very homogenizing world and still remain active in international trade and politics. Finally, they will realize that this involves an interaction that Canadians will have to evaluate carefully.

Development - the prosperity of nations depends upon a modern infrastructure of agriculture, industry, transportation, education, health, and government.

Colonization - a method of absorbing and assimilating original peoples into the culture of a forceful invading power. This process attempts to and many times destroys any remnants of the cultures the invading power sees as a threat. Rules and regulations are created and imposed to make sure original people’s cultures are erased.

Decolonization - the process of becoming free from colonial status. It is an important process to people and in Saskatchewan and Canada for Indigenous Peoples in particular. The return to Indigenous being and doing is the act of decolonization. It ensures that Indigenous Peoples make changes in the way they live and govern themselves.

- Decolonization includes the re-evaluation of political, social, economic and judicial structures. It needs to reflect Indigenous social and legal culture and not those imposed through colonialism. Indigenous Peoples are the ones who must structure and guide the decolonization process.


- Decolonization is as much a process as a goal. It requires a profound re-centring of Indigenous worldviews in our movements for political liberation, social transformation, renewed cultural kinships, and the development of an economic system that serves rather than threatens our collective life on this planet. As stated by Toronto-based activist Syed Hussan “Decolonization is a dramatic re-imagining of relationships with land, people and the state. Much of this requires study, it requires conversation, it is a practice, it is an unlearning.”


Historically, in the decades following World War II, many colonial nations found that: the nineteenth-century colonial empires were no longer able to maintain their control; their people were caught up in powerful feelings of nationalism that demanded self-determination; and, one or the other of the superpowers was prepared to support their independence in return for loyalty to a particular ideology.

NOTE: This module may cover outcomes and indicators of other subject areas.

Assessment and Evaluation:

Formative and summative assessment tools are employed in this module to both monitor and evaluate student learning. The Exit/Entrance Slip strategy is an informal assessment method which helps both educators differentiate their lessons, and helps students process, reflect on, and express their thoughts about information learned.
A global classroom starts here! Use the following activities to foster a classroom climate of trust and respect among learners and to build a foundation that supports and enhances future learning. For students to engage with and seriously consider concepts that are designed to reduce prejudice, unlearn stereotypes and prevent discrimination, schools and classrooms must have policies in place that specifically propose respect, fairness, and honouring differences.

In your classroom or school, design your own anti-oppressive anti-racist policy. Follow the brainstorming process outlined in this lesson to create your criteria.

**Curriculum Outcomes**

**What You’ll Need**

**Before Activities**
- Group Norms

**During Activities**
- Same and Different Activity

**After Activities**
- Debrief
- Exit Slip
- Formative Assessment
Creating Positive Spaces through Anti-Oppressive Practices

Social Studies Outcomes and Indicators in Lesson 1

**SS6 – Power & Authority**

**PA6.1** Examine the relationship between an individual's power and authority and the power and authority of others. (All of the indicators apply though more deliberately indicators e and f.)

What You’ll Need

- flipchart paper
- markers
- Journals and/or paper

Before Activities

Group Norms

1. Introduce students to the concept of group norms, or in other words, classroom rights and responsibilities.

   In order to facilitate the best learning environment for everyone, individually brainstorm what sort of things would be important to consider in creating and ensuring a positive/safe space for learning? Once students have a few ideas listed ask them to share them with the whole group.

2. Brainstorm what it means to treat people fairly and with respect.

   Some of the attributes and characteristics of fair play and respect put forward by students may be:

   - Active listening. Wait your turn. Share resources.
   - Be open-minded. Don’t prejudge. Listen before talking.
   - Do not use words that hurt. No name calling. Be courteous.

3. Additionally, students should brainstorm their rights as students and the corresponding responsibility.

   - I have the right to learn; it is my responsibility to help myself and my classmates learn and not interfere with the learning of others.
   - I have the right to hear and to be heard; it is my responsibility to communicate and listen to others and not interrupt when others are speaking.
   - I have the right to be treated and referred to with respect when others are speaking.
   - I have the right to be treated with respect; it is my responsibility to treat myself and others with respect.
   - I have the right to be safe from physical and verbal violence; it is my responsibility to keep safe and not to physically or verbally hurt anyone.
   - I have the right to be different and to be treated fairly; it is my responsibility to honour differences and to treat people fairly.
4. Put these rights and responsibilities up around the room after students and educator(s) have all agreed that their ideas about the rights and responsibilities of learners are reflected in the document.

5. Next, discuss the term cultural safety and how it is used to assist all people to truly erase barriers to knowing each other.

   It reveals social, political, and historical inequalities that create these barriers. Cultural safety helps us discuss discrimination, prejudice and racism and to bring an end to the unequal power relations these values create.

   There are different ways to create cultural safety some of these ways are outlined below:
   a) Do Something!
   b) Having good intentions is not enough. Take action to make change. Speak out against racism!
   c) Ask questions of those with more understanding, find allies and create a support system for yourself that can help you advocate for culturally safe approaches.
   d) Take responsibility for your own learning.
   e) Read, reflect, and ask questions. Do not expect this learning to come from Indigenous people (or other racialized peoples).
   f) Take time for self-reflection.
   g) Be aware of your own assumptions and biases.
   h) Question everything you have “learned” about Indigenous people (or other racialized people) and take steps to actively disrupt the stereotypes.

Commit to Lifelong Learning.

   • Be prepared to be uncomfortable.

   Understanding colonialism and the legacy of racism is an ongoing and difficult task.

   • Once we have engaged in intercultural interactions and communications and the handiwork of cultural safety for all, we can become part of the solution towards the creation of a better world for all. In doing this we can be like many of the animals, cultural heroes (creators), and spirits in the stories known about from Indigenous cultural learning. We can collaborate, create unity, and make humanitarian decisions for all life and creation.

DURING ACTIVITIES
Same and Different Activity

SET-UP THE ACTIVITY

1. Organize small heterogeneous groups with three students in each. (Could adapt this for two students per group, using a two-circle diagram.)

2. Draw a Venn diagram on a flip chart, and ask students to also draw one on a piece of paper.

3. Explain that each group needs someone to be the volunteer recorder to write down what the group is brainstorming.

4. Insert a student’s name in each of the circles of the diagram.

5. Explain that the areas where all three circles overlap are the areas that your group has in common. The other areas that overlap are the areas that just two members of the group have in common. If one student is the only one who has responded to the question than that shows how one of the group members is different and it is represented in the part of the circle that has no overlapping for that student. (See example of Venn diagram below.)

6. Identify as many attributes that all members of the group have in common. Students should be encouraged to discuss the attributes beyond surface level commonalities and differences. For example, if all members of the group are boys or girls, write gender in the area that everyone overlaps.

7. Brainstorm Commonalities Continue brainstorming and recording all the attributes that the members of your group have in common, as in they all live in the same city speak English, are able to walk, travel during holidays, do not go to Church on Sundays, have siblings born outside of Canada, live or have family on a First Nation, participate in cultural activities, etc.

8. Brainstorm Differences When time is up, identify the attributes that are different in your group. Brainstorm all of the attributes that, some of us were born in and outside of Canada, we are of different ethnic and racial backgrounds, we have different hair colour, etc.

Classification Example:
similarities and differences of whales, fish, and shrimp.

- **Whales**
  - have hair
  - live birth
  - breathe air

- **Fish**
  - have fins
  - internal skeletons
  - lay eggs
  - breathe water
  - can swim

- **Shrimp**
  - have legs

*Example of Venn diagram*
AFTER ACTIVITIES

Debrief:

NOTE: How this exercise is facilitated can be either impactful or disempowering depending on the classroom dynamic. Lack of respect could further alienate students based on differences. Honouring and celebrating differences should be the focus.

Ask each group to share their similarities and differences with the whole class. Ensure that appropriate terms are used and that appropriate seriousness and respect is demonstrated during the discussion. This is an opportunity to define diversity as those human attributes that make us different and at the same time to recognize how much we have in common. A master list of some of the class similarities and differences can be posted in the room for future reference.

Exit Slip

After debriefing, ask students to pull out their journals and respond to the following questions:

1. How did you feel when you were identifying similarities and differences between your group members?
2. Describe what you noticed about the similarities and differences.
3. Reflect on the group norms that the class identified and explain why having group norms is important.
4. Why is it important to co-construct group norms based on the individuals in the group?
   (The alternative would be to adopt a homogenous set of “classroom rules.”)

Formative Assessment

Assess student’s level of engagement with the activity by reading their responses to the journal question.
“Paulo Freire, a Brazilian organizer and educator, in his book Pedagogy of the Oppressed, says that the oppressed can change their circumstances through praxis – reflection and action – and that in order to do that, they have to learn to analyze their lives and to throw aside internalized oppression. Although Freire worked with and wrote about people who were exploited and oppressed, those who are discriminated against may have to deal with internalized discrimination as well.”


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• Exit Slip: Reflection
• Formative Assessment
IDENTIFYING OPPRESSION

SOCIAL STUDIES OUTCOMES AND INDICATORS IN LESSON 2

SS6 – Power & Authority

PA6.3 Explore examples and explain how people, such as Indigenous Peoples, ethnic groups, the disabled, youth, and the elderly, may be affected by injustice or abuses of power. (All of the indicators apply.)

SS7 – Power & Authority

PA7.1 Compare the sources of power for individuals, nations, and regions in a selection of Pacific Rim and circumpolar countries. (All of the indicators apply.)

SS10 – Social Organizations

Unit 1: Political Decision Making

Decision making is an inescapable part of life. Making decisions and carrying them out involves the use of power. Learning to use power is a critical life skill because a person needs to learn how to get what they want without denying the rights of others. Democratic societies have created social organizations, which encourage people to use the skills of bargaining, compromise, and conciliation to work out their relationships. For a free society to work well, individuals need to develop these skills and use them effectively. In this unit students are introduced to decision making organizations of society so they can better appreciate the world around them and become truly democratic citizens.

Values - What are legitimate constraints on human behaviour? Should the rights of the individual or the group have a higher priority? What areas of life are appropriate for society to control, through norms and sanctions? On what basis should groups be awarded power within the social contract? Should men and women be given the same access to power and privilege? Should Indigenous Peoples and Peoples of Colour have the same access to power and privilege? Is the greatest good for the greatest number the fundamental value on which to base decision making in a democracy?

Equality - equality is the state of being equal in dignity, privileges, power, responsibility, etc. with others in society.

Hierarchy - hierarchy is any system of people ranked into levels in which the higher levels have more dignity, privilege, power, responsibility, etc. than do people in the lower levels.

Power - power is the ability to make and carry out decisions. Sources of power are unequally distributed among people in society. Individuals and groups within society concentrate on gaining and using power for their benefit. Power has been used in ways that abuse the rights of other people.

SS20 – World Issues

Unit 1: Human Rights

“First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me” (Martin Niemöller, post-war Germany).

Source: https://www.quotetab.com/quote/by-martin-niemoller/first-they-arrested-the-communists-but-i-was-not-a-communist-so-i-did-nothing#2ARkc2HI228t90DK.97

Many times people have pledged that the world must never again be allowed to reach a state where human rights can only be protected through war. Protection of human rights requires constant vigilance and renewal. Unless every generation renews its commitment to human rights, the social power of these rights will decline. The consequence of a weakened human rights code gives some groups within society permission to be arbitrary and irresponsible. The cost to society is social division and injustice.
World Issues - at this time, there are a number of issues that are global in nature both in their capacity to affect global environments and in the solutions to correct them. Human Rights are claims for recognition by an individual that take precedence over other claims and which other individuals, groups, and societies are duty bound to recognize. The concept of human rights has a number of critical attributes:

- **Universality**: human rights are universal and as such apply to everyone regardless of nationality, race, religion, political beliefs, age, or gender.
- **Morality**: human rights are not simply demands for rights; they involve a moral entitlement to the right in question which other individuals and society must honour.
- **Humanity**: the moral basis for human rights is the humanity and inherent dignity of the individual.
- **Obligations**: a human rights claim by (an) individual(s) mean(s) that a set of responsibilities and obligations on the duty bearer(s) come into play governing the kinds of interactions that can occur within a particular situation.
- **Privilege**: a special right that may be earned or given to an individual or a group as a favour or concession that can be taken away for some reason. Privileges cannot be equated with human rights because, morally, and ethically, human rights can neither be taken from nor surrendered by the individual.

The declaration of human rights was seen as a system of impartial criteria. It is not just a list of rights, but is, rather, a mutually supporting system of complementary rights.

Race became important when slavery was established, it was believed that certain groups (races) deserved treatment different from other groups of people. These beliefs can be found in some people to this day.

**Racism** - in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. The dialectical process is critical in allowing an alternative viewpoint to be expressed. It serves as a way of controlling and correcting thinking which is illogical or based on false assumptions. Racism is prejudice plus power. It is based on prejudice and uses its assumptions to hold power over a group of people to deny them everyday rights.

**Right** - a right is a claim which has a special force that overrides other claims based on privilege, social and economic agreements, or legal and political agreements.

**Paradigm Shift** - within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Within society there can be a conflict between the different paradigms vying for acceptance and control of society’s agenda.

**Discrimination** - discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. The concept of discrimination has a number of critical attributes:

- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.
- **Sexism**: is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of gender.
- **Prejudice**: is an attitude or belief (often negative) toward a group or person which is thoughtlessly accepted (learned by someone who either refuses to find out whether the attitude is justified or refuses to accept legitimate contrary evidence).

**Empowerment** – is the sharing of power as way of increasing the power of everyone within society.

Empowerment begins with the acceptance of others as being worthy and equal to oneself. Empowerment allows everyone to be themselves and to feel good about who they are and can be.
Cognitive Dissonance - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values.

Source: https://en.wikipedia.org/wiki/Cognitive_dissonance

- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.

SS30 – Canadian Studies

Unit 4: Governance

A pluralistic, culturally diverse, regional nation is difficult to govern. Because of the problems related to regionality, Canadians have always been concerned about identity, unity, and the influence of American culture.

Justice - there are many ways that people define and perceive of justice. Some beliefs include the following: justice is concerned with maintaining law and order in ways consistent with a particular society's definition (criteria) of fairness and rightness; justice is the process of protecting what individuals have accumulated within accepted rules of conduct; and, social justice is the partial equalization of wealth and income in order to achieve an acceptable range in standard of living.

Unit 5: Globalization

Students will study the international community in its current context and the choices Canadian foreign policy makers face. They will be introduced to the idea that Canadians have to determine what is important to them and the protection of the well-being of its people and society. Students will examine how Canadians can protect their culture and way of life in a very homogenizing world and still remain active in international trade and politics. Finally, they will realize that this involves an interaction that Canadians will have to evaluate carefully.

Development - the prosperity of nations depends upon a modern infrastructure of agriculture, industry, transportation, education, health, and government.

Colonization - a method of absorbing and assimilating original peoples into the culture of a forceful invading power. This process attempts to and many times destroys any remnants of the cultures the invading power sees as a threat. Rules and regulations are created and imposed to make sure original people's cultures are erased.

Decolonization - the process of becoming free from colonial status. It is an important process to people and in Saskatchewan and Canada for Indigenous Peoples in particular. The return to Indigenous being and doing is the act of decolonization. It ensures that Indigenous Peoples make changes in the way they live and govern themselves.

- Decolonization includes the re-evaluation of political, social, economic and judicial structures. It needs to reflect Indigenous social and legal culture and not those imposed through colonialism. Indigenous Peoples are the ones who must structure and guide the decolonization process.


- Decolonization is as much a process as a goal. It requires a profound re-centring of Indigenous worldviews in our movements for political liberation, social transformation, renewed cultural kinships, and the development of an economic system that serves rather than threatens our collective life on this planet. As stated by Toronto-based activist Syed Hussan "Decolonization is a dramatic re-imagining of relationships with land, people and the state. Much of this requires study, it requires conversation, it is a practice, it is an unlearning."


Historically, in the decades following World War II, many colonial nations found that: the nineteenth-century colonial empires were no longer able to maintain their control; their people were caught up in powerful feelings of nationalism that demanded self-determination; and, one or the other of the superpowers was prepared to support their independence in return for loyalty to a particular ideology.
“Oppression’ refers to a social dynamic in which certain ways of being in this world, including certain ways of identifying or being identified, are normalized or privileged while other ways are disadvantaged or marginalized. Forms of oppression include racism, classism, sexism, heterosexism, anti-Semitism, ableism, colonialism, and other ‘isms.’ Anti-oppressive education aims to challenge multiple forms of oppression.”

—Dr. Kevin Kumashiro (Center for Anti-oppressive Education)

**BEFORE ACTIVITIES**

**Defining Racism and Oppression**

Source: Anti-Racism Toolkit by the First Nations Education Steering Committee (Vancouver) http://www.fnesc.ca/publications/Copyrighted_Publications/AR_Toolkit_Activity_Set_Cpyrt.pdf

Find out what students already know.
1. Group Discussion: What comes to mind when you hear the word racism? What do you think it means?
2. Group Discussion: What comes to mind when you hear the word oppression? What do you think it means?
3. Put up definition: Racism

**Racism**

**Definition:** The belief that characteristics and abilities can be attributed to people simply on the basis of their race and that some racial groups are superior to others. Racism and discrimination have been used as powerful weapons encouraging fear or hatred of others.” Racism denies rights of one group by a dominant group.

4. Put up definition: Oppression

**Oppression**

**Definition:** Oppression is the exercise of authority or power in a burdensome, cruel, or unjust manner.

**DURING ACTIVITIES**

**Racism Looks, Sounds, and Feels Activity**

Source: CUPE Steward Training June 2013

**Instructions**

Write each of the following prompts on 3 separate flipcharts, with 1 phrase per flipchart:
- When I see………………… I know there is racism in my school
- When I hear…………….…. I know there is racism in my school
- When I feel………………… I know there is racism in my school

Post each flipchart on the wall close together, so that participants can see all 3 at the same time.

**Explain**

We are going to do an activity that will help us identify racism by what it looks like, how it sounds, and how it feels in schools.
Step 1: Forming groups
Ask participants to form groups of 4-6 people. Let them know that you will explain the exercise after they have formed their groups.

Step 2: Distribute post-it notes, markers and explain the small group work
a) Once participants have formed their groups, explain that they are going to spend a few minutes in their small groups discussing how racism plays out in our schools.

b) As you begin to explain the exercise, walk around and distribute markers and 3 post-it notes or small pieces of paper to each group.

c) Tell the groups they will have 5 minutes to brainstorm with examples to complete the statements written out on the flipcharts. They should come up with examples for all three statements.

d) Say to participants: “Once your group has come up with some examples, choose one example for each of the 3 statements and write them down on 3 separate post-it notes.”

e) In other words, one post-it note will respond to, “when I see…” a second post-it will respond to, “when I hear…” and a third post-it will respond to, “when I feel…”

Step 3: Posting the answers
After 5 minutes, call time.

a) Ask one person from each group to come up and post their answers to “when I see…” on the prepared flip chart. Have each person say one answer out loud to the full group and go in turn until there are no other new answers.

b) Repeat process with “when I hear…”

c) Repeat process with “when I feel…”

Step 4: Large group discussion
Lead a discussion about the examples on the flipchart.

Point to the flipcharts and ask participants: what do you notice here?

Points to cover:
- A lot of the time we do not want to talk about racism and discrimination, because we do not want to be the one to name it. Everything seems to be “working fine” so we do not want to be the one to “shake things up.”
- But as educators or administrators, it is really important to notice racism in schools. You are the eyes and ears of your school and its part of your job to notice things.
- You also have a role to play in challenging racism. We’ll explore that role more in a moment.
IDENTIFYING OPPRESSION

AFTER ACTIVITIES
Debrief and explain

1. In society, there are many different types of people. Some of the categories that affect people's experiences are class, race, gender, sexual orientation, age, religion, culture, language, and ability. Oppression is the exploitation of at least one of those social categories by a dominant social group.

   The dominant social group exploits difference to maintain and solidify its privileged position in society. The dominant social group also denies that different levels of power and oppression exist under their way of organizing society, especially the different groups that are part of society.

2. Explain the idea of anti-oppression or collective liberation. Collective liberation says that we are all only free when no one is oppressed and that all of our liberation is wrapped up in one another's.

Exit Slip
After debriefing, ask students to pull out their journals and respond to the following questions.

1. Can you think of a time where you have experienced racism or have witnessed racism?
2. If so, what thoughts and feelings did you have at the time?
3. How did you/would you respond? Is this any different than the way that you have responded to racism in the past?

Formative Assessment
Students will respond to the Exit Slip questions in their journals.
Review their responses and discuss these questions at the beginning of Lesson 3.
Recognizing Individual Oppression, Power, and Privilege

Oppression is defined as:
1. “the exercise of authority or power in a burdensome, cruel, or unjust manner.
2. an act or instance of oppressing or subjecting to cruel or unjust impositions or restraints.”

Source: http://www.dictionary.com/browse/oppression

Oppression is the end product of prejudice and racism: personal, institutional, and systemic. Oppression does not allow people to live free in society.

Oppression usually focuses on members of a specific race, social class, gender, or sexual preference. Additionally, oppression is overarching. Hatt-Echeverria and Urrieta (2003) indicate that the oppression of class and race tend to intersect. This creates a grey area of overlapping categorizations.


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SS10 – Social Organizations

Unit 1: Political Decision Making

Decision making is an inescapable part of life. Making decisions and carrying them out involves the use of power. Learning to use power is a critical life skill because a person needs to learn how to get what they want without denying the rights of others. Democratic societies have created social organizations, which encourage people to use the skills of bargaining, compromise, and conciliation to work out their relationships. For a free society to work well, individuals need to develop these skills and use them effectively. In this unit students are introduced to decision making organizations of society so they can better appreciate the world around them and become truly democratic citizens.

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Hierarchy - hierarchy is any system of people ranked into levels in which the higher levels have more dignity, privilege, power, responsibility, etc. than do people in the lower levels.

Power - power is the ability to make and carry out decisions. Sources of power are unequally distributed among people in society. Individuals and groups within society concentrate on gaining and using power for their benefit. Power has been used in ways that abuse the rights of other people.

Unit 3: Decision Making

Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

Paradigms - paradigms are patterns of ideas, beliefs, and values selected out of a larger worldview. These ideas, beliefs, and values act as criteria for decision making.

Power - power is the ability to make and carry out decisions.

SS20 – World Issues

Unit 1: Human Rights

“First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me” –Martin Niemöller, post-war Germany.

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Many times people have pledged that the world must never again be allowed to reach a state where human rights can only be protected through war. Protection of human rights requires constant vigilance and renewal. Unless every generation renews its commitment to human rights, the social power of these rights will decline. The consequence of a weakened human rights code gives some groups within society permission to be arbitrary and irresponsible. The cost to society is social division and injustice.
World Issues - at this time, there are a number of issues that are global in nature both in their capacity to affect global environments and in the solutions to correct them.

Human Rights are claims for recognition by an individual that take precedence over other claims and which other individuals, groups, and societies are duty bound to recognize. The concept of human rights has a number of critical attributes:

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- **Privilege**: a special right that may be earned or given to an individual or a group as a favour or concession that can be taken away for some reason. Privileges cannot be equated with human rights because, morally, and ethically, human rights can neither be taken from nor surrendered by the individual.
- The declaration of human rights was seen as a system of impartial criteria. It is not just a list of rights, but is, rather, a mutually supporting system of complementary rights.

Race became important when slavery was established, it was believed that certain groups (races) deserved treatment different from other groups of people. These beliefs can be found in some people to this day.

Racism - in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. The dialectical process is critical in allowing an alternative viewpoint to be expressed. It serves as a way of controlling and correcting thinking which is illogical or based on false assumptions. Racism is prejudice plus power. It is based on prejudice and uses its assumptions to hold power over a group of people to deny them everyday rights.

Right - a right is a claim which has a special force that overrides other claims based on privilege, social and economic agreements, or legal and political agreements.

- **Paradigm Shift** - within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Within society there can be a conflict between the different paradigms vying for acceptance and control of society's agenda.

- **Discrimination** - discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. The concept of discrimination has a number of critical attributes:

- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.

- **Sexism**: is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of gender.

- **Prejudice**: is an attitude or belief (often negative) toward a group or person which is thoughtlessly accepted (learned by someone who either refuses to find out whether the attitude is justified or refuses to accept legitimate contrary evidence).

Empowerment – is the sharing of power as way of increasing the power of everyone within society. Empowerment begins with the acceptance of others as being worthy and equal to oneself. Empowerment allows everyone to be themselves and to feel good about who they are and can be.
**Cognitive Dissonance** - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values.


- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.

**Unit 4: Wealth and Poverty**

This unit introduces students to the concept of the personal well-being of people. The unit begins by defining personal well-being and then examines various perceptions of it: the technological world view, the Indigenous (Aboriginal) worldview, and the traditional, feudal view. Students are given opportunities to discuss and evaluate issues and problems in changing the economic organization of society.

**Racism** - the false notion that racial differences among people are a cause for social differences. Know that racism is a rationalization used to justify political, social, and economic discrimination, disempowerment, and a denial of rights against a group of people.

**Sexism** - a rationalization which discriminates against women based on the false notion that gender differences are a cause for creating different social expectations and rewards for women and men.

**SS30 – Canadian Studies**

**Unit 3: Culture**

In this unit students will reflect on what it means to be a citizen in a democratic society, and what it means when citizenship is conferred upon an immigrant by a democratic state. Finally, students will be asked to consider the implications of cultural change on a democratic state.

**Citizenship** - in effect, a contract between the individual and the state in which the rights and duties of both are defined.

**Identity** - the feeling of being a member of a group that has certain characteristics. However, identity should not presuppose a feeling of superiority over those with a different identity.

**Cultural Dominance** - the belief that certain cultures are superior and have the responsibility to eliminate "inferior cultures."

**Marginalization** - a form of rejection in which the individual is denied the opportunity to play a significant role or have a place in the affairs of a dominant group.

**Cultural Diversity** – "... cultural diversity is possible when individuals accept, acknowledge and value the different ways in which people interact and live in the world. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity."

[https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd](https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd)

**Unit 4: Governance**

A pluralistic, culturally diverse, regional nation is difficult to govern. Because of the problems related to regionality, Canadians have always been concerned about identity, unity, and the influence of American culture.

Justice - there are many ways that people define and perceive of justice. Some beliefs include the following justice is concerned with maintaining law and order in ways consistent with a particular society's definition (criteria) of fairness and rightness; justice is the process of protecting what individuals have accumulated within accepted rules of conduct; and, social justice is the partial equalization of wealth and income in order to achieve an acceptable range in standard of living.
RECOGNIZING INDIVIDUAL OPPRESSION, POWER, AND PRIVILEGE

WHAT YOU’LL NEED:
• Triangle of Oppression on Flipchart • Markers • Examples from Lesson 2: Racism Looks, Sounds, and Feels Activity
• Journals and/or paper

Teacher Preparation:
This is a great activity for secondary students and may give them a brief experience in understanding power difference. However, educators using this lesson must be cautious that the activity does not perpetuate stereotypes.
• This activity is likely to bring up topics that will need further discussion.
• Be prepared to bring the level of the conversation up from individual experiences of privilege to the systematic roots of those privileges.
• Try to ensure that there aren’t topics that are left unaddressed.
• Be available for individual check-ins if possible.
• The goal for this workshop is not for any participant to come out of it feeling powerless! Therefore, it might be useful to brainstorm/have a discussion about creative and positive ways we can resist oppression.

Vocabulary:
Racism factors into the loss of everyday rights to some members of society.

Racism
DEFINITION: The belief that characteristics and abilities can be attributed to people simply on the basis of their race and that some racial groups are superior to others. Racism and discrimination have been used as powerful weapons encouraging fear or hatred of others. Racism denies rights of one group by a dominant group.

Source: http://www.globalissues.org/article/165/racism

BEFORE ACTIVITIES
Entrance Slip
Source: SCIC

Hold a Group Discussion on responses to the Exit Slip from Lesson 2.
Have students answer the questions below in their journals as they reflect on what they learned in the previous class: Define racism and give an example of it in your school.
1. Define oppression.
2. Define colonization
3. Define decolonization
Ask students to share their responses and ensure these terms were understood.

In society there are many different types of people and ways to categorize them. Some of the categories involve class, race, gender, sexual orientation, age, religion, culture, language, and ability. This categorization affect people’s experiences and can lead to a dominant social group oppressing members of another group.
DURING ACTIVITIES

NOTE: If it seems a bit daunting to engage in the Privilege Walk Activity at this point, it would be helpful to prepare students better if they did some work to understand their social identities. One activity that is really useful to individually reflect on identity, is called the Power Flower.

Optional Activity: The Power Flower: Reflection on our Social Identities
45-60 mins (worksheet page 33)

“The ‘Power Flower’ is a tool developed by Canadian social change educators when working with groups to ‘identify who we are (and who we aren’t) as individuals and as a group in relation to those who wield power in our society.’

The centre of a daisy-type flower is divided into 16 segments, each representing one facet or category of our social identity. This centre is surrounded by a double set of petals, one outer, one inner. The outer petals describe the dominant or powerful identities in society. The inner petals are filled in by participants and describe the social identity of each individual.

The object of the exercise is to discover how close, or how distant, each person is to the dominant identity of their current society. The more inner petals match the outer (dominant) ones, the more social power that person possesses. Often one or more centre segments are left blank for the group to identify aspects or categories of social identity that carry special power significance peculiar to their context. For instance, in a church, the category ‘lay’ or ‘order of ministry’ would be weighted with significance, with power implications. In anti-racism work, whether a person is born in Canada or outside Canada would likely make a difference.”

–by Wenh-In Ng based on Doris Marshall Institute A Tool for Everyone: Revelations from the “Power Flower”

Let’s Fill in the Petals with Our Social Locations:
The purpose of the Power Flower is to help us think about individual places of privilege and dominant groups.

1. In the innermost petal/section list the identity categories (e.g. race, gender, sexuality etc).
2. On the middle petal write your personal identity (e.g. white, cisgender male, gay etc).
3. Finally on the outer most petal write the social identities that experience privilege in society.
4. As you reflect on your social locations and fill in the petals consider and discuss the following:
   a. Are most of your petals on the inside?
   b. Are most of your petals on the outside?
   c. Are your petals evenly mixed across inside and outside?
   d. Which petals do you think reflect the experience of most people in our society?
   e. Which petals do you think reflect marginalization or oppression?

Source: This version of the exercise is adapted from:
https://web2.uvcs.uvic.ca/courses/csafety/mod2/media/flower.htm
ACTIVITY: POWER FLOWER


The Privilege Walk Exercise: Learning More about Privilege in Today’s Society
by Tira J. Young, Azusa Pacific University
Source: http://www.collegesuccess1.com/DiversityM.htm

NOTE: This is a very “high risk” activity that requires trust building and safety for participants; introducing this activity too early in the training or before trust is built in the classroom can potentially create feelings of resentment and hurt that can inhibit further sharing and openness.

This activity is highly emotional for both those who have privilege and power and those who do not. Debrief after the activity and be sensitive to the feelings it brings forth.

Introduction to The Privilege Walk Activity
The Privilege Walk Activity allows students to recognize how power and privilege can affect lives. Furthermore, the activity will give students a chance to see that many times people are not aware of when privilege is occurring. The purpose of the activity is not to lay blame on anyone for having more power or privilege or for receiving more help in achieving goals. However, it will assist students to examine the benefits and non-benefits of privilege and power. The purpose of the activity, also, is not to humiliate or blame those who do not have privilege or power. But, for all people to see how privilege and power play out, so that there is hope for changing this dynamic.

The Privilege Walk Exercise is designed for students who study race, diversity, and whiteness. It has also been designed to provide students with an opportunity to understand the intricacies of privilege. Please remind participants to be honest when participating in this activity. This exercise is controversial and should be voluntary. It is very important that all who participate in this activity remember to keep everything that transpires confidential. The participants share only about their own experiences. This activity must be done in silence. If any participants feel uncomfortable during the activity, they may excuse themselves from the workshop. It is important for the individuals who participate in the workshop to challenge themselves and to recognize some of the privileges they have as a result of belonging to a certain race, religion, education, family upbringing, etc. Though this activity is very much tied to identity, it is important to recognize that it is not individuals who are the source of the oppression. Social structures and institutions are designed to oppress certain groups and individuals who exist within these structures internalize those beliefs and ideas.

It is critical that we do not blame others who have more or less power and privilege, but to understand the source of the imbalances, to take responsibility for their individual complicity in perpetuating oppression, and to work together to change the structures that oppress and attitudes that reinforce them.

The learning goal of the Privilege Walk Exercise is to increase awareness and recognition of privilege by all. It presents the facts and focuses on the idea that each student has most likely been affected by privilege in their lives in one way or another, either positively and/or negatively.

As students learn about privilege and power they will be engaged in learning a process of acquiring attitudes and values through experiences or changes of behaviour. Klecker (2003) “found that students gain more out of a learning experience or environment when they are actively involved in the learning process. Therefore, this workshop is designed as a cooperative learning experience, based on five key points on learning:

1. Learning is an active, constructive process.
2. Learning depends on rich contexts.
3. Learners are diverse.
4. Learning is inherently social.
5. Learning has affective and subjective dimensions” (Young, 2006, pp. 1-2).
PRIVILEGE WALK EXERCISE – outline

I. Set-up
   a. You will need a room/space that is large enough for all students who are participating in this workshop to stand in a single file line, shoulder to shoulder.
   b. The facilitator lays masking tape in the middle of the room so there is equal distance to the front and to the back. The students should stand behind the line, so when the sentences are read aloud, the students will walk forward to go over the line for the privilege walk, or stay behind the line and take steps back on the privilege walk. Each step depends on the participant’s responses to the sentences that are read aloud by the facilitator.
   c. The total estimated time of this exercise is 1 ½ hours.

   NOTE: This activity can also be done in a more confidential and less visible way whereby students divide a piece of paper in half and write a stroke on either side of the paper when the questions are read. Then, students can reflect on the debrief questions based on which side of the paper they have indicated more or less lines.

II. Exercise
   a. All participants should begin this exercise silent without speaking, hand in hand, in a single file line, shoulder to shoulder.
   b. The participants should be instructed to listen carefully to each sentence and take the step required if it applies to them.
   c. The participants should be told there will be prizes at the front of the room/end of the walk that everyone is competing for.
   d. The workshop is not a competition. It is about learning what privileges some people had while growing up.
   e. Notify participants that if they do not feel comfortable moving forward during this exercise, they have the right to stay back. Remind them that this is an exercise based on trust and mutual experience. This exercise and the room it is being held in is considered a safe environment, and that all participants should remain silent throughout the process.
   f. Start this workshop with a few easy sentences to ask the group.
      - If you are right-handed, please move one step forward.
      - If you are female under 5 feet tall, please move one step forward.
      - If you are male with a moustache, please move one step forward.
   g. You can now begin the Privilege Walk Exercise with some more in-depth sentences.
      - You can share statistics and statements about each sentence if you wish to enrich the conversation.
      - Ask the participants who have moved forward or backward to wait until you are done sharing the statistics if they are being included.
      - Ask the participants that have moved forward during the privilege walk to look side-to-side and see who is standing with them. It is important to be sensitive to the participants who did not necessarily move forward, as they may be embarrassed or upset.
      - Ask the participants to move back to the middle of the room and stand along the line.
PRIVILEGE WALK EXERCISE – Activity

III. Sentences to Speak

1. If your ancestors were forced to come to Canada not by choice. Please take 1 step back.
2. If your primary ethnic identity is Canadian. Please take 1 step forward.
3. If you were ever called names because of your race, class, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
4. If there were people of colour who worked in your household as servants, gardeners, etc.
   Please take 1 step forward.
5. If you were ever ashamed or embarrassed of your clothes, house, car, etc. Please take 1 step back.
6. If one or both of your parents has a college degree. Please take 1 step forward.
7. If you were raised in an area where there was prostitution, drug activity etc. Please take 1 step back.
8. If you ever tried to change your appearance, mannerisms, or behaviour to avoid being judged or ridiculed.
   Please take 1 step back.
9. If you studied the culture of your ancestors in elementary school. Please take 1 step forward.
10. If you went to school speaking a language other than English. Please take 1 step back.
11. If there were more than 50 books in your house when you grew up. Please take 1 step forward.
12. If you ever had to skip a meal or were hungry because there was not enough money to buy food when you were
   growing up. Please take 1 step back.
13. If one of your parents was unemployed or laid off, not by choice. Please take 1 step back.
14. If you attended private school or summer camp. Please take 1 step forward.
15. If your family ever had to move because they could not afford the rent. Please take 1 step back.
16. If you were ever discouraged from academics or jobs because of race, class, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
17. If you were encouraged to attend college by your parents. Please take 1 step forward.
18. If you were raised in a single parent household. Please take 1 step back.
19. If your family owned the house, where you grew up. Please take 1 step forward.
20. If you were ever offered a good job because of your association with a friend or family member.
   Please take 1 step forward.
21. If you were ever denied employment because of your race, ethnicity, gender or sexual orientation.
   Please take 1 step back.
22. If you were paid less, treated unfairly because of race, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
23. If you were ever accused of cheating or lying because of your race, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
24. If you ever inherited money or property. Please take 1 step forward.
25. If you had to rely primarily on public transportation. Please take 1 step back.
26. If you were ever stopped or questioned by the police because of your race, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
27. If you were ever afraid of violence because of your race, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
28. If you were ever uncomfortable about a joke related to your race, ethnicity, gender or sexual orientation but felt
   unsafe to confront the situation. Please take 1 step back.
29. If you were ever the victim of violence related to your race, ethnicity, gender, or sexual orientation.
   Please take 1 step back.
30. If your parents did not grow up in Canada. Please take 1 step back.
31. If your parents told you could be anything, you wanted to be. Please take 1 step forward.
ADAPTATION FOR PRIVILEGE WALK EXERCISE FOR GRADES 10/11

Jump for Privilege Activity

1. **Explain to students that you will read out statements and project them on the screen.**
   The student’s task is to make a line on their grid paper, and mark a jump on a line for each statement that is true for them. They do not have to show it to anyone, it is an individual exercise.

**Statements:**

a. Your ancestors were not forced to relocate from their homeland against their wishes.

b. You have never been called names because of your race, class, ethnicity, gender or sexual orientation.

c. You have never tried or wanted to change your appearance, mannerisms or behaviour to avoid being judged or ridiculed.

d. You have studied the culture of your ancestors in school.

e. There are more than 50 books in your house.

f. You have never been discouraged from participating in an activity for being a girl.

g. You can walk without pain.

h. Your family never had to move because they could not afford the rent.

i. You have taken a vacation outside of Canada.

j. You have never missed more than two weeks of school in a row due to illness.

k. You see people like you represented on television.

l. You have never felt afraid of violence because of who you are.

m. You expect to be able to go to university without student loans.

n. You are generally able to avoid places that are dangerous.

2. **Have students take a moment by themselves to reflect** on how many jumps they had and what statements they jumped as a result of.

**Ask them:**

- What if the statements you marked as true weren’t true for you?
- What would you not be able to do without the privileges you have?
- Next have students discuss how they use privilege to create change to benefit others.
- Ask students who did not have privilege to discuss how it feels not to have privilege and how they feel classmates with privilege can assist in creating equality for all.

Tell the students that sometimes people will deny “privilege,” or believe that it doesn’t exist, that everyone is just the same and should be treated equally. What we know from the exercise we just did is that while we might wish for equality and do our best to create it, right now things are not equal and everyone is not treated the same. Some of us have advantages that we did not earn or seek out.

Remind students that, the dominant social group exploits difference to maintain and solidify its privileged position in society. The dominant social group also denies that different levels of power and oppression exist under their way of organizing society, especially the different groups that are part of society.

Anti-Oppression seeks to recognize the oppression that exists in our society and attempts to mitigate its affects and eventually equalize the power imbalance in our communities.

Source: http://wiki.freegeekvancouver.org/article/What_is_Anti-Oppression%3F
AFTER ACTIVITIES
IV. Processing

a. Ask participants to remain in their positions and to look at their position in relation to the line and the positions of the other participants.

b. Ask participants to consider who among them would probably win the prize.

c. Suggested questions for processing are:
   i. What happened?
   ii. How did this exercise make you feel?
   iii. What were your thoughts as you did this exercise?
   iv. What have you learned from this experience?
   v. What can you do with this information in the future?
   vi. If you do not have privilege, what did you learn about the effect of privilege on you, and how can you ensure that you don’t internalize your lack of privilege?

V. Questions to Debrief the Activity

a. Start the question and answer session by going around the room having each student share one word that captures how they are feeling right now. If they do not want to share, have them say, “pass”.

b. Would anyone like to share more about their feelings?

c. How did it feel to be one of the students on the “back” side of the line?

d. How did it feel to be one of the students on the “front” side of the line?

e. If anyone was alone on one side, how did that feel?

f. Was anyone always on one side of the line? If yes, how did that feel?

g. Were there certain sentences that were more impactful than others?

Exit Slip

Students will reflect on the following quote and respond to the questions in their journals.

Review their responses and discuss these questions at the beginning of Lesson 4.

“If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.” – Lilla Watson

(1985 speech at the United Nations Decade for Women Conference in Nairobi)

1. In your own words, explain what Watson is suggesting.

2. Reflecting on the Privilege Walk Activity debriefing, what are some ways that you can take responsibility to change the structures that oppress people?

3. How can you be more accountable to not perpetuate the oppression of others?

Formative Assessment

Ideas to explore are anti-oppression and collective liberation. Collective liberation is a concept that indicates that no one is free while others are oppressed. It is not enough to simply recognize where power and privilege are situated, but to take responsibility in changing the structures that oppress.
Challenging Personal Oppression

When a person truly learns about and accepts that he or she has privilege, they become newly accountable for it and no longer takes it for granted. As people begin to identify and challenge privilege they raise daily consciousness which in turn can lead to change and a more equitable society for all.

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SOCIAL STUDIES OUTCOMES AND INDICATORS IN LESSON 4

**SS6 – Dynamic Relations**

*DR6.4 Relate contemporary issues to their historical origins in Canada and a selection of countries bordering the Atlantic Ocean.*

b) Analyze the historical origins of a current issue affecting youth in Canada and a selection of countries bordering the Atlantic Ocean by tracing the evolution of the issue over time (e.g., slavery, colonization, migration, and indigenous peoples’ relationships with colonizing peoples).

**SS6 – Power & Authority**

*PA6.1 Examine the relationship between an individual’s power and authority and the power and authority of others.* (All of the indicators apply though more deliberately indicators e and f.)

*PA6.2 Analyze the distribution of power and privilege in Canada and a selection of countries bordering the Atlantic Ocean.*

b) Suggest reasons for any economic differences among the regions in Canada and a selection of countries bordering the Atlantic Ocean, and speculate on the effects of those differences.

c) Investigate the concept of white privilege, and assess the degree to which it exists within Canada and a selection of countries bordering the Atlantic Ocean.

d) Identify the personal and societal impact of white privilege on individuals and groups within Canada and a selection of countries bordering the Atlantic Ocean.

*PA6.3 Explore examples and explain how people, such as Indigenous Peoples, ethnic groups, the disabled, youth, and the elderly, may be affected by injustice or abuses of power.* (All of the indicators apply.)

**SS7 – Power & Authority**

*PA7.1 Compare the sources of power for individuals, nations, and regions in a selection of Pacific Rim and circumpolar countries.* (All of the indicators apply.)

**SS9 – Power & Authority**

*PA9.3 Assess the relationship of the natural environment in the development of a society.*

g) Analyze the effects of colonization, territorial expansion, and empire-building on the natural environment.

**SS10 – Social Organizations**

*Unit 1: Political Decision Making*

Decision making is an inescapable part of life. Making decisions and carrying them out involves the use of power. Learning to use power is a critical life skill because a person needs to learn how to get what they want without denying the rights of others. Democratic societies have created social organizations, which encourage people to use the skills of bargaining, compromise, and conciliation to work out their relationships. For a free society to work well, individuals need to develop these skills and use them effectively. In this unit students are introduced to decision making organizations of society so they can better appreciate the world around them and become truly democratic citizens.

*Values* - What are legitimate constraints on human behaviour? Should the rights of the individual or the group have a higher priority? What areas of life are appropriate for society to control, through norms and sanctions? On what basis should groups be awarded power within the social contract? Should men and women be given the same access to power and privileges? Should Indigenous Peoples and Peoples of Colour have the same access to power and privilege? Is the greatest good for the greatest number the fundamental value on which to base decision making in a democracy?
Equality - equality is the state of being equal in dignity, privileges, power, responsibility, etc. with others in society.

Hierarchy - hierarchy is any system of people ranked into levels in which the higher levels have more dignity, privilege, power, responsibility, etc. than do people in the lower levels.

Power - power is the ability to make and carry out decisions. Sources of power are unequally distributed among people in society. Individuals and groups within society concentrate on gaining and using power for their benefit. Power has been used in ways that abuse the rights of other people.

Unit 3: Decision Making
Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

Paradigms - paradigms are patterns of ideas, beliefs, and values selected out of a larger worldview. These ideas, beliefs, and values act as criteria for decision making.

Power - power is the ability to make and carry out decisions.

SS20 – World Issues
Unit 1: Human Rights

“First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me” –Martin Niemöller, post-war Germany.

Many times people have pledged that the world must never again be allowed to reach a state where human rights can only be protected through war. Protection of human rights requires constant vigilance and renewal. Unless every generation renews its commitment to human rights, the social power of these rights will decline. The consequence of a weakened human rights code gives some groups within society permission to be arbitrary and irresponsible. The cost to society is social division and injustice.

World Issues - at this time, there are a number of issues that are global in nature both in their capacity to affect global environments and in the solutions to correct them.

Human Rights are claims for recognition by an individual that take precedence over other claims and which other individuals, groups, and societies are duty bound to recognize. The concept of human rights has a number of critical attributes:

- Universality: human rights are universal and as such apply to everyone regardless of nationality, race, religion, political beliefs, age, or gender.
- Morality: human rights are not simply demands for rights; they involve a moral entitlement to the right in question which other individuals and society must honour.
- Humanity: the moral basis for human rights is the humanity and inherent dignity of the individual.
- Obligations: a human rights claim by (an) individual(s) mean(s) that a set of responsibilities and obligations on the duty bearer(s) come into play governing the kinds of interactions that can occur within a particular situation.
- Privilege: a special right that may be earned or given to an individual or a group as a favour or concession that can be taken away for some reason. Privileges cannot be equated with human rights because, morally, and ethically, human rights can neither be taken from nor surrendered by the individual.
- The declaration of human rights was seen as a system of impartial criteria. It is not just a list of rights, but is, rather, a mutually supporting system of complementary rights.

Race became important when slavery was established, it was believed that certain groups (races) deserved treatment different from other groups of people. These beliefs can be found in some people to this day.

**Racism** - in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. The dialectical process is critical in allowing an alternative viewpoint to be expressed. It serves as a way of controlling and correcting thinking which is illogical or based on false assumptions. Racism is prejudice plus power. It is based on prejudice and uses its assumptions to hold power over a group of people to deny them everyday rights.

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- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.
- **Sexism**: is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of gender.
- **Prejudice**: is an attitude or belief (often negative) toward a group or person which is thoughtlessly accepted (learned by someone who either refuses to find out whether the attitude is justified or refuses to accept legitimate contrary evidence).

**Empowerment** – is the sharing of power as way of increasing the power of everyone within society. Empowerment begins with the acceptance of others as being worthy and equal to oneself. Empowerment allows everyone to be themselves and to feel good about who they are and can be.

**Cognitive Dissonance** - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values. ([https://en.wikipedia.org/wiki/Cognitive_dissonance](https://en.wikipedia.org/wiki/Cognitive_dissonance))

- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.

**Unit 4: Wealth and Poverty**
This unit introduces students to the concept of the personal well-being of people. The unit begins by defining personal well-being and then examines various perceptions of it: the technological world view, the Indigenous (Aboriginal) worldview, and the traditional, feudal view. Students are given opportunities to discuss and evaluate issues and problems in changing the economic organization of society.

**Racism** - the false notion that racial differences among people are a cause for social differences. Know that racism is a rationalization used to justify political, social, and economic discrimination, disempowerment, and a denial of rights against a group of people.

**Sexism** - a rationalization which discriminates against women based on the false notion that gender differences are a cause for creating different social expectations and rewards for women and men.
In this unit students will reflect on what it means to be a citizen in a democratic society, and what it means when citizenship is conferred upon an immigrant by a democratic state. Finally, students will be asked to consider the implications of cultural change on a democratic state.

**Citizenship** - in effect, a contract between the individual and the state in which the rights and duties of both are defined.

**Identity** - the feeling of being a member of a group that has certain characteristics. However, identity should not presuppose a feeling of superiority over those with a different identity.

**Cultural Dominance** - the belief that certain cultures are superior and have the responsibility to eliminate “inferior cultures.”

**Marginalization** - a form of rejection in which the individual is denied the opportunity to play a significant role or have a place in the affairs of a dominant group.

**Cultural Diversity** - "... cultural diversity is possible when individuals accept, acknowledge and value the different ways in which people interact and live in the world. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity." https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd
What you’ll need
- Paper
- Pencils
- Open space
- Roles Activity Sheet
- Tape
- Deck of playing cards
- Journals and/or Paper

Before activities
Hold a Group Discussion on responses in student’s journals from Lesson 3.

What Does Power Look Like?

1. Discuss the process of realizing you have privilege.
   a) It can be difficult to realize that you are benefiting from something that is hurting other people. Realizing your privilege is not about guilt, but about feeling grateful for what you have and committing to ensure that others can be as fortunate as you.
   b) Can those who do not benefit from privilege be as “fortunate” as the dominant group? What might this entail? What structures/policies/laws/institutions would need to undergo reform before this could happen?
   c) In an ideal world we would strive for an equal society, but it is not that easy. How can students commit to creating an equitable society?
   d) Describe what it feels like to not have privilege.
   e) Discuss how we can share privilege and how we need to stand up for others.
   f) Brainstorm how people can become agents of change.

2. Give students about 5 minutes to draw what they think power is.
   Clarify that we’re not talking about power as in energy or electricity, but power as in the power of individuals or people.

3. Invite students to share their drawing in groups of 3-4 and make a comprehensive list of commonalities between their drawings.
   Take up the lists as a class and make one big list on the board. Correct any misconceptions, but for the most part, let student answers form the definition or collective understanding of power for the next exercise.
DURING ACTIVITIES
Power Line-Up Game

Put up the definition of power

**Power**
DEFINITION: Power in this context is “power over”
- the ability to influence and coerce others’ behaviour to get what you want.

**Explain exercise**

- Everyone is going to get a role/character description put on their back.
- Without talking, I’m going to ask everyone to line up from the person with the most power, at that end of the room, to the person with the least power at that end of the room. Before you can do that, you’re going to need to start figuring out a bit more about who is in the room and what hierarchies exist. Again, you’re going to do this without talking.
- You aren’t going to know who you are, so you have to try to figure out who you are and what kind of power you have in society. **Your job is to try to understand who you are based on how other people treat you.** Pay attention to how you are feeling. Your job is also to let other people know something about their place. Without talking or writing notes (be really strict about this), through facial expressions, eye contact (or lack of contact), actions, gestures, and other kinds of body language, without physically hurting or touching anyone, you will let other people in the room know how much power they have in society. Would you even acknowledge or associate with this person?
- Take a moment to think about how you will show someone that they are powerful and how you will show someone that they have very little power.
- Once you start to have a sense of where you fit in the power in the room, please start to line up.

**PRE-WORKSHOP PREP**

Have the following roles written on sheets of paper in clear printing. Have the group line up facing one direction and close their eyes or look at the ground. Have teachers help the process by taping roles onto the backs of participants. Ensure that participants aren’t looking.
## ROLES ACTIVITY SHEET: POWER LINE-UP GAME

<table>
<thead>
<tr>
<th>Role in Regina</th>
<th>Role in Saskatchewan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taxi driver in Regina</td>
<td>Construction Worker in Saskatchewan</td>
</tr>
<tr>
<td>Taxi driver in South Africa</td>
<td>Daycare Worker in South America</td>
</tr>
<tr>
<td>Foster child in Canada</td>
<td>Head Start worker in Canada</td>
</tr>
<tr>
<td>Sex-trade worker in Regina</td>
<td>High school student in California, USA</td>
</tr>
<tr>
<td>Foster child in Somalia, Africa</td>
<td>High School student on a First Nation</td>
</tr>
<tr>
<td>Sex-trade worker in Thailand, Asia</td>
<td>Teacher in Ethiopia, Africa</td>
</tr>
<tr>
<td>Banker in Montreal, Canada</td>
<td>Single Mother on Welfare in the USA</td>
</tr>
<tr>
<td>Banker in El Salvador, Central America</td>
<td>Stay-at-home Mother in Sweden, Europe</td>
</tr>
<tr>
<td>Judge in North America</td>
<td>Stay at home father in Canada</td>
</tr>
<tr>
<td>Oil Executive in Fort McMurray, Alberta</td>
<td>Owner of Walmart Corp. in Arkansas, USA</td>
</tr>
<tr>
<td>Pharmaceutical Company Dealer in North America</td>
<td>Assembly line worker in a sweatshop in Guatemala, Central America</td>
</tr>
<tr>
<td>Drug Dealer in Uganda, Africa</td>
<td>Homeless panhandler in Cambodia, Asia</td>
</tr>
<tr>
<td>Painter in France, Europe</td>
<td>Homeless in Saskatchewan</td>
</tr>
<tr>
<td>Farmer in Tanzania, Africa</td>
<td>Retail worker in North America</td>
</tr>
<tr>
<td>Farmer in Saskatchewan</td>
<td>Social worker in Poland, Europe</td>
</tr>
<tr>
<td>Person living with AIDS in Botswana, Africa</td>
<td>Social worker in Prince Albert, SK</td>
</tr>
<tr>
<td>Doctor in North America</td>
<td>Gardener in Morocco, Africa</td>
</tr>
<tr>
<td>Writer in China, Asia</td>
<td>Hunter/trapper in Northern Saskatchewan</td>
</tr>
<tr>
<td>Writer on a First Nation, Canada</td>
<td>Computer salesperson in Europe</td>
</tr>
<tr>
<td>House Painter in Toronto, ON</td>
<td>Telemarketer/Call centre worker in India</td>
</tr>
<tr>
<td>Child soldier in Somalia, Africa</td>
<td>Hairdresser in Ecuador, South America</td>
</tr>
<tr>
<td>Chief of a First Nation in Canada</td>
<td>Indigenous hairdresser in Regina</td>
</tr>
<tr>
<td>Bus driver on Peepeekisis First Nation</td>
<td>Canadian soldier in Kuwait, Western Asia</td>
</tr>
<tr>
<td>Bus driver in South Africa</td>
<td>Foster child in Brazil, South America</td>
</tr>
<tr>
<td>Indigenous person with AIDS in Saskatoon, SK</td>
<td>Zulu King, South Africa</td>
</tr>
</tbody>
</table>
BEFORE ACTIVITIES
Power Line-Up Game Adaptation for Grades 6-8

NOTE: Please use the following After Activities and Debrief for the original lesson or the adapted lesson.

- Using a deck of playing cards, everyone is going to get a role/character description put on their forehead.
- Tell students they are going to walk around with a card on their forehead. Don’t look at the card.
- Lower cards indicate less power, higher cards indicate more power.
- Imagine that you are meeting people for the first time.
- Without telling people what card they have or how high or low they are, indicate through gestures, body language or words where people fit.

After about 5 minutes of mingling, have the group silently line-up based on where they think they fit from least powerful to most powerful.

On a big sheet of paper, write down the groups responses to the questions below:

1. How did you know someone has more power than you?
2. How did people act if they were more powerful? (Usually the group comes up with a list that includes things like arrogance, denial, confidence, entitlement, etc.)
3. Which people had less power than you do?
4. What qualities do they have?
5. What were they like?
6. How does this compare to real life?
7. If we are talking about real life, how do people with more power act?
8. How do people with less power act?

Now look at the qualities that you associate with people of higher power.

- Are there any that you identify with?
- Is it possible that you might display those characteristics in some people’s eyes?

DURING ACTIVITIES

Close your eyes for a moment. Imagine walking into a classroom where the other students all have more power than you do (on top of being new). What would they have to do to make you feel comfortable or able to trust them? Give the group time to experience this, and then have them call things out.

Make a list of what it takes to trust or feel comfortable with people with more power than you.

Ask people to stand, get a new playing card and walk around the room treating people the way that they imagined they would want to be treated as a new student with less power. Ensure that they understand that this time they are to treat people the way they would want to be treated if they had less powerful cards or roles.

Have students line up from least power to most power again. See if there is a change from the first time – are people less sure of what numbers they have or do they still get it pretty accurate? If there is a change, talk about how important it is to try to always remember that privilege is unearned and we need to challenge ourselves to use it for good. If there is no change and students still knew their number or roles pretty clearly, talk about how difficult it can be to change power relations. Ask them what it would take to change unfair power dynamics in society and in the classroom?
AFTER ACTIVITIES

Debrief:

Ask the following questions:

1. What did you notice in this activity?
2. How could you tell you have a lot of power? How did you let people know how much power they had?
3. What difference did the continent/place make to how much power people had? What does it mean to have power? How did you decide how much power you thought someone had?
4. In “the real world” how do we know who has power? How do people get treated based on how much power they have? How is power visible in our society? How is it talked about? How is it invisible and not talked about? Why?
5. Do people have control over how much power they have? Do most people earn their power?
6. What does it feel like when you have no power?
7. How important is it not to brag about or use our power in a negative way?

Put up the definition of privilege:

Privilege
DEFINITION: a special advantage, immunity, or benefit not enjoyed by all; a right reserved exclusively by a particular person or group.

8. What can people do to increase their power/privilege?
9. What are the barriers to people who want to increase their power/privilege?
10. Who benefits from power/privilege being organized as it currently is in our society? Who loses?
11. How can power/privilege be abused? How can it be used positively?
12. How could power/privilege be organized differently in society?
13. What other possibilities exist for sharing power/privilege?
14. What would change if power/privilege was shared equally? How would you feel about that?
15. What examples have you seen in your school or neighbourhood of privilege and power?
16. How has power and privilege affected Indigenous Peoples and Peoples of Colour?
17. How can each of us change things to make power and privilege more equitable?

Exit Slip:

Students will reflect on the debriefing discussion and respond to the following question in their journals.
Review their responses and discuss these questions at the beginning of Lesson 5.
1. What are some ways that you can commit to sharing power/privilege with others?
   Identify and explain at minimum 3 intentions.

Formative Assessment

Assess student’s level of engagement with the activity by reading their responses to the Exit Slip question as well as their engagement throughout the debrief discussion.
Understanding the Effects of Privilege

Privilege is sustained through silence and denial. Though you cannot get rid of your privilege, you can acknowledge it and use it to assist others who are denied privilege. When we force ourselves to be conscious of privilege and discuss it openly we can engage in solidarity with those who do not share those same privileges.

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  • Group Discussion: Power
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  • Watch Video and Discuss: Shopping While Black – What Would You Do?
  • Group Discussion ............................................................ 52
    Watch Video: Parents are Gay-Bashed in Front of their Children – What Would You Do?
    Watch Video: Shopping While Black 2 – What Would You Do?
    Watch Video: Just Get Over It.
After Activities ................................................................. 52
  • Role-Play
  • Exit Slip
  • Formative Assessment
SOCIAL STUDIES OUTCOMES AND INDICATORS IN LESSON 5

SS6 – Power & Authority

PA6.1 Examine the relationship between an individual’s power and authority and the power and authority of others. (All of the indicators apply though more deliberately indicators e and f.)

PA6.2 Analyze the distribution of power and privilege in Canada and a selection of countries bordering the Atlantic Ocean.
   b) Suggest reasons for any economic differences among the regions in Canada and a selection of countries bordering the Atlantic Ocean, and speculate on the effects of those differences.
   c) Investigate the concept of white privilege, and assess the degree to which it exists within Canada and a selection of countries bordering the Atlantic Ocean.
   d) Identify the personal and societal impact of white privilege on individuals and groups within Canada and a selection of countries bordering the Atlantic Ocean.

PA6.3 Explore examples and explain how people, such as Indigenous Peoples, ethnic groups, the disabled, youth, and the elderly, may be affected by injustice or abuses of power.
   (All of the indicators apply.)

SS9 – Power & Authority

PA9.3 Assess the relationship of the natural environment in the development of a society.
   g) Analyze the effects of colonization, territorial expansion, and empire-building on the natural environment.
UNDERSTANDING THE EFFECTS OF PRIVILEGE

WHAT YOU’LL NEED:

- Video: Shopping While Black – What Would You Do? (8:08)
  www.youtube.com/watch?v=wH60U_rb6M4
- Video: Shopping While Black 2 – What Would You Do? (8:39)
  www.youtube.com/watch?v=hhM7Gzlt3sU
- Video: Parents are Gay-Bashed in Front of Their Children – What Would You Do? (7:23)
  www.youtube.com/watch?v=Zhl9MLno424
- Video: Just Get Over It
  www.youtube.com/watch?feature=player_embedded&v=r5DrXZUlInU
- Journals and/or paper

BEFORE ACTIVITIES

Group Discussion

1. Hold a Group Discussion on responses to the Exit Slip from Lesson 4.

2. Hold a Group Discussion about Power.
In a previous lesson, we learned about power.
Ask the class: “How do you think people get power?”
Discuss with students the four types of power and what people must do or have to obtain said power.

  a. Personal – The power I hold because of my personality and character, e.g., I have personal power because I
     have a lot of charm, and charisma.
  b. Institutional – The power I hold because of a position, title, or job that I hold, e.g. I have institutional
     power because I am a school principal, a lawyer, or have a master’s degree.
  c. Collective – The power that I hold when I speak my voice alongside others who believe the same thing,
     e.g. I have collective power when I boycott a company along with people all over the world because the
     company uses child labour and we don’t want to support them anymore.
  d. Unearned power or privilege – The power that I have I did not earn but acquired due to the way things
     are structured in society, e.g. I have privilege because I am a white, male, straight, able-bodied, speak
     English, etc.

DURING ACTIVITIES

Ask students to think about which type of power is at play in the video you are about to show.

Watch the video: Shopping While Black – What Would You Do?
http://www.youtube.com/watch?v=wH60U_rb6M4 (8:08 minutes)

Debrief

What type of power was at play in this video? Ask the students and have them discuss.

If they don’t say it, make sure to talk about privilege or unearned social power. The black woman did nothing
wrong to deserve the treatment she got and the white people or higher class black people did nothing to
deserve to be treated better. The people who were treated had a choice of whether to respond or not and
most didn’t.
**Group Discussion**

1. What are the most effective ways people can challenge discrimination and misuse of privilege when they see it?
   - Watch the video: *Parents are Gay-Bashed in Front of Their Children – What Would You Do?*
     https://www.youtube.com/watch?v=BZ6UF-3rNDI (7:23 minutes)
   - Watch the video: *Shopping While Black 2 – What Would You Do?*
     www.youtube.com/watch?v=hhM7Gzt3sU (8:39 minutes)
   - Watch the video: *Just Get Over It*
     www.youtube.com/watch?feature=player_embedded&v=r5DrXZUIinU (5:48 minutes)

2. What new ideas did the videos give you about what might work or not work to challenge misuse of privilege and discrimination?

3. Do you think Indigenous Peoples are racially profiled in Saskatchewan and Canada in stores?

4. What would you do if you see an Indigenous person followed around a store or worse?

5. What did you learn about how power and privilege affected and affects First Nations from the video *Just Get Over It*?

6. What can we do to make life more equitable for Indigenous Peoples and Peoples of Colour?
   - How can we all unite and live like true brother and sisters?
   - This is what the true spirit and intent of Treaty making in Canada was about. The Treaties were to reflect a brother-to-brother and sister-to-sister relationship and to share as we live in peace and harmony.

**AFTER ACTIVITIES**

**Role-play**

1. Have students stand in two lines facing one another. Students in one line are going to make a statement. Students in the other line will practice responding.
   - a) Students in line 1 will say: *“I am tired of people blaming white people for everything. Everyone is equal.”*
   - b) Students in line 2, try to respond and tell the person what you’ve learned about privilege. Try to disprove their argument. Meanwhile, students in line 1, stand by what you’ve said and try to get the person across from you to respond.

2. Once they have done this once, ask Line 2 how it felt, and ask Line 1, what were some things that the people in line 2 said that worked.

Tell the students that sometimes privilege makes people feel guilty, but that rather than feel guilty, it’s best to feel gratitude for the advantages you have and let that gratitude fuel you to act in solidarity with and stand up for others until everyone can enjoy the same advantages you do.

**Exit Slip**

Students will reflect on the role-play activity and respond to the following question in their journals.

1. Describe several ways that you can engage in solidarity with those who do not share those same privileges.

**Formative Assessment**

Assess student’s level of engagement with the activity by reading their responses to the journal question.
If we are to challenge and change cultural oppression, then we must become agents of change. Together hand-in-hand with those of privilege and the oppressed we can and will overcome. We need to move beyond celebrating diversity, which is a good first step, and move towards becoming movers and shakers who will create true equity. There will never be unity without equity.

In Canada, there is a movement towards Truth and Reconciliation with Indigenous Peoples. This movement started as a result of commission to investigate the legacy and tragedies of residential schools. In the end a report with 94 actions needed for reconciliation has been acknowledged and acted upon by many organizations and people. However, without justice, there cannot be reconciliation. This statement can be used as a discussion point with students to reflect on what this means. It also can be broadened to include the idea of justice for all marginalized people.

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• Watch Video: *How to Tell People They Sound Racist*

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• Watch Video: *Being an Ally: A Step Towards Decolonization*
• Watch Video: *Rise Up*
• Ally Bill of Responsibilities Discussion

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• Discussion
• Exit Slip
• Formative Assessment
Social Studies Outcomes and Indicators in Lesson 6

SS10 – Social Organizations

Unit 3: Decision Making

Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

Paradigms - paradigms are patterns of ideas, beliefs, and values selected out of a larger worldview. These ideas, beliefs, and values act as criteria for decision making.

Power - power is the ability to make and carry out decisions.

SS20 – World Issues

Unit 1: Human Rights

“First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me” (Martin Niemöller, post-war Germany).

Source: https://www.quotetab.com/quote/by-martin-niemoller/first-they-arrested-the-communists-but-i-was-not-a-communist-so-i-did-nothing#2ARc2HI228t90DK.97

Many times people have pledged that the world must never again be allowed to reach a state where human rights can only be protected through war. Protection of human rights requires constant vigilance and renewal. Unless every generation renews its commitment to human rights, the social power of these rights will decline. The consequence of a weakened human rights code gives some groups within society permission to be arbitrary and irresponsible. The cost to society is social division and injustice.

World Issues - at this time, there are a number of issues that are global in nature both in their capacity to affect global environments and in the solutions to correct them.

Human Rights are claims for recognition by an individual that take precedence over other claims and which other individuals, groups, and societies are duty bound to recognize. The concept of human rights has a number of critical attributes:

- Universality: human rights are universal and as such apply to everyone regardless of nationality, race, religion, political beliefs, age, or gender.
- Morality: human rights are not simply demands for rights; they involve a moral entitlement to the right in question which other individuals and society must honour.
- Humanity: the moral basis for human rights is the humanity and inherent dignity of the individual.
- Obligations: a human rights claim by (an) individual(s) mean(s) that a set of responsibilities and obligations on the duty bearer(s) come into play governing the kinds of interactions that can occur within a particular situation.
- Privilege: a special right that may be earned or given to an individual or a group as a favour or concession that can be taken away for some reason. Privileges cannot be equated with human rights because, morally, and ethically, human rights can neither be taken from nor surrendered by the individual.
- The declaration of human rights was seen as a system of impartial criteria. It is not just a list of rights, but is, rather, a mutually supporting system of complementary rights.

Race became important when slavery was established, it was believed that certain groups (races) deserved treatment different from other groups of people. These beliefs can be found in some people to this day.

Racism - in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. The dialectical process is critical in allowing an alternative viewpoint to be expressed. It serves as a way of controlling and correcting thinking which is illogical or based on false assumptions. Racism is prejudice plus power. It is based on prejudice and uses its assumptions to hold power over a group of people to deny them everyday rights.
**Right** - a right is a claim which has a special force that overrides other claims based on privilege, social and economic agreements, or legal and political agreements.

**Paradigm Shift** - within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Within society there can be a conflict between the different paradigms vying for acceptance and control of society's agenda.

**Discrimination** - discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. The concept of discrimination has a number of critical attributes:

- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.

- **Sexism**: is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of gender.

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**Cognitive Dissonance** - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values.

- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.

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**SS30 – Canadian Studies**

**Unit 3: Culture**

In this unit students will reflect on what it means to be a citizen in a democratic society, and what it means when citizenship is conferred upon an immigrant by a democratic state. Finally, students will be asked to consider the implications of cultural change on a democratic state.

**Citizenship** - in effect, a contract between the individual and the state in which the rights and duties of both are defined.

**Identity** - the feeling of being a member of a group that has certain characteristics. However, identity should not presuppose a feeling of superiority over those with a different identity.

**Cultural Dominance** - the belief that certain cultures are superior and have the responsibility to eliminate “inferior cultures.”

**Marginalization** - a form of rejection in which the individual is denied the opportunity to play a significant role or have a place in the affairs of a dominant group.

**Cultural Diversity** – “… cultural diversity is possible when individuals accept, acknowledge and value the different ways in which people interact and live in the world. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity.”

Source: https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd
WHAT YOU’LL NEED:
• Computer • Internet • YouTube accessibility • Stereotyping comic • Projector • Screen • Journals and/or paper

BEFORE ACTIVITIES
Watch Video
How To Tell People They Sound Racist (with J Smooth) (3:00)
http://www.youtube.com/watch?v=b0Ti-gkJiXc

1. Have students consider and reflect on the following quote:

“As with Marx’s work, it is clear that only if we accept the emancipatory assumptions about humanity and society and culture, only if we are willing to acknowledge the objective existence of exploitation at the very core of our society, regardless of most people’s perceptions, only then can we even conceive of a mission to rescue humanity from its own oppression.”

Source: https://marxismocritico.com/2013/02/01/the-psychology-of-culture-making-oppression-appear-normal/

2. The “What You Did” conversation discusses accountability and racism.
• Outline how it is more important to focus on what people do, not who they are or who we perceive them to be. For example: when a thief takes your money, you run after him not to tell him he is a thief but to get your money back! The “What You Did” tactic is not some magic cure for race discourse – it only works 10% of the time. But 10% is way better than the 0% you get with the “What You Are” conversation.

3. People need to discuss the importance of addressing behaviours without labeling those who display the behaviours.
• For instance, labeling someone as a bully, which is really common in our society, is really not very helpful. It is more practical for the bully to confront his or her behaviour so he or she might look at how the behaviour affects others.
• It is important to point out what kind of behaviour needs to stop and why. If you really do not know what to say, sometimes it is enough to just disrupt the behaviour and to say, “I do not agree with you” when someone is oppressive or makes an oppressive comment.

NOTE: Another way to explain this concept for younger students is to explain the concept of being “Lovingly Critical”. Being “Lovingly Critical” implies that in a safe space we can critique ourselves and one another, but to remember to do it from a place of support and empowerment. An example, you have something stuck in your teeth; although it may be embarrassing for me to have a friend notify me that I have food in my teeth, it is better than them letting me have food in my teeth for the rest of the day.
DURING ACTIVITIES

A) Activity: Practice Confronting the Behaviour: Stereotyping Comic

1. Hand out comic.
2. Have participants imagine that the comic is actually a conversation between them and a friend.
3. Have them write a stereotype in one of the word bubbles and write an appropriate response in the other word bubble.
4. Have students share if they want to.
5. Try to correct any labeling of people (i.e. That is racist! Or Stop bullying me!) and have the class help the student brainstorm a way of describing the behaviour they dislike in more detail.

B) Understanding Allies and Their Role in Confronting Personal and Cultural Oppression

Source: SCIC

Allies

DEFINITION: people who stand up for, in solidarity with all other peoples, and examine their attitudes, beliefs, and behaviours are referred to as “allies” in the social justice processes.

“Allies are people who:
• Are personally, culturally, and structurally aware;
• Are connected with all other people rather than with only their own social groups, and not only in a professional or service capacity;
• Have a critical analysis of social structures;
• Possess a collective orientation as opposed to one that is individualistic;
• Have an acceptance of struggle and a sense of process;
• Have an understanding of power with as opposed to power over; and
• Have a high degree of self-understanding, a knowledge of history, and an understanding that good intentions do not matter if there is no action against oppression.”
– Anne Bishop, a Canadian educator and social justice activist.

C) Watch the video

Being an Ally: A Step Towards Decolonization (3:46)
www.youtube.com/watch?v=t1Tgb4G0iY

D) Watch the video

Rise Up (5:25)
www.youtube.com/watch?v=yi725MOx6g

E) Read the Ally Bill of Responsibilities

Project on screen or print and hand out.
ACTIVITY: PRACTICE CONFRONTING THE BEHAVIOUR - STEREOTYPING COMIC
AFTER ACTIVITIES

Discuss equality, privilege, blaming the victim, and being an ally:

• Some people believe in order to make things equal for all and for everyone to have their fair share, s/he would have to have less. However, if society were more equal, quality of life would increase for everyone and people would be happier, crime rates would decrease, and health would improve, etc.

• One can easily reflect on the times he or she has not had privilege or when s/he has been marginalized. It can be much harder to think of oneself as privileged, powerful or part of a dominant group.

• Often, when people start to think of themselves as having privilege, they feel guilty and sometimes feel defensive. Therefore, they might say, “yeah well, I might be a white person, but it is still hard for me to find a job!” or “I still had to work hard to get where I got to.”

• If you are asked to acknowledge your privilege and power, it is not about wanting you to feel guilty, it is about everyone acknowledging inequality and that some people benefit from the oppression of others, even when they have not chosen to oppress others.

• Acknowledging privilege can bring awareness and assist someone with privilege to use this privilege constructively. For instance, people with more privilege often have more success challenging people with the same kind of privilege about offensive things they say or do (for example, white people talking to other white people about why a comment they made sounds racist). Any questions?

Exit Slip

Students should reflect on the terms allyship and solidarity and then respond to the following question in their journals. Most people have some degree of privilege. What can we do with the privilege we have?

1. Discuss student’s responses to the journal question.
2. What did you learn about being an ally?
3. How can what you learned help you be an ally to all people?

Formative Assessment

Assess student’s level of engagement with the videos and discussion by listening to their responses to the discussion questions and Exit Slip.
In order to create positive social change, people need to confront internalized beliefs of racism, homophobia, and other prejudices while also addressing external systems of oppression.

Recognize that when someone offers criticism around oppressive behaviour, it is important to treat it as a gift. Do not become defensive, but instead, think of this criticism as a way to learn. When you need to challenge someone in regards to their oppressive behaviour, do not make assumptions about their motives, but instead dialogue with them.

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  • Watch video: We Are the World
  • Optional Activity: I am Somebody
    • Activity: Watch video I am Somebody
  • Formative Assessment
SOCIAL STUDIES OUTCOMES AND INDICATORS IN LESSON 7

SS6 – Dynamic Relations

DR6.4 Relate contemporary issues to their historical origins in Canada and a selection of countries bordering the Atlantic Ocean.

b) Analyze the historical origins of a current issue affecting youth in Canada and a selection of countries bordering the Atlantic Ocean by tracing the evolution of the issue over time (e.g., slavery, colonization, migration, and indigenous peoples’ relationships with colonizing peoples).

SS9 – Power & Authority

PA9.3 Assess the relationship of the natural environment in the development of a society.

g) Analyze the effects of colonization, territorial expansion, and empire-building on the natural environment.

SS10 – Social Organizations

Unit 3: Decision Making

Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

Paradigms - paradigms are patterns of ideas, beliefs, and values selected out of a larger worldview. These ideas, beliefs, and values act as criteria for decision making.

Power - power is the ability to make and carry out decisions.

SS30 – Canadian Studies

Unit 1: Change

Change means making choices and evaluation of the available alternatives to current ways of acting and believing.

Worldview - “natural and believable” knowledge which is generally accepted by members of a cultural group based on meeting needs, and creation of order and coherence.

Unit 2: Economic Development

This unit discusses the relationships that exist in Canada’s geography, its people, and standards of living. The three factors are interrelated; a change in one dimension results in changes in all areas.

Decision Making - decision making is affected by: the limitations and possibilities of the environment; economics with its costs and benefits; and, culture with its values, beliefs, and ideas.

Globalization - the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture. Furthermore, advances in communication and transportation technology have made it possible to produce goods on a global basis.


Unit 3: Culture

In this unit students will reflect on what it means to be a citizen in a democratic society, and what it means when citizenship is conferred upon an immigrant by a democratic state. Finally, students will be asked to consider the implications of cultural change on a democratic state.

Citizenship - in effect, a contract between the individual and the state in which the rights and duties of both are defined.

Identity - the feeling of being a member of a group that has certain characteristics. However, identity should not presuppose a feeling of superiority over those with a different identity.
RECOGNIZING SYSTEMIC OPPRESSION: OVERT AND COVERT EXAMPLES

Cultural Dominance - the belief that certain cultures are superior and have the responsibility to eliminate “inferior cultures.”

Marginalization - a form of rejection in which the individual is denied the opportunity to play a significant role or have a place in the affairs of a dominant group.

Cultural Diversity – “… cultural diversity is possible when individuals accept, acknowledge and value the different ways in which people interact and live in the world. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity.”
https://www.reference.com/world-view/cultural-diversity-ab9b7e77749b48dd

Unit 4: Governance

A pluralistic, culturally diverse, regional nation is difficult to govern. Because of the problems related to regionality, Canadians have always been concerned about identity, unity, and the influence of American culture.

Justice - there are many ways that people define and perceive of justice. Some beliefs include the following justice is concerned with maintaining law and order in ways consistent with a particular society’s definition (criteria) of fairness and rightness; justice is the process of protecting what individuals have accumulated within accepted rules of conduct; and, social justice is the partial equalization of wealth and income in order to achieve an acceptable range in standard of living.

Unit 5: Globalization

Students will study the international community in its current context and the choices Canadian foreign policy makers face. They will be introduced to the idea that Canadians have to determine what is important to them and the protection of the well-being of its people and society. Students will examine how Canadians can protect their culture and way of life in a very homogenizing world and still remain active in international trade and politics. Finally, they will realize that this involves an interaction that Canadians will have to evaluate carefully.

Development - the prosperity of nations depends upon a modern infrastructure of agriculture, industry, transportation, education, health, and government.

Colonization - a method of absorbing and assimilating original peoples into the culture of a forceful invading power. This process attempts to and many times destroys any remnants of the cultures the invading power sees as a threat. Rules and regulations are created and imposed to make sure original people’s cultures are erased.

Decolonization - the process of becoming free from colonial status. It is an important process to people and in Saskatchewan and Canada for Indigenous Peoples in particular. The return to Indigenous being and doing is the act of decolonization. It ensures that Indigenous Peoples make changes in the way they live and govern themselves.

- Decolonization includes the re-evaluation of political, social, economic and judicial structures. It needs to reflect Indigenous social and legal culture and not those imposed through colonialism. Indigenous Peoples are the ones who must structure and guide the decolonization process.


- Decolonization is as much a process as a goal. It requires a profound re-centring of Indigenous worldviews in our movements for political liberation, social transformation, renewed cultural kinships, and the development of an economic system that serves rather than threatens our collective life on this planet. As stated by Toronto-based activist Syed Hussan “Decolonization is a dramatic re-imagining of relationships with land, people and the state. Much of this requires study, it requires conversation, it is a practice, it is an unlearning.”


Historically, in the decades following World War II, many colonial nations found that: the nineteenth-century colonial empires were no longer able to maintain their control; their people were caught up in powerful feelings of nationalism that demanded self-determination; and, one or the other of the superpowers was prepared to support their independence in return for loyalty to a particular ideology.
WHAT YOU’LL NEED:
- Overt/Covert Oppression Chart
- Video and Activity: I am Somebody
- Journals and/or paper

BEFORE ACTIVITIES
Discussion: Structural/Social Systems

Sometimes governments, businesses or other organizations have policies that are oppressive or discriminatory based on race, gender, sexual orientation, ability, etc. This kind of oppression can be overt or covert. In other words, sometimes it is easy to see and sometimes it is much more difficult to see.

An example of more **OVERT** systemic oppression would be “Whites Only” water fountains that used to exist in the US in the 1950s and earlier, or the Pass system in Canada, where Indigenous people were only allowed to leave reserves if they had a pass issued by a government agent.

An example of more **COVERT** systemic oppression would be buildings not having elevators. We might not notice it if we are able-bodied, but people in wheelchairs or with other mobility issues will have a very difficult time accessing services in that building. Another example would be stores carrying limited clothing sizes so that bigger or smaller people can’t shop there.

DURING ACTIVITIES
A) Brainstorm and discuss overt and covert examples of structural/institutional oppressions.
   1. Share the following definitions of overt and covert.
   2. Share a couple of examples of overt and covert oppression, then ask students to brainstorm more examples.
      - See chart on next page.
   3. Go over student examples and discuss.

Overt

**DEFINITION:** unconcealed: done openly and without any attempt at concealment...
open and intentional

Covert

**DEFINITION:** secret: not intended to be known, seen, or found out
### ACTIVITY: OVERT / COVERT EXAMPLES
**OF STRUCTURAL / INSTITUTIONAL OPPRESSION**

<table>
<thead>
<tr>
<th>OVERT</th>
<th>COVERT</th>
</tr>
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</table>
| Wage disparity between men and women (women earning less than men for the same work) – Occupational segregation (motherhood penalty) | • Returning from the Vietnam War, African-American soldiers in the US army were denied the money promised to them to support their education and help them buy homes.  
• Indigenous soldiers who returned to Canada from World War I lost their Indigenous citizenship. Those who fought in World War II could not vote, drink, or receive the same benefits as other Canadian soldiers when they came back. |
| Discrepancies that occur in education systems, healthcare policies, and adherence to the law. | • The use of political correctness or unnecessary politeness to a racial group.  
• Residential schools were created and run in Canada to ensure the rapid acculturation and assimilation of Indigenous Peoples in Canada.  
• For many years, provincial schools were paid more than double that of on reserve schools for student enrolment.  
• First Nations people are denied the same prescription plans as other Canadians.  
• The majority of people incarcerated in Canada are marginalized or Indigenous. |
| The Indian Act                                                        | • The only law in the world that determines a person's life from birth-death-and after death. The Indian Act states that Indigenous and Northern Affairs Canada has the right to intervene on a First Nation person's will. |
**B) Letter Writing Activity**

Have students write a letter, either individually or in small groups, to a decision-maker who has the power to change a structure or system they think is unfair. Discuss the importance of describing the action of the law rather than labeling the individual law maker. Also, ensure that students include how they think things should change and what needs to happen.

Select 3-4 letters to share with the class. The letter shared should model describing the action (behaviour), avoid labels or shaming, and include solutions.

**AFTER ACTIVITIES**

**Dealing with Internalized Oppression**

Discuss how people tend to internalize oppression. In other words, many people carry beliefs about themselves they have learned from an oppressive society. Some examples of internalized oppression include:

- Fearing that her children will not succeed in the mainstream culture, an immigrant mother is overly harsh in disciplining them so they will ‘fit in.’
- Women who work on construction join men in putting down other women who have child care problems or can’t do particular work because they are not as strong as some of the men.
- In response to low expectations and lack of encouragement, some teenagers from oppressed groups believe that they won’t succeed; consequently, they give up on learning and pursuing their dreams.”


When we believe that we are not as good as other people we limit ourselves, our potential, and all that we can be. However, through empowerment, learning about ourselves and how society affects us, we can change our internalized oppression. We can become empowered by reminding ourselves that despite the things that may have led us to feel alone or that we do not belong; we are all important. We can become empowered when we realize that we are not personally to blame for what we don’t have, for how others tell us what we are or aren’t, and for the oppression that we experience. We are all somebody.

**Have students sit in a circle and think about an incident.**

Where have they been discriminated against? (too tall, too short, fat, over dressed, etc.). Begin by sharing one of your examples, and then ask volunteers from the group to share the incident and how they felt.

**Ask students to discuss:**

How does understanding what they went through help them be more cautious in the way they treat others? Some ways that someone can disassociate with the discrimination they experienced and how they can rise above oppression individually and together.

**Have students listen to/watch video:**

- Peter Tosh’s *Pick Myself Up (3:56)* [https://www.youtube.com/watch?v=5_hZyzst6i0](https://www.youtube.com/watch?v=5_hZyzst6i0)
- *We Are The World* (8:00) [https://www.youtube.com/watch?v=M9BNoNFKCBI](https://www.youtube.com/watch?v=M9BNoNFKCBI)

**Have students discuss:**

Consider the messages from these songs and how important it is to value ourselves and each other.
Optional Activity: I am Somebody

“I am Somebody! I am Somebody! I may be poor, But I am Somebody. I may be young, But I am Somebody. I may be on welfare, But I am Somebody. I may be small, But I am Somebody. I may have made mistakes, But I am Somebody. My clothes are different, My face is different, My hair is different, But I am Somebody. I am Black, Brown, or White. I speak a different language But I must be respected, protected, never rejected. I am God’s child!”
— Reverend Jesse Jackson recited this poem on Sesame Street in 1971.

Watch video: I am Somebody (1:25) http://www.youtube.com/watch?v=iTB1h18bHiY

Source: Jesse Jackson

Activity: “I am Somebody”

Activity on next page.

1. Give each participant a moment to think about something that has made them feel excluded or marginalized.
2. Students should fill in the following blanks in the activity.
3. Let them know you will go around the room now and everyone will have a chance to share the ways that they have felt excluded.
4. Students could engage in a circle talk and discuss times they felt marginalized or excluded.
   If you engage in the circle talk be very cautious as it could be emotional and have unwanted fall out.
   The teacher should do the activity his or her self and model his or her answers.

Formative Assessment

Assess student’s level of understanding about structural, overt and covert oppression.
**ACTIVITY: “I AM SOMEBODY”**

I am Somebody! I am Somebody!
I may be _______________, But I am Somebody.
I may be _______________, But I am Somebody.
I may be _______________, But I am Somebody.
I may be _______________, But I am Somebody.
I may have _______________, But I am Somebody.
My _______________ are different, My _______________ is different,
My _______________ is different, But I am Somebody.
I am Black, Brown, or White. I speak a different language, But I must be respected, protected, never rejected.
I am Somebody.

NOTE: The text is bolded when one person, either the facilitator or individual student speaks.
The text is not bolded when all of the students repeat.

**FACILITATOR:** I am Somebody!
**ALL STUDENTS REPEAT:** I am Somebody!

**FACILITATOR:** I am Somebody!
**ALL STUDENTS REPEAT:** I am Somebody!

**FACILITATOR:** I may be/have/am _______________
**ALL STUDENTS REPEAT:** I may be/have/am _______________

**FACILITATOR:** But I am Somebody.
**ALL STUDENTS REPEAT:** But I am Somebody.

**STUDENT RESPONSE:** I may be/have/am _______________
**ALL STUDENTS REPEAT:** I may be/have/am _______________

**STUDENT RESPONSE:** But I am Somebody.
**ALL STUDENTS REPEAT:** But I am Somebody.

**STUDENT RESPONSE:** My _______________ are different,
**ALL STUDENTS REPEAT:** My _______________ are different,

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**ALL STUDENTS REPEAT:** My _______________ is different,

**STUDENT RESPONSE:** My _______________ is different
**ALL STUDENTS REPEAT:** My _______________ is different

**STUDENT RESPONSE:** But I am Somebody.
**ALL STUDENTS REPEAT:** But I am Somebody.

NOTE: Repeat with student responses until all have had a chance to share or for the facilitator to share on the students’ behalf.

**FACILITATOR:** I am Black, Brown, or White.
**ALL STUDENTS REPEAT:** I am Black, Brown, or White.

**FACILITATOR:** I speak a different language.
**ALL STUDENTS REPEAT:** I speak a different language.

**FACILITATOR:** But I must be respected, protected, never rejected.
**ALL STUDENTS REPEAT:** But I must be respected, protected, never rejected.

**FACILITATOR:** I am Somebody.
**ALL STUDENTS REPEAT:** I am Somebody.
“I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group” – Peggy McIntosh


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  •Formative Assessment
SS6 – Dynamic Relations

**DR6.4 Relate contemporary issues to their historical origins in Canada and a selection of countries bordering the Atlantic Ocean.**

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SS9 – Power & Authority

**PA9.3 Assess the relationship of the natural environment in the development of a society.**

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SS10 – Social Organizations

**Unit 3: Decision Making**

Decision making involves deciding what is important and worthwhile and what is not. This can only be done when there is some basis for making these judgments. Over time people develop patterns of basic beliefs about a variety of issues. These patterns of beliefs are ideologies, and they become the basis for deciding what is important and worthwhile in decision making.

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SS30 – Canadian Studies

**Unit 1: Change**

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Module 2: Understanding Power and Privilege Through Anti-Oppression

**Analyzing Systemic Oppression: Triangle of Oppression**

*Cultural Dominance* - the belief that certain cultures are superior and have the responsibility to eliminate “inferior cultures.”

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**Unit 4: Governance**

A pluralistic, culturally diverse, regional nation is difficult to govern. Because of the problems related to regionality, Canadians have always been concerned about identity, unity, and the influence of American culture.

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Historically, in the decades following World War II, many colonial nations found that: the nineteenth-century colonial empires were no longer able to maintain their control; their people were caught up in powerful feelings of nationalism that demanded self-determination; and, one or the other of the superpowers was prepared to support their independence in return for loyalty to a particular ideology.
**WHAT YOU’LL NEED**

- Triangle of Oppression  •  Whiteboard/Flipchart  •  Sticky-notes/Overhead  •  Markers  •  Journals and/or paper

**BEFORE ACTIVITIES**

Activity: Understanding the Triangle of Oppression

Source: CUPE Steward Training June 2013

**Step 1: Labelling the Diagram**

a) Draw a triangle on the flipchart and write at the top tip of the triangle, the word “behaviours.”  
(See diagram below)

b) On the bottom corner or the triangle, write the words “structures and institutions.”

c) On the other bottom corner of the triangle, write the words “powerful ideas”

**DURING ACTIVITIES**

Step 2: Explaining the Triangle of Oppression

The Triangle of Oppression enables us to examine our attitudes, beliefs, and behaviours within a social context, rather than as individuals. The process of realizing one’s own privilege can be really difficult. It is difficult, because one realizes he or she is benefitting from something that hurts other people. Once one realizes he or she has privilege it is important not to feel guilty. Everyone should be grateful for what they have but should also work towards using what they have to ensure others are equally as fortunate.

The Triangle of Oppression enables us to think more critically about the powerful ideas we are exposed to, about differences that exist in society, and how these ideas can be used to exploit others. The Triangle of Oppression is a useful tool to analyze social injustice. It also assists one in being able to make more informed choices in regards to power and exploitation. Once we look at how we are shaped by society, we can more effectively become involved in social justice, become allies and/or friends, join hands to unite, and find solutions to power imbalances and injustice.
NOTE: Many people find it helpful to think of this triangle as an iceberg – the tip of the iceberg consists of the (oppressive and discriminatory) racist behaviours and actions that we see, know, and hear about. This is often what people picture when they think of racism.

NOTE: Below the surface is a very powerful foundation that supports the rest of the iceberg. It is the part of the iceberg that reinforces the behaviours that we do see and hear about.

1. **Point to “structures and institutions”**.
   
a) Ask students: What is an example of a structure or an institution?
   
b) Write student responses on the triangle.
   
   **Possible responses could include:** unions, schools, banks, media, education system, legal structure, political structure, etc.

   **Important Points:**
   
   Structures are set up by society. They influence how we believe things are or how they work.
   
   Institutions have the power to either increase or deny people’s rights. They can reinforce racism and they can also increase equality. Increasing equality is what we all need to strive for.

2. **Next, point to the corner labelled “powerful ideas”**.
   
a) Ask students to give examples of beliefs that create racism.
   
b) Write responses on the triangle around this point.
   
   **Possible responses could include:** all _________ are terrorists, employment equity is reverse discrimination, all Indigenous Peoples are alcoholics, etc.

3. **Next, point to the corner labelled “behaviours”**.
   
a) Ask participants to give examples of racist behaviours.
   
b) Write responses on the triangle around this point.
   
   **Possible responses could include:** racist jokes, avoiding people of a different race in the lunch room, harassment on the basis of race, etc.

**Step 3: Posting examples on the triangle**

Explain that we are going to spend the next few minutes thinking about where the examples from the previous exercise fit into this triangle.

1. **Post the triangle diagram to the wall.**

2. **Ask students to find and make post-it notes from the examples they discussed in the “see” “hear” “feel” flipcharts and re-post them on the triangle diagram where they best fit-under “behaviours,” “structures and institutions,” or “powerful ideas.”**

   **NOTE:** These post-it notes were created during Lesson 2: Identifying Oppression (p. 20).
   
   If Lesson 2 has not been done, students will need to create new post-it notes.

3. **Ask students to work together as a large group to post the examples.**
AFTER ACTIVITIES

Step 4: Lead a Discussion About the Triangle Results.

1. Ask the group: What are the structures and ideas underlying racist behaviours?
   Gather responses.

2. Next ask: How do these structures and ideas connect to racist behaviours?
   Gather responses and discuss.

NOTE: It is likely that most of the examples will end up at the “behaviours” corner of the triangle. That is okay. On the other hand, if there aren’t enough examples of racist behaviours, draw out other ideas.

Points to cover:

- This model of understanding oppression can be helpful because it reminds us that individual acts of racism are not stand-alone events. They are connected to bigger forces at work in society.
- This model tells us that, when we see individual actions or behaviours that disturb us, we need to look at underlying causes that explain the behaviours.
- Once we know the underlying causes, we can begin to examine how to change behaviours and structures. Another way of putting this is – we can change individual behaviours once we become aware of things that influence our actions, but we cannot create true equality without changing underlying structures and ideas. Together, we can make this happen.

The triangle of oppression suggests that individual behaviours and ideas can be reshaped if we recognize and address what lies below the surface – the institutions, structures and beliefs that create inequality in our society.

Introduce the drawing and writing of the triangle as outlined below.
Source: Stage Left Productions Workshop for Canada World Youth: Oppression and Privilege Framework www.stage-left.org using the arts to affect personal and social transformation.

Discussion: Personal, Cultural, and Structural Elements of Oppression

1. Have small groups brainstorm Personal, Cultural and Structural elements of oppression.
   Discuss what they have experienced and seen.

2. Discuss impacts as a large group.
   a) How does oppression impact people?
   b) How does it impact people with privilege?
   c) Discuss how in the short-term, there are significant advantages of oppression for people with privilege (having access to better jobs, being treated better than others, not being followed in stores, etc.). However, in the long-term, it does not do us any good as a society to continue to engage in or allow for oppression. Societies with greater degrees of inequality tend to have worse health outcomes, not just for poorer people but for richer people also; crime rates tend to be higher, depression and anxiety rates are higher, etc. It is not beneficial for any of us to live in a world with oppression.

Exit Slip
Students should reflect on the statement above and respond in their journals.

Formative Assessment
Assess student’s level of engagement with the activity by reading their responses to their reflections in their journals.
The Need to Challenge Racism

This exercise is not about the “how” of racism, it’s about the “why.” It aims to impassion participants to want to challenge racism.

Source: CUPE Steward Training June 2013

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The need to challenge racism

Social Studies Outcomes and Indicators in Lesson 9

SS20 – World Issues

Unit 1: Human Rights

Race became important when slavery was established, it was believed that certain groups (races) deserved treatment different from other groups of people. These beliefs can be found in some people to this day.

Racism - in societies where the emotional climate prevents a dialectic and fosters paranoia and scapegoating, racism can be perceived as a reasonable explanation for the problems facing society. The dialectical process is critical in allowing an alternative viewpoint to be expressed. It serves as a way of controlling and correcting thinking which is illogical or based on false assumptions. Racism is prejudice plus power. It is based on prejudice and uses its assumptions to hold power over a group of people to deny them everyday rights.

Right - a right is a claim which has a special force that overrides other claims based on privilege, social and economic agreements, or legal and political agreements.

Paradigm Shift - within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Within society there can be a conflict between the different paradigms vying for acceptance and control of society’s agenda.

Discrimination - discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. The concept of discrimination has a number of critical attributes:

- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.

- **Sexism**: is the belief that individuals should be assigned specific roles in society based on their gender, that men and women are not equal, that laws should treat men and women differently, and that it is natural to discriminate on the basis of gender.

- **Prejudice**: is an attitude or belief (often negative) toward a group or person which is thoughtlessly accepted (learned by someone who either refuses to find out whether the attitude is justified or refuses to accept legitimate contrary evidence).

Empowerment – is the sharing of power as way of increasing the power of everyone within society. Empowerment begins with the acceptance of others as being worthy and equal to oneself. Empowerment allows everyone to be themselves and to feel good about who they are and can be.

Cognitive Dissonance - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values.

Source: https://en.wikipedia.org/wiki/Cognitive_dissonance

- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.
THE NEED TO CHALLENGE RACISM

WHAT YOU’LL NEED
- Flipchart and markers
- Prepared flipchart with the following heading: Ways to Challenge Racism
- Journals and/or paper

BEFORE ACTIVITIES
Group Discussion: Challenging Racism
1. Why do you think people should need to challenge racism in schools?
2. What would happen if racism wasn’t challenged or was ignored in schools?
3. Discuss why students need to become actively involved in challenging racism.

Try to draw out the following idea sometime during the discussion, and mention them only if participants do not.
- It's important for students to be allies.
- We need to build solidarity within our schools.
- If we don't challenge racism, then change won't happen and it will continue to poison our school.
- Ignoring racism won't make it go away.
- As students, if you see, hear, or become aware of racist behaviour in your school, it is important to address it.

DURING ACTIVITIES
How to Challenge Racism?
Step 1: Introduction
a) Refer to the example of racism in schools that participants identified and posted on the triangle tool.
b) Ask students what they can do to end racism in schools.
c) Collect a few brief responses.

Step 2: Small Group Work
a) Have participants form small groups and select someone in each group to record the discussion and someone to report back on the discussion.
b) Ask each group to come up with specific ways to challenge the examples of racism that they posted on the triangle earlier. Ask the groups to be as specific and concrete as possible with their strategies.
c) Say that we want to generate practical actions that can be used later on.

AFTER ACTIVITIES
Step 3: Report back from the small groups
a) Ask each group to report back to the whole group. Make sure the groups mention which examples of racist behaviours they chose to strategize around.
b) Using the flipchart paper, write ‘Ways to challenge racism’ and list the specific actions/strategies.

Exit Slip
Students should reflect on the question below and respond in their journals.
Discuss responses as a large group
1. What are some meaningful actions you can take in your school to challenge racism?

Formative Assessment:
Assess student's level of engagement with the activity by listening to and reading their responses to the journal question.
Speaking Up! Role-Play

This is a fishbowl role-play exercise to practice challenging racist behaviours. For this exercise, teachers will act out the racist behaviour, and participants will be role-playing the student who is challenging the racist behaviour. You should practice role-playing as part of your preparation so that you can be as realistic as possible. This will make the scenarios seem more like real life.

Source: CUPE Steward Training June 2013

NOTE: Due to the sensitivity required for this activity and/or if you don’t feel comfortable in facilitating the activity, it would be useful to have an experienced facilitator of Theatre of the Oppressed or other relevant community organizations as a resource.

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Paradigm Shift - within any society there are individuals and groups that do not fully accept the ideas, values, and beliefs of the dominant paradigm and its underlying moral vision. Within society there can be a conflict between the different paradigms vying for acceptance and control of society’s agenda.

Discrimination - discrimination is the inequitable treatment of one group by another group or individual who usually has power and advantages. The group or individual uses its power to discriminate in order to maintain or increase its power and advantage. The concept of discrimination has a number of critical attributes:

- **Racism**: is based on prejudice, a belief that people can be categorized into different groups according to certain characteristics such as skin colour and that these characteristics will determine how people behave and whether they will be morally good or bad. Racism then uses this prejudice to enact power over others that deny them their inherent rights such as to education, employment, housing, goods and services, etc.

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Cognitive Dissonance - mental stress (discomfort) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values, when performing an action that contradicts those beliefs, ideas, and values; or when confronted with new information that contradicts existing beliefs, ideas, and values.

Source: https://en.wikipedia.org/wiki/Cognitive_dissonance

- People who hold power can experience cognitive dissonance when confronted with the realities of other people and systems.
WHAT YOU’LL NEED
• Role-Playing Scenarios  • Open space to sit or stand in a semi-circle  • Journal and/or Paper  
• Lesson 2: Examples from Racism Looks, Feels and Sounds Activity

BEFORE ACTIVITIES
On Challenging Racist Behaviours
Points to Cover:
• We have spent some time discussing examples of racist behaviours that we have seen in our schools.
• We also talked about how those behaviours are reinforced and supported by underlying systems and institutions and powerful racist ideas.
• We also talked about why students need to challenge racism, and you’ve come up with some concrete ideas for how to do this.
• Now it’s time to practice what we’ve learned and talked about.

DURING ACTIVITIES
Step 1: Set Up the Fishbowl Role-Play
• Set-up the fishbowl role-play by having participants form a semi-circle. They can either stand in a semi-circle, or they can form one with their chairs.
• Explain that we are going to practice challenging racist behaviour through role-playing.
• One or two teachers will play the role of the person who is displaying racist behaviour; the participants will take turns playing the role of the person receiving the racist behaviour and will practice challenging it.
• Actors will role-play in the centre, and everyone else will sit or stand on the outside and observe.
• Ask participants to play the roles realistically and resist the urge to go over the top. We want this to be a learning opportunity for all of us.

Step 2: Explain How Participants Can Participate:
• Explain that we will be taking turns trying different things, so if anyone else wants to take the role of the receiver of the racist behaviour to try something or to offer help, clap your hands and step in. You can do this at any point during the exercise.
• Likewise, if the participant wants help, they can also clap to have a participant jump in with an idea. For example, as you practice challenging racist behaviour, you may reach a point where you feel stuck and you’re not sure what to do. This would be a good time to clap and have someone else take over or offer a suggestion.
• Make sure everyone understands how this works before you begin the exercise.

Step 3: Decide on a Topic for the First Role-Play
If possible, choose examples from the “see”, “hear”, and “feel” exercise to role-play. That way, participants get a chance to practice real scenarios that they came up with.

If this isn’t possible, here are a couple of ideas for role-play scenarios:
• A student complains about a Muslim prayer break.
• A student says that so and so is “playing the race card again”.
• A student has something stolen from them at school and says, “I know it was that _______ person, they always steal.”

NOTE: The facilitator or affected student role-plays the student who said the statement/complaint and participants role-play the respondent.
Step 4: Role-Playing

**NOTE:** The exercise may seem or feel a little awkward at first, but once students get into it, the awkwardness should subside and they will begin to see how useful role-playing in this way can be.

Remind students that they can clap at any time, whether they are watching or engaged in the role play. Encourage all participants to practice the racist behaviour and being the respondent during the exercise. Try to go through at least 3 different scenarios, if not more.

Stop after each scenario to debrief and get new volunteers for the next one. Here are questions you can ask to debrief with the actors:

1) What worked well?
2) What was difficult?
3) How did it feel?
4) Have you ever experienced what happened in the role play? If so, how did you respond?

**AFTER ACTIVITIES**

**Exit Slip**

Share the following quote with students and ask them to reflect on it in their journals. Discuss student responses as a large group.

“Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.”

–Paulo Freire (Pedagogy of the Oppressed)

Source: http://beautifultrouble.org/theory/pedagogy-of-the-oppressed/

**Formative Assessment**

Assess student’s level of engagement with the activity by listening to and reading their reflections on the quote above.
Glossary of Anti-Oppression Terms

Here is a selection of important definitions central to anti-oppression work.

**Ableism**: an action or institutional practice which normalizes certain bodies and abilities, leading to barriers to full participation for people who fall outside of this “normal” standard. It is discrimination or prejudice against individuals with mental, emotional, or physical disabilities. Example: Any language that is not person-centered, e.g. saying “autistic” rather than “person with autism”, “crippled”, “retarded”, “normal”.

**Absolute poverty or destitution**: refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and education. Relative poverty is defined contextually as economic inequality in the location or society in which people live.

**Agents of Oppression**: agents of oppression are members of the dominant social groups, privileged by birth or acquisition, which knowingly or unknowingly exploit and reap unfair advantages over members of groups that are targets of oppression. Agents of oppression are also trapped by the system of institutionalized oppression that benefits them and are confined to roles and prescribed behaviours. In culture, agents have the power to define the “norm” for what is reality and they see themselves as normal or proper, whereas targets are likely to be labeled as deviant, evil, abnormal, substandard, or defective.

**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 as well as dominant group members. In the struggle against sexism, men are women’s allies; in the struggle against racism, white people are allies who take leadership from activists who are People of Colour and Indigenous People, and so on. An ally is committed to dismantling oppression and is willing to do the following:

- Educate oneself about oppression;
- Learn from and listen to people who are targets of oppression;
- Examine and challenge one’s own prejudices, stereotypes, and assumptions;
- Work through feelings of guilt, shame, and defensiveness to understand what is beneath them and what needs to be healed;
- Learn and practice the skills of challenging oppressive remarks, behaviours, policies, and institutional structures;
- Act collaboratively with members of the target group to dismantle oppression.

**Authority**: refers to a claim of legitimacy, the justification and right to exercise power; the power or right to give orders, make decisions, and enforce obedience.

**Charity**: aid given to those in need. The short-term goal is to provide immediate needs. The impacts/outcomes are to demonstrate the promotion of global citizenship, creating awareness about global issues, demonstrate an understanding of international issues.

**Class**: denotes the differences between those who rule the economy and those employed in or are outside the margins of that economy. Indicators of class include income, wealth (sometimes inherited), formal education, networks of influence, and access to basic and other resources. In a class system, the wealth of those at the top results from exploiting the labour of those at the bottom and middle.
**Classism:** refers to the practices and beliefs that assign differential value to people according to their perceived social class. The language of most workplaces reflects and reinforces this hierarchy. For example, support staff often experience the undervaluing of their work, and their knowledge and opinions, through exclusion from decision-making, lower pay scales, and disrespectful behaviours.

**Colonialism:** is the establishment, exploitation, maintenance, acquisition, and expansion of colonies in one territory by people from another territory. It is a set of unequal relationships between the colonial power and the colony and often between the colonists and the Indigenous population. It is the process and structure of political domination that was at the root of the expansion of European powers beginning in the 15th century. Building these empires often involved suppression and domination of the Indigenous populations; much of the international economic system that we currently have is based on these economic colonial relationships.

**Culture:** the quality in a person or society that arises from a concern for what is regarded as excellence in arts, letters, manners, scholarly pursuits, etc.

**Discrimination:** is the unequal treatment and differential allocation of resources to individuals who are members of particular social groups. Discrimination may occur in education, accommodation, health care, employment, services, goods and facilities; it may be based on race, nationality, sex, gender identity, age, religion, political affiliation, marital or family status, physical or psychiatric disability, sexual orientation or class. Discrimination may be direct differential treatment, or it may result from treating individuals and groups with unequal resources and advantage the same way. If a behaviour or practice has a disproportionate, negative effect on a particular social group, this is discrimination.

**Diversity:** the condition of having or being composed of differing elements: variety; the state of having people who are different races or who have different cultures in a group or organization.

**Dominance:** in ethology is an “individual's preferential access to resources over another.” Dominance in the context of biology and anthropology is the state of having high social status relative to one or more other individuals, who react submissively to dominant individuals. This enables the dominant individual to obtain access to resources such as food or potential mates at the expense of the submissive individual, without active aggression. Additionally, it is ruling, governing, or controlling; having or exerting authority or influence; dominant in the chain of command.

**Dominant Group:** refers to people whose social identity confers on them unearned power and privilege. Most of us have one or more dominant identities. In most parts of Canada, dominant identities are white, male, English-speaking, heterosexual, able-bodied, Christian, affluent and middle class, 30-65 years of age, university educated, from central Canada.

**Economy:** or economic system consists of the production, distribution or trade, and consumption of limited goods and services by different agents in a given geographical location. The economic agents can be individuals, businesses, organizations, or governments. Transactions occur when two parties agree to the value or price of the transacted good or service, commonly expressed in a certain currency.

**Equity:** refers to the rights of individuals and groups to an equitable share of the resources and influence in society. “Equity” means equitable access and outcomes. Equity work analyses and challenges unfair systems and practices, and works towards the creation of equitable outcomes.
**Environmental Justice:** the movement led by communities of colour against environmental racism, and for sustainable, self-determined and just communities.

Source: Movement Strategy Center

**Environmental Racism:** the set of structures, institutions, practices and ideas that produces unhealthy, poisoned environments, concentrated in low-income communities and communities of colour worldwide.

Source: Movement Strategy Center

**Ethnocentrism:** exists when communities are controlled by one particular ethnic group. The dominant group is hostile and closed to challenges and/or difference. Members of the group intentionally impose their understanding of reality and ideas onto everyone in the community. People who are not members of the dominant culture feel uncomfortable, unwelcome, and oppressed.

**Fair Trade:** a movement that promotes international labour, environment, and social standards for the production of traded goods and services.

**Gender:** is the combination of characteristics, expectations and roles (social, cultural, biological) attributed to biological sex. It is the idea that masculinity and femininity can only be found in male and female physical bodies.

**Gender Identity:** characteristics linked to an individual’s intrinsic sense of self as a man or as a woman, which may not be the same identity as one’s biological sex. Some people do not have a gender identity that corresponds to their biological sex, namely transgender, transsexual, intersex and gender queer individuals. Refers to those rules, norms, customs, and practices by which biologically associated differences between the male and female of the human species are translated into socially constructed differences between men and women, boys and girls which give them unequal value, opportunities and life chances.

**Global citizenship:** it typically defines a person who places their identity with a “global community” above their identity as a citizen of a particular nation or place. The idea is that one’s identity transcends geography or political borders and that the planetary human community is interdependent and whole; humankind is essentially one. It refers to a broad, culturally- and environmentally-inclusive worldview that accepts the fundamental interconnectedness of all things. Political, geographic borders become irrelevant and solutions to today’s challenges are seen to be beyond the narrow vision of national interests.

**Heterosexism:** an overt or implied bias against homosexuality, stemming from the belief that heterosexuality is superior or the only acceptable sexual expression.

**Hierarchy:** is an arrangement of items (objects, names, values, categories, etc.) in which the items are represented as being “above,” “below,” or “at the same level as” one another.

**Homogeneous and Heterogeneous:** are concepts relating to the uniformity in a substance. A material that is homogeneous is uniform in composition or character; one that is heterogeneous is distinctly non-uniform in one of these qualities.

**Homophobia:** is the fear of, aversion to, or discrimination against homosexuality or homosexuals. It can also mean hatred, hostility, or disapproval of homosexual people, sexual behaviour, or cultures.
**Heteronormativity:** is the belief that people fall into distinct and complementary genders (man and woman) with natural roles in life. It asserts that heterosexuality is the only sexual orientation or only norm, and states that sexual and marital relations are most (or only) fitting between people of opposite sexes. Consequently, a “heteronormative” view is one that involves alignment of biological sex, sexuality, gender identity and gender roles. Heteronormativity is often linked to heterosexism and homophobia.

**Heterosexism:** discrimination or prejudice by heterosexuals against homosexuals; irrational fear of, aversion to, or discrimination against homosexuality or homosexuals. Example: assuming by default that a person is heterosexual; that families are comprised of heterosexual parents of opposite sexes; using “that’s so gay” to condemn or put down.

**Identity:** is whatever makes an entity definable and recognizable; the process of the development of the distinct personality of an individual (personal, social, cultural).

**Imperialism:** is the practice of building an empire of client states to ensure a ready supply of cheap labour and resources for developing your own wealth, and for asserting influence in relation to other nations. Such empire requires considerable military and other resources to quell efforts by client states to re-establish their independence. Colonizing other countries is one way to establish an imperial presence. Currently, the United States is an imperial power, and uses military presence and economic clout through the World Trade Organization and International Monetary Fund.

**Indigenous People:** are people defined in international or national legislation as having a set of specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations that are often politically dominant. The concept of Indigenous People defines these groups as particularly vulnerable to exploitation, marginalization and oppression by nation states that may still be formed from the colonising populations, or by politically dominant ethnic groups. As a result, a special set of political rights in accordance with international law have been set forth by international organizations such as the United Nations, the International Labour Organization and the World Bank. The United Nations has issued a Declaration on the Rights of Indigenous Peoples to guide member-state national policies to collective rights of Indigenous People — such as culture, identity, language, and access to employment, health, education, and natural resources. Although no definitive definition of “Indigenous Peoples” exists, estimates put the total population of Indigenous Peoples from 220 million to 350 million.

**Injustice:** is a quality relating to unfairness or undeserved outcomes.

**Internalized Dominance:** occurs when members of the dominant group accept their group’s socially superior status as normal and deserved, and deny the oppression experienced by target groups.

**Internalized Oppression:** the process whereby people in the target group make oppression internal and personal by coming to believe that the lies, prejudices, and stereotypes about them are true. Members of target groups exhibit internalized oppression when they alter their attitudes, behaviours, speech, and self-confidence to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem, self-doubt, and even self-loathing. It can also be projected outward as fear, criticism, and distrust of members of one’s target group.

**Internalized Subordination:** occurs when members of an oppressed social group accept the superior status of the dominant group, and their own subordinate status as deserved, natural and inevitable.
**Institutional Power:** the ability or official authority to decide what is best for others. It’s the ability to decide who will have access to resources and the capacity to exercise control over others.

**Intersectionality:** the theory suggests that—and seeks to examine how—various biological, social and cultural categories such as gender, race, class, ability, sexual orientation, caste, and other axes of identity interact on multiple and often simultaneous levels, contributing to systematic injustice and social inequality. Intersectionality holds that the classical conceptualizations of oppression within society, such as racism, sexism, homophobia, transphobia, and belief-based bigotry, do not act independently of one another. Instead, these forms of oppression interrelate, creating a system of oppression that reflects the “intersection” of multiple forms of discrimination. 

Source: http://en.wikipedia.org/wiki/Intersectionality

**Justice:** fairness, equitable distribution of wealth, resources and power among all members of society.

**Marginalization:** the system by which groups are excluded from processes within their societies. These processes can be political, economic, or otherwise. An example of marginalization would be the exclusion of blacks from democratic participation in Apartheid South Africa.

**Migration:** physical movement by humans from one area to another.

**Morality:** is the differentiation of intentions, decisions, and actions between those that are “good” (or right) and those that are “bad” (or wrong).

**Non-dominance:** an individual that does not have authority to exert influence by ruling, governing, or controlling.

**Oppression:** the power and the effects of domination. Oppression exists when one social group exploits (knowingly or unconsciously) another social group to its own benefit. It results in privilege for the dominant group and disenfranchisement for the target group. Oppression is achieved through force, and/or through the control of social institutions and resources of society. After a while, it does not require the conscious thought or effort of individual members of the dominant group. Unequal treatment becomes institutionalized, systemic and looks “normal”. It refers to the injustices some groups experience as a consequence of institutionalized power and privilege assigned to others. It can also show up as unconscious assumptions of well-meaning people in ordinary interactions which are supported by the media and cultural stereotypes as well as by institutions such as schools, governments, companies, organizations, etc. Some define it simply as prejudice plus power.

The combination of prejudice and institutional power which creates a system that discriminates against some groups (often called ‘target groups’) and benefits other groups (often called ‘dominant groups’). Examples of these systems are racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems enable dominant groups to exert control over target groups by limiting their rights, freedom, and access to basic resources such as health care, education, employment, and housing.

Four Levels of Oppression / “isms” and Change:
- Personal: Values, Beliefs, Feelings
- Interpersonal: Actions, Behaviours, Language
- Institutional: Rules, Policies, and Procedures
- Cultural: Beauty, Truth, and Right
Paradigm: is a distinct concept or thought pattern.

Patriarchy: a system that privileges men over women, and also men over other men as a hegemonic gender order imposed through individual and collective behaviours and institutions. Within it, gender interacts with other attributes such as ethnicity, race, power and social class.

Poverty: the state of being poor; lack of the means of providing material needs or comforts.

Power: possession of control, authority, or influence over others.

Prejudice: a judgment or opinion that is formed on sufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices are learned and can be unlearned.

Privilege: is unearned power which gives dominant group members economic, social and political advantages. It can also include rights that are denied to others, and should be available to all. A right, advantage, favour or immunity specially granted to one, especially a right held by a certain individual, group or class and withheld from certain others or all others. While many aspects of our lives we consider common basic rights, when others are denied them they become privileges. For example, as people of colour are three times more likely to be pulled over by police, and yet when white people are four times more likely to actually possess drugs in their car it becomes a privilege granted only to white people to safely pass by police.

Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favours, and benefits to members of dominant groups at the expense of members or target groups. Privilege is granted to people who have membership in one or more of these social identity groups:

- White people;
- Able-bodied people;
- Heterosexuals;
- Males;
- Christians;
- Middle or owning class people;
- Middle-aged people;
- English-speaking people.

Privilege is characteristically invisible to people who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent. Unlike targets of oppression, people in dominant groups are frequently unaware that they are members of the dominant group due to the privilege of being able to see themselves as persons rather than stereotypes.
**Race**: someone has said that “race is a pigment of our imagination”. That is a clever way of saying that race is actually an invention. It is a way of arbitrarily dividing humankind into different groups for the purpose of keeping some on top and some on the bottom; some in and some out. And its inventions has very clear historical roots; namely, colonialism. “Race is an arbitrary socio-biological classification created by Europeans during the time of world-wide colonial expansion, to assign human worth and social status, using themselves as the model of humanity, for the purpose of legitimizing white power and white skin privilege.”

Source: Crossroads-Interfaith Ministry for Social Justice

To acknowledge that race is a historical arbitrary invention does not mean that it can thereby be easily dispensed. To acknowledge race as an invention of colonialism is not the same as pretending to be colour blind or declaring, “I don’t notice people’s race!” Our world has been ordered and structured on the basis of skin colour and that oppressive ordering and structuring is racism.

**Racism**: the belief that people of different ethnicities have inherent and different qualities and abilities, based on the erroneous conception of ethnicity as the existence of genetically different biological human races. Also the ability to act on such faulty premises and to establish social structures and institutions to promote a system of advantage based on racial superiority. Example: colour symbolism (e.g. white = good, black = bad), slurs such as savages, uncivilized.

Racism is a system in which one race maintains supremacy over another race through a set of attitudes, behaviours, social structures, and institutional power. Racism is a “system of structured dis-equality where the goods, services, rewards, privileges, and benefits or the society are available to individuals according to their presumed membership in” particular racial groups.

Source: Love, Barbara. 1994. Understanding Internalized Oppression

A person of any race can have prejudices about people of other races, but only members of the dominant social group can exhibit racism because racism is prejudice plus the institutional power to enforce it.

**Rape**: is defined as non-consensual, forced, or coerced sexual penetration against the will of the victim, or when the victim is incapable of giving consent because of her or his temporary or permanent mental or physical incapacity or because of her or his youth.

**Relationship Violence**: relationship (or domestic) violence is a pattern of power and control that one person exercises over another in an ongoing, intimate relationship. Many tactics can be used, including emotional physical or sexual abuse; isolation; economic control; threats; abuse of animals; and using children.

**Reverse Racism**: non-term used by white people to deny their privilege. People of colour do not have the same institutional power to back up individual or group prejudices that white people have.

Source: Challenging White Supremacy
**Sexism**: an action or institutional structure which subordinates or limits persons on the basis of sex. The systemic and individual practices that privilege men, subordinate women, and debase woman-identified values. Sexism is prejudice or discrimination based on sex; especially discrimination against women; behaviour, conditions, or attitudes that foster stereotypes of social roles based on sex. Example: using terms such as fireman or businessman when discussing typically male-dominated occupations. As with racism, the possession of power is key. Most real power lies in the hands of men (although certainly not all men). Men use that power to oppress and exploit women. But women as a group have no power base, no institutional control, from which to oppress and exploit men, either as a group or separately (although individual women may exploit men).

**Sexual Assault**: includes any type of sexual conduct, or sexual contact that is non-consensual, forced, or coerced, when the victim is incapable of giving consent because of her or his temporary or permanent mental or physical incapacity or because of her or his youth.

**Slavery**: is a system under which people are treated as property to be bought and sold, and are forced to work. Slaves can be held against their will from the time of their capture, purchase or birth, and deprived of the right to leave, to refuse to work, or to demand compensation. Historically, slavery as an institution was recognized by most societies; in more recent times, slavery has been outlawed in all countries, but it continues through the practices of debt bondage, indentured servitude, serfdom, domestic servants kept in captivity, sex trafficking, certain adoptions in which children are forced to work as slaves, child soldiers, and forced marriage. Slavery is officially illegal in all countries, but there are still an estimated 20 million to 30 million slaves worldwide.

**Stereotype**: an exaggerated or distorted belief that attributes characteristics to members of a particular group, simplistically lumping them together and refusing to acknowledge differences among members of the group.

**Solidarity**: unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group.

**Sustainable**: a system, program or practice, which is not harmful to the individual or the environment. Sustainability is consumption that meets the needs of the present without compromising the ability of future generations to meet their own needs.

**Targets of Oppression**: are members of social identity groups that are disenfranchised, exploited, and victimized in a variety of ways by agents of oppression and the agent’s systems or institutions. Targets of oppression are subject to containment, having their choices and movements restricted and limited, are seen and treated as expendable and replaceable, without an individual identity apart from their group, and are compartmentalized into narrowly defined roles. Targets of oppression are people subjected to exploitation, marginalization, powerlessness, cultural imperialism, and violence. Targets of oppression are kept in their place by the agent of oppression’s ideology, which supports oppression by denying that it exists and blames the conditions of oppression on actions of the targets. Targets of oppression have fewer “life chances” or benefits as a result of their membership in a particular social group. As examples, there is a higher likelihood that African American males will be arrested than Caucasian males; there is a greater chance that males will have a higher salary than females; and there is a higher probability that persons using a wheelchair for mobility will have fewer job opportunities than non-disabled people.
Transgendered: this term describes a person who feels society is limiting his or her personal expression by maintaining only two distinct gender categories. The term is also used to refer to anyone who crosses society’s “gender norms.” However many transsexuals disagree with using the word this way because it ignores the immense difficulties they face in transitioning from one sex to another.

Transphobia: is the fear, hatred, disgust and/or discriminatory treatment of people whose real or perceived gender identity or gender presentation does not match, in a socially accepted way, the sex they were assigned at birth. Transgendered people, transsexuals, intersexuals, lesbians, gay men, and bisexuals are typically the targets of transphobia.

Transsexual: a transsexual is a person who begins life as one biological sex and initiates a process to transform to another sex in order to have a consistent lived identity. A transsexual may undergo a number of medical procedures to bring their body in line with their self-image.

Whiteness: a set of locations that are historically, socially, politically, and culturally produced and, moreover, are intrinsically linked to unfolding relations of dominance.

Source: R. Frakenburg

This location or set of locations is an identity, a culture, a place people go to in order to hide from a marginalized identity and gain privilege, as well as a place some try to run from out of guilt. A far-reaching danger of whiteness coded as “no culture” is that it leaves in place whiteness as defining a set of normative cultural practices against which all are measured and into which all are expected to fit. This normativity has underwritten oppression from the beginning of colonial expansion and has had impact in multiple ways.

White Privilege: has been usefully described by Peg Maclntosh as “The invisible knapsack of unearned assets which White people can count on cashing in each day, but about which they are meant to remain oblivious.” These are benefits White people receive in a racist society at the expense of racialized people. Examples include the ability to be unaware of race; the assurance that police will not stop them because of their race; the expectation that they speak for themselves and not their “race”; the assumption that getting hired or promoted was due to their competence, and not because of their “race.” These are “privileges” because they do not apply to People of Colour and Indigenous people.

Worldview: is the fundamental cognitive orientation of an individual or society encompassing the entirety of the individual or society's knowledge and point of view. Additionally, it refers to the framework of ideas and beliefs forming a global description through which an individual, group or culture watches and interprets the world and interacts with it. The overall perspective from which one sees and interprets the world.

Definitions are abridged from:
© Leaven 2003 Doing Our Own Work: A Seminar for Anti-Racist White Women
© Visions, Inc. and the MSU Extension Multicultural Awareness Workshop
© dictionary.reference.com/browse/
© en.wikipedia.org/
Resources

Anti-Racism Resource Centre
http://www.anti-racism.ca/

BBC Ethics: Arguments Against Charity
http://www.bbc.co.uk/ethics/charity/against_1.shtml

Beyond Buckskin: About Native American Fashion
http://www.beyondbuckskin.com/

Canadian Coalition for Refugees
http://ccrweb.ca/

Canadian Race Relations Foundation
http://www.crrf-fcrr.ca/en/

Colours of Resistance Archive
http://www.coloursofresistance.org/

EdChange
http://www.edchange.org/

Facing History and Ourselves
https://www.facinghistory.org/

Fighting Antisemitism Together
http://www.fightingantisemitism.ca/

Gay, Lesbian and Straight Education Network
https://www.glsen.org/

Global Citizenship Education: Preparing learners for the challenges of the twenty-first century
http://unesdoc.unesco.org/images/0022/002277/227729e.pdf

Global Education Guidelines: A Handbook for Educators to Understand and Implement Global Education

Global Hive: Move beyond a charitable approach to global citizenship education
http://www.globalhive.ca/search

Hidden From History: The Canadian Holocaust
http://canadiangenocide.nativeweb.org/

Human Rights in Canada: A Historical Perspective
https://www.chrc-ccdp.ca/index.php
KAIROS Let Justice Roll
http://quakerservice.ca/news/let-justice-roll/

Media Education Foundation
http://www.mediaed.org/

National AntiRacism Council of Canada
https://socialinnovation.org/

Race: The Power of an Illusion
http://www.pbs.org/race/000 General/000 00-Home.htm

Radical Math
http://www.radicalmath.org/

Rethinking Schools
https://www.rethinkingschools.org/

SCIC: Global Citizen Youth Leadership Program Documentary
- Knowing Ourselves, Knowing the World: A Global Citizenship Journey from Saskatchewan to El Salvador
https://www.youtube.com/watch?v=vM0CObqDi5V0

SCIC: Look Deeper Campaign
http://www.lookdeeper.earthbeat.sk.ca/

STF SAFE Social Justice and Anti-racism Anti-oppressive Forum on Education
https://sites.google.com/site/sasksafe/

Teaching Tolerance
https://www.tolerance.org/

Unsettling America: Allyship and Solidarity Guidelines (video with Harsha Walia)
https://unsettlingamerica.wordpress.com/allyship/

Zinn Education Project
https://zinnedproject.org/
Activités en français

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ACITIVITÉS DURANT L’EXERCICE

L’exercice Marche des privilèges :
En apprendre davantage au sujet des privilèges dans la société de nos jours
par Tira J. Young, Azusa Pacific University http://www.collegesuccess1.com/DiversityM.htm

REMARQUE: Il s’agit d’une activité à très « haut risque » qui exige d’établir la confiance et la sécurité pour les participants.
En présentant cette activité trop tôt dans la formation ou avant que la confiance ait été établie dans la classe, cela peut éventuellement créer du ressentiment et de la peine qui peuvent entraîner ensuite le partage et l’ouverture.

Cette activité est très émotive tant pour les personnes qui ont les privilèges et le pouvoir que pour les personnes qui ne l’ont pas. Faites un compte rendu après l’activité et faites preuve de sensibilité à l’égard des sentiments que cela entraîne.

REMARQUE : S’il semble un peu intimidant de prendre part à l’activité de Marche des privilèges à ce stade, il pourrait être utile de mieux préparer les étudiants s’ils font un peu de travail pour comprendre leur identité sociale. L’activité Fleur du pouvoir est très utile pour réfléchir à l’identité de façon individuelle.

La Fleur du pouvoir : Réflexion sur les identités sociales (45 à 60 minutes)
« Les participants identifieront qui ils sont (et ne sont pas) comme personnes individuelles et comme groupe par rapport aux personnes qui exercent le pouvoir dans notre société. L’activité soulignera aussi la discrimination comme processus de maintien des identités dominantes ».
http://www.oise.utoronto.ca/edactivism/Activist_Resources/The_Power_Flower.html

Introduction à L’Activité Marche Des Privilèges
L’activité Marche des privilèges permet aux étudiants de reconnaître comment le pouvoir et les privilèges peuvent toucher des vies. De plus, l’activité permet aux étudiants de voir que souvent les gens ne sont pas conscients des situations de privilèges. Le but de l’activité n’est pas de jeter le blâme sur quiconque pour avoir plus de pouvoir ou de privilège ou recevoir plus d’aide pour réaliser des objectifs. Cependant, elle aidera les étudiants à examiner les avantages pour les personnes qui ont les privilèges et le pouvoir et les inconvénients pour celles qui ne les ont pas. Le but de l’activité n’est pas non plus d’humilier ou de jeter le blâme sur les personnes qui n’ont pas de privilèges ou de pouvoir, mais pour toutes les personnes de voir le rôle des privilèges et du pouvoir, et de voir qu’il y a espoir de changer cette dynamique.

L’exercice Marche des privilèges est conçu pour les étudiants qui étudient les races, la diversité et la blancheur. Il a aussi été conçu pour fournir aux étudiants l’occasion de comprendre les subtilités du privilège. Veuillez rappeler aux participants d’être honnêtes lorsqu’ils participent à cette activité. Cet exercice est controversé et devrait être bénévole. Il est très important que toutes les personnes qui participent à cette activité se rappellent de garder confidentiellement tout ce qui se passe au cours de l’exercice. Les participants partagent uniquement leurs propres expériences. Cette activité doit être effectuée en silence. Si un participant ne se sent pas à l’aise durant l’activité, cette personne a le droit de cesser de participer. Il est important que les personnes qui participent à l’atelier relèvent un défi et reconnaissent quelques-uns des privilèges qu’elles ont, du fait de leur race, leur religion, leur niveau d’études, leur éducation familiale, etc. Bien que cette activité soit très reliée à l’identité, il est important de reconnaître que ce ne sont pas les personnes individuelles qui sont la source de l’oppression. Les structures et les institutions sociales sont conçues pour opprimer certains groupes et certaines personnes qui existent au sein de ces structures et assimilent ces croyances et idées. Il est essentiel de ne pas jeter le blâme sur les autres qui ont plus ou moins de pouvoir et de privilège, mais de comprendre la source des déséquilibres, d’assumer la responsabilité de sa complicité individuelle à perpétuer l’oppression, et de travailler ensemble pour changer les structures qui oppriment et les attitudes qui les renforcent.

L’objectif d’apprentissage de l’exercice Marche des privilèges est d’accroître la sensibilisation et la reconnaissance des privilèges par tous et toutes. Il présente les faits et se concentre sur l’idée que chaque étudiant a été susceptible d’être touché par le privilège dans sa vie d’une façon ou d’une autre, que ce soit de façon positive ou négative.
À mesure que les étudiants découvrent les privilèges et le pouvoir, ils s’engageront à apprendre un processus pour acquérir des attitudes et des valeurs par l’entremise d’expériences ou de changements de comportement. Klecker (2003) « a constaté que les étudiants acquièrent plus de connaissances à partir d’une expérience ou d’un environnement d’apprentissage lorsqu’ils participent activement au processus d’apprentissage. » Par conséquent, cet atelier est conçu comme une expérience d’apprentissage coopérative, basée sur cinq points principaux sur l’apprentissage :

1. L’apprentissage est un processus actif, constructif.
2. L’apprentissage dépend de contextes riches.
3. Les apprenants sont diversifiés.
4. L’apprentissage est fondamentalement social.
5. L’apprentissage a une dimension affective et subjective (Klecker, 2003)” (Young, 2006, pp. 1-2).

**ACTIVITÉ MARCHÉ DES PRIVILÈGES – aperçu**

**I. Configuration**

a. Vous aurez besoin d’une salle d’un espace qui est assez grand pour que tous les étudiants qui participent à l’atelier puissent se tenir debout en une seule ligne, épaule à épaule.

b. L’animateur met du ruban adhésif au milieu de la salle de sorte que la distance entre l’avant et l’arrière de la salle soit à égale distance. Les étudiants devraient se tenir derrière la ligne, de sorte que lorsque les phrases sont lues à haute voix, les étudiants feront des pas en avant de la ligne pour la marche des privilèges ou resteront en arrière de la ligne et feront des pas en arrière sur la marche des privilèges. Chaque pas dépend des réponses du participant aux phrases qui sont lues à haute voix par l’animateur.

c. La durée totale estimée de cet exercice est 90 minutes.

REMARQUE: Cette activité peut aussi être effectuée de manière plus confidentielle et moins visible. Les étudiants divisent une feuille de papier en deux et tracent une ligne sur un côté de la feuille lorsque les questions sont lues. Ensuite, les étudiants peuvent réfléchir aux questions de compte rendu selon le côté de la feuille sur lequel ils ont indiqué plus ou moins de lignes.

**II. Exercice**

a. Tous les participants doivent commencer cet exercice en silence sans parler, main dans la main, en une seule ligne, épaule à épaule.

b. Les étudiants doivent être avisés d’écouter attentivement chaque phrase et de faire le pas nécessaire s’il s’applique à eux.

c. Les participants devraient être informés qu’il y aura des prix en avant de la salle/à la fin de la marche pour lesquels ils seront en compétition.

d. L’atelier n’est pas une compétition. Il s’agit d’apprendre quels sont les privilèges que certaines personnes ont eu alors qu’elles grandissaient.

e. Avissez les participants que s’ils ne se sentent pas à l’aise d’avancer durant cet exercice, ils ont le droit de rester en arrière. Rappelez-leur qu’il s’agit d’un exercice basé sur la confiance et l’expérience mutuelle. Cet exercice et la salle où il a lieu sont considérés comme des environnements sécuritaires, et tous les participants doivent demeurer silencieux tout au long du processus.

f. Commencez cet atelier par quelques phrases faciles à demander au groupe.
   - Si vous êtes droitier, veuillez avancer d’un pas.
   - Si vous êtes une femme et mesurez moins de 5 pieds, veuillez avancer d’un pas.
   - Si vous êtes un homme avec une moustache, veuillez avancer d’un pas.

g. Vous pouvez maintenant commencer l’exercice Marché des privilèges par quelques phrases plus approfondies.
   - Vous pouvez partager des statistiques et des énoncés à propos de chaque phrase si vous désirez enrichir la conversation.
   - Demandez aux participants qui ont avancé ou reculé d’attendre jusqu’à ce que vous ayez terminé de donner les statistiques s’ils sont inclus.
   - Demandez aux participants qui ont avancé durant la marche des privilèges de regarder à gauche et à droite et de voir qui a avancé avec eux. Il est important d’être sensible envers les participants qui n’ont pas nécessairement avancé, car ils peuvent se sentir gênés ou contrariés.
   - Demandez aux participants de revenir au milieu de la salle et de rester debout le long de la ligne.
L’EXERCICE MARCHE DES PRIVILÈGES

III. Phrases à Prononcer

1. Si vos ancêtres ont été obligés de venir au Canada, non par choix. : Veuillez reculer d’un pas
2. Si votre principale identité ethnique est Canadien(ne). : Veuillez avancer d’un pas
3. Si on vous a déjà lancé des injures à cause de votre race, ethnicité, genre/sexe, ou orientation sexuelle. : Veuillez reculer d’un pas
4. S’il y avait des personnes de couleur qui travaillaient dans votre maison comme serveurs, jardiniers, etc. : Veuillez avancer d’un pas
5. Si vous avez déjà éprouvé de la honte ou de la gêne à cause de vos vêtements, votre maison, votre automobile, etc. : Veuillez reculer d’un pas
6. Si l’un de vos parents ou les deux ont un diplôme universitaire. : Veuillez avancer d’un pas
7. Si vous avez été élevé dans un milieu où il y avait de la prostitution, du trafic de drogues, etc. : Veuillez reculer d’un pas
8. Si vous avez déjà tenté de changer votre apparence, vos manières, ou votre comportement pour éviter d’être jugé ou ridiculisé. : Veuillez reculer d’un pas
9. Si vous avez étudié la culture de vos ancêtres à l’école primaire. : Veuillez avancer d’un pas
10. Si vous parliez une autre langue que l’anglais en allant à l’école. : Veuillez avancer d’un pas
11. S’il y avait plus de 50 livres dans la maison où vous avez grandi. : Veuillez avancer d’un pas
12. Si vous avez déjà dû sauter un repas ou avez eu faim parce qu’il n’y avait pas assez d’argent pour acheter de la nourriture alors que vous grandissiez. : Veuillez reculer d’un pas
13. Si l’un de vos parents a été en chômage ou été congédié, non par choix. : Veuillez reculer d’un pas
14. Si vous avez fréquenté l’école privée ou des camps d’été. : Veuillez avancer d’un pas
15. Si votre famille a déjà dû déménager parce qu’elle ne pouvait pas payer le loyer. : Veuillez reculer d’un pas
16. Si on vous a déjà découragé d’aller à l’université ou d’occuper un emploi à cause de votre race, votre classe sociale, votre ethnicité, votre genre/sexe, ou votre orientation sexuelle. : Veuillez reculer d’un pas
17. Si vos parents vous ont encouragé à faire des études collégiales ou universitaires. : Veuillez avancer d’un pas
18. Si vous avez été élevé dans un foyer monoparental. : Veuillez reculer d’un pas
19. Si votre famille était propriétaire de la maison dans laquelle vous avez grandi. : Veuillez avancer d’un pas
20. Si on vous a déjà offert un bon emploi en raison de votre association avec un ami ou un membre de la famille. : Veuillez avancer d’un pas
21. Si on vous a déjà refusé un emploi en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
22. Si vous avez déjà eu un salaire moins élevé, ou été traité injustement en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
23. Si on vous a déjà accusé de tricher ou de mentir en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
24. Si vous avez déjà hérité d’argent ou de biens. : Veuillez avancer d’un pas
25. Si vous avez dû dépendre principalement des transports en commun. : Veuillez reculer d’un pas
26. Si la police vous a arrêté ou questionné en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
27. Si vous avez déjà eu peur de violence en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
28. Si vous avez déjà été mal à l’aise à propos d’une plaisanterie en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle, mais que vous ne vous sentiez pas en sécurité pour confronter la situation. : Veuillez reculer d’un pas
29. Si vous avez déjà été victime de violence en raison de votre race, ethnicité, genre/sexe ou orientation sexuelle. : Veuillez reculer d’un pas
30. Si vos parents n’ont pas grandi au Canada. : Veuillez reculer d’un pas
31. Si vos parents vous ont dit que vous pouvez être tout ce que vous désirez. : Veuillez avancer d’un pas
ACTIVITÉS APRÈS L’EXERCICE

IV. Traitement

a. Demander aux participants de demeurer en place et de regarder leur position par rapport à la ligne et aux positions des autres participants.
b. Demandez aux participants de considérer qui parmi eux gagnera probablement le prix.
c. Suggestions de questions pour le traitement :
   i. Qu’est-ce qui s’est passé?
   ii. Comment vous êtes-vous senti durant cet exercice?
   iii. À quoi avez-vous pensé alors que vous faisiez cet exercice?
   iv. Qu’avez-vous appris de cette expérience?
   v. Que pouvez-vous faire avec cette information dans l’avenir?
   vi. Si vous n’avez pas de privilège, qu’avez-vous appris à propos de l’effet que le privilège a sur vous, et comment pouvez-vous vous assurer de ne pas assimiler votre manque de privilège?

V. Questions pour faire un compte rendu de l’activité

a. Commencez la séance de questions et réponses en faisant un tour de salle et en demandant à chaque étudiant de partager un mot qui décrit comment ils se sentent maintenant. S’ils ne veulent pas partager, dites-leur de dire « passer ».
b. Est-ce que quelqu’un voudrait partager davantage ses sentiments?
c. Comment vous êtes-vous senti d’être l’un des étudiants qui étaient en arrière de la ligne?
d. Comment vous êtes-vous senti d’être l’un des étudiants qui étaient en avant de la ligne?
e. Si quelqu’un était seul d’un côté de la ligne, comment vous êtes-vous senti?
f. Est-ce que quelqu’un était toujours d’un seul côté de la ligne ? Si oui, comment vous êtes-vous senti?
g. Est-ce que certaines phrases ont eu plus d’impact que d’autres?
Activité Bond de privilège

1. Expliquez aux élèves que vous lirez des énoncés à haute voix et les mettrez à l’écran.
   La tâche des élèves est de tracer une ligne sur leur papier quadrillé, et de marquer un bond sur une ligne pour chaque énoncé qui est vrai pour eux. Ils n’ont pas besoin de montrer la feuille à qui que ce soit, il s’agit d’un exercice individuel.

Énoncés:

a. Tes ancêtres n’ont pas été obligés de quitter leur pays contre leur gré.

b. On ne t’a jamais lancé des injures à cause de ta race, classe sociale, ethnicité, genre/sexe ou orientation sexuelle.

c. Tu n’a jamais voulu ou essayé de modifier ton apparence, tes manières ou ton comportement pour éviter qu’on te juge ou te ridiculise.

d. Tu as étudié la culture de tes ancêtres à l’école.

e. Il y a plus de 50 livres dans ta maison.

f. On ne t’a jamais découragée de participer à une activité parce que tu es une fille.

g. Tu peux marcher sans douleur.

h. Ta famille n’a jamais été obligée de déménager parce qu’elle ne pouvait pas payer le loyer.

i. Tu as été en vacances à l’extérieur du Canada.

j. Tu n’as jamais manqué l’école pendant plus de deux semaines consécutives à cause d’une maladie.

k. Tu vois des gens comme toi représentés à la télévision.

l. Tu n’as jamais peur de la violence à cause de qui tu es.

m. Tu prévois aller au collège ou à l’université sans avoir besoin de prêts étudiants.

n. Tu es généralement capable d’éviter les endroits qui sont dangereux.

2. Dites aux élèves de prendre un moment pour réfléchir sur le nombre de bonds qu’ils ont eu et sur les énoncés pour lesquels ils ont fait un bond.

Demandez-leur:

• Et si les énoncés que vous avez marqués comme vrai n’étaient pas vrais pour vous?

• Qu’est-ce que vous ne seriez pas capable de faire sans les privilèges que vous avez?

• Ensuite, demandez aux élèves de discuter de la façon dont ils utilisent les privilèges pour créer un changement qui profitera aux autres.

• Demandez aux élèves qui n’ont pas eu de privilège de discuter de ce qu’ils ressentent du fait qu’ils n’ont pas de privilège et comment ils pensent que leurs camarades de classe qui ont des privilèges peuvent aider à créer l’égalité pour tous.

Dites aux élèves que parfois, les gens vont nier le « privilège », ou croient qu’il n’existe pas, que tout le monde est pareil et devrait être traité également. Ce que nous découvrons par l’exercice que nous venons de faire c’est que, bien que nous souhaitions l’égalité et faisons de notre mieux pour le créer, actuellement les choses ne sont pas égales et tout le monde n’est pas traité de la même manière. Certains d’entre nous ont des avantages que nous n’avons pas gagnés ou recherchés.

Rappelez aux élèves que le groupe social dominant exploite la différence pour maintenir et solidifier sa position privilégiée dans la société. Le groupe social dominant nie également qu’il existe différents niveaux de pouvoir et d’oppression sous leur façon d’organiser la société, particulièrement les différents groupes qui font partie de la société.

L’anti-oppression cherche à reconnaître l’oppression qui existe dans notre société et tente d’atténuer ses effets pour éventuellement égaliser le déséquilibre du pouvoir dans nos communautés.

Source: http://wiki.freegeekvancouver.org/article/What_is_Anti-Oppression%3F
**ACTIVITÉS DURANT L’EXERCICE**

**Jeu Ligne de pouvoir**

**Pouvoir**

Définir le pouvoir : Dans ce contexte, le pouvoir est le « pouvoir sur »
- la capacité d’influencer et d’imposer le comportement des autres pour obtenir ce que l’on veut.

**Expliquer l’exercice**

- Chaque personne aura une description d’un rôle ou d’un personnage dans leur dos.
- Sans parler, je demanderais à tout le monde de s’aligner à partir de la personne qui a le plus de pouvoir, d’un côté de la salle, jusqu’à la personne qui a le moins de pouvoir, de l’autre côté de la salle. Avant de pouvoir le faire, vous devrez en savoir un peu plus sur les personnes qui sont dans la salle et quelles hiérarchies existent. Encore une fois, vous devez faire cela sans parler.
- Vous ne saurez pas qui vous êtes; vous devrez donc découvrir qui vous êtes et quel genre de pouvoir vous avez dans la société. *Votre travail est de tenter de comprendre qui vous êtes d’après la façon dont les autres personnes vous traitent. Prêtez attention à ce que vous ressentez. Votre travail consiste aussi à faire savoir aux autres personnes quelque chose à propos de leur place. Sans parler ni prendre de notes (soyez très strict à ce propos), au moyen d’expressions faciales, du contact visuel (ou du manque de contact), d’actes, de gestes, et autres types de langage corporel, sans blesser physiquement ni toucher personne, vous indiquerez aux autres personnes dans la salle combien de pouvoir ils ont dans la société. Voudriez-vous même saluer cette personne ou vous associer avec lui ou elle?*
- Prenez un moment pour penser à la façon dont vous montrerez à quelqu’un qu’il ou elle a du pouvoir et à la façon dont vous montrerez à quelqu’un qu’il ou elle a très peu de pouvoir.
- Une fois que vous aurez une idée de la place que vous occupez dans la salle, veuillez commencer à vous mettre en ligne.

**PRÉPARATION AVANT L’ATELIER**

Écrivez clairement en caractères d’imprimerie les rôles suivants sur des feuilles de papier. Demandez au groupe de s’aligner dans la même direction et de fermer les yeux ou de regarder à terre. Demandez l’aide des enseignants pour placer les rôles dans le dos des participants. Assurez-vous que les participants ne regardent pas.
<table>
<thead>
<tr>
<th>RÔLES : JEU LIGNE DE POUVOIR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conducteur de taxi à Regina</td>
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<tr>
<td>Conducteur de taxi en Afrique du Sud</td>
</tr>
<tr>
<td>Enfant en famille d’accueil au Canada</td>
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<tr>
<td>Travailleurs sexuels à Regina</td>
</tr>
<tr>
<td>Enfant en famille d’accueil en Somalie, Afrique</td>
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<tr>
<td>Travailleur sexuel en Thaïlande, Asie</td>
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<tr>
<td>Banquier à Montréal, Canada</td>
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<tr>
<td>Banquier à El Salvador, Amérique centrale</td>
</tr>
<tr>
<td>Juge en Amérique du Nord</td>
</tr>
<tr>
<td>Dirigeant d’un groupe pétrolier à Fort McMurray, Alberta</td>
</tr>
<tr>
<td>Distributeur d’une compagnie pharmaceutique en Amérique du Nord</td>
</tr>
<tr>
<td>Traficant de drogues en Ouganda, Afrique</td>
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<tr>
<td>Peintre en France, Europe</td>
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<tr>
<td>Fermier en Tanzanie, Afrique</td>
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<tr>
<td>Fermier en Saskatchewan</td>
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<tr>
<td>Personne vivant avec le SIDA en Botswana, Afrique</td>
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<tr>
<td>Personne autochtone vivant avec le SIDA à Saskatoon, SK</td>
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<tr>
<td>Médecin en Amérique du Nord</td>
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<tr>
<td>Écrivain en Chine, Asie</td>
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<tr>
<td>Écrivain d’une Première Nation, Canada</td>
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<tr>
<td>Peintre en bâtiment à Toronto, Ontario</td>
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<tr>
<td>Enfant soldat en Somalie, Afrique</td>
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<tr>
<td>Chef d’une Première nation au Canada</td>
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<td>Conducteur d’autobus de la Première nation Peepeekisis</td>
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<tr>
<td>Conducteur d’autobus en Afrique du Sud</td>
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</tbody>
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ACTIVITÉS AVANT L'EXERCICE
Adaptation pour les élèves de la 6e à la 8e année

- Au moyen d’un jeu de cartes, chaque personne recevra une description d’un rôle ou d’un personnage placée sur leur front.
- Dites aux élèves de circuler dans la classe avec une carte sur leur front. Ne regardez pas la carte.
- Les cartes plus basses indiquent moins de pouvoir, les cartes plus hautes indiquent plus de pouvoir.
- Imaginez que vous rencontrez les personnes pour la première fois.
- Sans dire aux gens quelle carte ils ont ou si leur carte est haute ou basse, indiquez par des gestes, un langage corporel ou des mots où se situent les personnes.

Au bout d’environ 5 minutes, demandez au groupe de s’aligner en silence d’après l’endroit où ils pensent qu’ils se situent à partir de la personne qui a le moins de pouvoir jusqu’à la personne qui a le plus de pouvoir.

SUR UNE GRANDE FÉEUILLE DE PAPIER, ÉCRIVEZ LES RÉPONSES DU GROUPE AUX QUESTIONS CI-DESSOUS :
1. Comment saviez-vous que quelqu’un a plus de pouvoir que vous?
2. Comment les gens qui avaient plus de pouvoir ont-agi?
3. (Habituellement, le groupe décrit des choses comme l’arrogance, le refus, la confiance, le privilège, etc.)
4. Quelle personne avait moins de pouvoir que vous?
5. Quelles qualités ont ces personnes?
6. Comment étaient-elles?
7. Comment cela se compare-t-il à la vraie vie?
8. Si on parle de la vraie vie, comment agissent les gens qui ont plus de pouvoir?
9. Comment agissent les gens qui ont moins de pouvoir?

EXAMENEZ Maintenant les qualités que vous associez aux personnes qui ont plus de pouvoir.
- Y a-t-il certaines de ces qualités avec lesquelles vous vous identifiez?
- Est-il possible que vous affichiez ces caractéristiques aux yeux de certaines personnes?

ACTIVITÉS DURANT L’EXERCICE

Fermez les yeux un instant. Imaginez que vous marchez dans une classe où les autres étudiants ont plus de pouvoir que vous (en plus d’être nouveau). Qu’est-ce qu’ils devraient faire pour que vous vous sentiez à l’aise et soyez capable de leur faire confiance? Donnez au groupe le temps d’en faire l’expérience, et ensuite demandez-leur de donner leurs idées.

FAITES UNE LISTE DE POINTS NÉCESSAIRES POUR SE SENTIR À L’AISE OU FAIRE CONFIANCE AUX PERSONNES QUI ONT PLUS DE POUVOIR QUE VOUS.

Demandez aux personnes de se lever, de prendre une nouvelle carte à jouer et de circuler dans la salle en traitant les autres personnes de la façon dont elles ont imaginé qu’elles voudraient être traitées en tant que nouvel élève avec moins de pouvoir. Assurez-vous qu’ils comprennent que cette fois-ci, ils doivent traiter les gens de la façon dont ils voudraient être traités s’ils avaient des cartes plus basses ou des rôles avec moins de pouvoir.

Demandez aux élèves de s’aligner encore une fois à partir de la personne qui a le moins de pouvoir jusqu’à la personne qui a le plus de pouvoir. Voyez s’il y a un changement par rapport à la première fois – les gens sont-ils moins sûrs de la carte qu’ils ont ou sont-ils encore capables de deviner avec assez de précision? S’il y a un changement, parlez de l’importance de toujours essayer de se rappeler que le privilège n’est pas gagné et que nous devons nous mettre au défi de l’utiliser pour faire le bien. S’il n’y a aucun changement et que les élèves savaient encore quelle carte ou quel rôle ils avaient, parlez de la difficulté de changer les relations de pouvoir. Demandez-leur qu’est-ce qu’il faudrait faire pour changer les dynamiques injustes de pouvoir dans la société et dans la classe?
DÉFIER L’OPPRESSION INDIVIDUELLE

ACTIVITÉS APRÈS L’EXERCICE

Compte-rendu:

Posez les questions suivantes:

1. Qu’avez-vous remarqué dans cette activité?
2. Comment pouviez-vous dire que vous aviez beaucoup de pouvoir? Comment avez-vous laissé savoir aux autres personnes combien de pouvoir elles avaient?
3. Quelle différence le continent ou le pays ont fait pour déterminer combien de pouvoir les gens avaient? Qu’est-ce que cela veut dire d’avoir du pouvoir? Comment avez-vous décidé combien de pouvoir vous pensiez qu’une personne avait?
5. Les gens ont-ils le contrôle sur la quantité de pouvoir qu’ils ont? Est-ce que la plupart des gens gagnent leur pouvoir?
6. Comment se sent-on quand on a aucun pouvoir?
7. Combien est-il important de ne pas se vanter ou d’utiliser notre pouvoir de façon négative?

Inscrivez la définition de privilège:

Privilège

Définition : un avantage, une immunité ou une allocation spéciale qui n’est pas à la portée de tout le monde; un droit réservé exclusivement par une personne ou un groupe particulier.

8. Que peuvent faire les gens pour augmenter leur pouvoir ou leur privilège?
9. Quels sont les obstacles que les gens qui veulent augmenter leur pouvoir ou leur privilège doivent affronter?
10. Qui profite du pouvoir ou du privilège selon la façon dont il est organisé actuellement dans notre société? Qui sont les perdants?
11. Comment peut-on abuser du pouvoir ou du privilège? Comment peut-il être utilisé de façon positive?
12. Comment le pouvoir ou le privilège pourraient-ils être organisés différemment dans la société?
13. Quelles autres possibilités existent pour partager le pouvoir ou le privilège?
14. Qu’est-ce qui changerait si le pouvoir ou le privilège était partagé également? Qu’est-ce que vous en penseriez?
15. Quels exemples de privilège ou de pouvoir avez-vous vus dans votre école ou votre voisinage?
16. Quel a été l’impact du pouvoir et du privilège sur les personne autochtones et les personnes de couleur?
17. Comment chacun d’entre nous peut-il changer les choses pour rendre le pouvoir et le privilège plus équitables?
### OPPRESSION STRUCTURELLE

<table>
<thead>
<tr>
<th>Explicit</th>
<th>Caché</th>
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| Disparité salariale entre les hommes et les femmes (les femmes qui gagnent moins que les hommes pour le même travail) – Ségrégation professionnelle (pénalité de maternité) | • Au retour de la guerre du Vietnam, les soldats Afro-américains de l’armée américaine se sont vu refuser l’argent qu’on leur avait promis pour les aider à payer leurs études et à acheter une maison.  
• Les soldats autochtones qui sont revenus au Canada après la Première Guerre mondiale ont perdu leur citoyenneté autochtone. Ceux qui se sont battu au cours de la Deuxième guerre mondiale ne pouvaient pas voter, boire, ou recevoir les mêmes avantages que les autres soldats canadiens quand ils sont revenus. |
| Écarts qui surviennent dans les systèmes d’éducation, les politiques sur les soins de santé et le respect des lois. | • The use of political correctness or unnecessary politeness to a racial group.  
• L’utilisation de la rectitude politique ou de la politesse non nécessaire envers un groupe racial.  
• Les pensionnats indiens ont été créés et ont fonctionné au Canada pour assurer l’acculturation et l’assimilation rapides des peuples autochtones au Canada.  
• Pendant de nombreuses années, les écoles provinciales ont reçu plus du double des paiements que les écoles des réserves ont reçu pour l’inscription des élèves.  
• Les gens des Premières nations ne reçoivent pas les mêmes régimes de prescription que les autres Canadiens.  
• La majorité des personnes incarcérées au Canada sont marginalisées ou autochtones. |
| Loi sur les indiens | • La seule loi au monde qui détermine la vie d’une personne de la naissance au décès et après le décès. La Loi sur les indiens stipule que Affaires autochtones et du Nord Canada a le droit d’intervenir dans le testament d’une personne des Premières nations. |
ACTIVITÉ : « JE SUIS QUELQU’UN »

Je suis Quelqu’un! Je suis Quelqu’un!
Je suis peut-être ____________, Mais je suis Quelqu’un.
Je suis peut-être ____________, Mais je suis Quelqu’un.
Je suis peut-être ____________, Mais je suis Quelqu’un.
Je suis peut-être ____________, Mais je suis Quelqu’un.
J’ai peut-être ____________, Mais je suis Quelqu’un.
Mes ____________ sont différent(e)s, Ma/Mon ____________ est différent(e),
Ma/Mon ____________ est différent(e), Mais je suis Quelqu’un.
J’ai la peau noire, brune ou blanche. Je parle une langue différente, Mais on doit me respecter, me protéger, on ne
doit jamais me rejeter.
Je suis Quelqu’un.

REMARQUE : Le texte est en caractères gras lorsqu’une personne, soit l’animateur ou un étudiant parle. Le texte
n’est pas en caractères gras lorsque tous les étudiants répètent.

ANIMATEUR : Je suis Quelqu’un!
TOUS LES ÉTUDIANTS RÉPÈTENT : Je suis Quelqu’un!

ANIMATEUR : Je suis Quelqu’un!
TOUS LES ÉTUDIANTS RÉPÈTENT : Je suis Quelqu’un!

ANIMATEUR : Je suis peut-être/J’ai/Je suis ____________
TOUS LES ÉTUDIANTS RÉPÈTENT : Je suis peut-être/J’ai/Je suis ____________

ANIMATEUR : Mais je suis Quelqu’un.
TOUS LES ÉTUDIANTS RÉPÈTENT : Mais je suis Quelqu’un.

RÉPONSE D’UN ÉTUDIANT : Je suis peut-être/J’ai/Je suis ____________
TOUS LES ÉTUDIANTS RÉPÈTENT : Je suis peut-être/J’ai/Je suis ____________

RÉPONSE D’UN ÉTUDIANT : Mais je suis Quelqu’un.
TOUS LES ÉTUDIANTS RÉPÈTENT : Mais je suis Quelqu’un.

RÉPONSE D’UN ÉTUDIANT : Mes ____________ sont différent(e)s
TOUS LES ÉTUDIANTS RÉPÈTENT : Mes ____________ sont différent(e)s

RÉPONSE D’UN ÉTUDIANT : Ma/Mon ____________ est différent(e),
TOUS LES ÉTUDIANTS RÉPÈTENT : Ma/Mon ____________ est différent(e),

RÉPONSE D’UN ÉTUDIANT : Ma/Mon ____________ est différent(e)
TOUS LES ÉTUDIANTS RÉPÈTENT : Ma/Mon ____________ est différent(e)

RÉPONSE D’UN ÉTUDIANT : Mais je suis Quelqu’un!
TOUS LES ÉTUDIANTS RÉPÈTENT : Mais je suis Quelqu’un!

REMARQUE : Répétez avec les réponses des étudiants jusqu’à ce que chaque personne ait eu la chance de partager
ou que l’animateur ait partagé au nom des étudiants.

ANIMATEUR : J’ai la peau noire, brune ou blanche.
TOUS LES ÉTUDIANTS RÉPÈTENT : J’ai la peau noire, brune ou blanche.

ANIMATEUR : Je parle une langue différente.
TOUS LES ÉTUDIANTS RÉPÈTENT : Je parle une langue différente.

ANIMATEUR : Mais on doit me respecter, me protéger, on ne doit jamais me rejeter
TOUS LES ÉTUDIANTS RÉPÈTENT : Mais on doit me respecter, me protéger, on ne doit jamais me rejeter.

ANIMATEUR : Je suis Quelqu’un.
TOUS LES ÉTUDIANTS RÉPÈTENT : Je suis Quelqu’un.