

... universal and lasting peace can be established only if it is based upon social justice
—preamble to the Constitution of the International Labour Organization

What We Talk About When We Talk About Social Justice

—Karen Virag

The theme of this issue of *Just in Time* is social justice, a very broad theme indeed. Generally, though, by *social justice* we mean the idea that we should be creating a society that is based on equality and equity (not always the same thing), and grounded in a common understanding of human rights and the inherent value of all people. For Jennifer Wathen, a teacher at Mother Teresa School in Grande Prairie, and a member of the ATA's Diversity, Equity and Human Rights (DEHR) Committee, "Social justice generally refers to the idea of creating a society or institution that is based on the principles of equality and solidarity, that understands and values human rights, and that recognizes the dignity of every human being, despite gender, race, ethnicity and so on. Educators must be cognizant of the differences in their classrooms and schools and make sure to extend every possibility to recognize those differences while not alienating those students. This can be extremely hard, but it is still the goal. Students cannot be expected to learn unless they feel safe, nurtured and loved for who they are. This is also our goal as educators. By coming together, we can keep these conversations going and keep this society moving in the right direction." That right direction being forward, of course.

If you read the newspapers every day or listen to the radio too assiduously, you might be forgiven for thinking that the world is an irredeemable and unmitigated mess. The thing is, people seem much more interested in catastrophes, murder and

mayhem, so positive events rarely get reported. This issue of *Just in Time* aims to counter that tendency. It features articles about some very good things, indeed—school projects, funded by the DEHR Committee, that focus on social justice, and social justice activities related to the UNESCO Associated Schools projects. Professor Pat Russo, who teaches in the Curriculum and Instruction Department at the State University of New York, Oswego, shares some research that she is doing with her colleague Anne Fairbrother on teaching for social justice, and you can also read an article about social justice from a human rights and global citizenship perspective by two University of Alberta researchers.

Robert Mazzotta wears many hats at the Association; he is an executive staff officer at the ATA, a member of the DEHR Committee, ASPnet provincial coordinator and chair of the National Coordinating Committee for Associated Schools in Canada. When I asked him about what the DEHR Committee does to promote social justice, he told me, "The DEHR Committee strives to engage schools into a deeper discussion about the actions schools take and why they take them. Do schools understand the difference between charity and social justice? When schools raise money for a cause, do they explain to students why they are doing so? Do they explain the root causes of why there is such a discrepancy between our country and the country in need? This is what we strive to achieve—a clear understanding of what needs to be done to effect real change. This is what social justice is all about."

So press on, gentle reader, and remember—the world will be just in time.



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Association canadienne de la presse éducationnelle

To access the Inclusive Learning Communities webpage, go to www.teachers.ab.ca. Click on Teaching in Alberta/ Diversity, Equity & Human Rights and click on Grants.

Inclusive Learning Communities Grant Program

Every year, the Alberta Teachers' Association, through the Diversity, Equity and Human Rights Committee, offers grants of up to \$2,000 to fund innovative projects for building inclusive learning communities. An inclusive learning community is based on the principles of respect for diversity, equity and human rights. Such communities foster and support the intellectual, social, physical, emotional and spiritual development of each child, and are characterized by cooperation, caring and respect. In addition, they are committed to promoting racial harmony; gender equity; First Nations, Métis, and Inuit education; the alleviation of poverty; peace and global education; the prevention of violence; and respect for all people.

The Inclusive Learning Communities grant program began in 2008. Since then almost 60 programs across the province have received funding. Two are highlighted below:

Peer Ambassador Club, Forest Lawn High School, Calgary

Forest Lawn High School Peer Ambassador Club is an extracurricular club that advocates for diversity, harmony among students and staff, human rights, and the spirit of volunteering. The club also supports the Calgary Interfaith Food Bank and raises funds for SOPAR, an international project in India.

The club has been part of Forest Lawn High School since the early 80s. Karen Roth was the teacher who was initially in charge; Tina Merali took over from her. And she is glad she did. According to Merali, "The Peer Ambassador Club is a diverse club with



Vietnamese students dressed in traditional clothing, part of the Peer Ambassador Club's antiracism activities.



Members of the Peer Ambassador Club at Forest Lawn High School, Calgary.

students representing many countries from around the globe. We have up to 35 members and we volunteer at the school and community level. We host events such as the United Nations Day for the Elimination of Racism and Discrimination, citizenship ceremonies, multicultural fashion shows and much more. Our mission is to bridge the gap and promote/enhance respect and understanding with the school and community.”



Teacher Tina Merali and two students from the Peer Ambassador Club pack up materials for schools in India.



Dreams realized: money raised by the Forest Lawn High School's Peer Ambassador Club helped build this much-needed well. Notice the plaque dedicated to the school.

Diversity Day, Olds High School, Olds

As part of Diversity Day at Olds High School, the school invited people from a variety of cultures, life circumstances (eg, homeless, those living with HIV/AIDS) and abilities (eg, developmentally challenged) to speak to all students in the school about their day-to-day life. Lead-up activities to Diversity Day included a poster competition and the creation of a T-shirt. On the day of the project, students broke into multiage groups to

listen to speakers; at the end of the day students completed an assignment related to the school's UNESCO ASPnet themes (see page 7 for a description of the ASPnet program). The goal of Diversity Day was for students to learn to accept and appreciate other people and to empathize with those whom society tends to marginalize. Partners in Diversity Day were the Rotary Club, Olds College, the Central Alberta Refugee Effort Committee, the Central Alberta Diversity Association, and various NGOs and community workers.



Our communities are only as strong as their weakest link.

It really opened my mind, which I think is great in our conservative town. Kids need to hear this!

—student participant in Diversity Day, Olds High School, Olds

I learned that the fastest-growing demographic of the homeless population is preteens/teenagers who have been kicked out by their families. I will consider the things I have learned and avoid perpetuating stereotypes about homeless people or making unjust assumptions when I don't know their story.

—student participant in Diversity Day, Olds High School, Olds

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Bev Toews, Olds High School ASPnet Coordinator, applied for the grant for Diversity Day, and according to her, it was a great success. But you don't have to take our word for it. Below are some comments from the students themselves:

First Nations Culture

"I will take away his stories and what his culture is like and not listen to just the stereotypes of First Nations."

"I learned a lot and developed a new perspective on First Nations culture."

"I have more respect for the hardships Natives face."

Being Gay

"I will make a conscious effort to not use slang such as *gay*, *fag*, etc, and to encourage students around me to stop as well."

"It really opened my mind, which I think is great in our conservative town. Kids need to hear this!"

"I thought the presentation was very eye-opening and it motivated me to stand up for others."

Immigration—Centre for Race and Culture

"I learned that subconsciously we associate titles and ideas (negative or positive) related to a group of people that most commonly are not true."



Looking past the myths and discovering realities of First Nations culture.



Creating a culture of peace; how your thoughts shape your world.

“I will try to challenge the subconscious act of discrimination towards groups, people or locations. It made me think and be more empathetic.”

“I liked the group activities and liked how he didn’t lecture but made us understand. I will think more about why my family came to Alberta and why others come to Canada/Alberta.”

Homelessness

“Look homeless people in the eye and maybe smile. Look for those who are alone or ostracized.”

“It wasn’t what I was expecting. It really did change my perspective on people who are homeless. Very inspiring, encouraged me to change my life.”



Discovering the benefits of Green Roof technology and creating community through gardening with our partners at Olds College.



Connecting food to social justice and our students to their food with our partners at Olds College.

*Accept
people for
who they
are.*

*—student
participant in
Diversity Day, Olds
High School, Olds*

“I will take a new perspective on homeless people and will volunteer at places to help them.”

“Don’t treat people differently because of their appearance or just because they are homeless. Accept people for who they are. This session made me realize what homeless people go through and makes you open your eyes to what’s going on.”

“I learned that the fastest-growing demographic of the homeless population is preteens/teenagers who have been kicked out by their families. I will consider the things I have learned and avoid perpetuating stereotypes about homeless people or making unjust assumptions when I don’t know their story.”

“Most homeless people are homeless because of problems when they were young. Because of this presentation I realize how lucky I am to have food to eat and a place to sleep. I will be more grateful for things I have and not take my life for granted.”

“I learned that homeless people and their conditions are so dynamic and complex.”

Fair Trade

“I learned about the connection between consumption and production. Cheap items often start by cheap labour.”

“I will learn to buy and use electronics less because the minerals that are used in these electronics trace back to Africa, and they cause wars and many innocent people die.”



Students working on a scene about fair trade with David Chantler of Trickster Theatre.

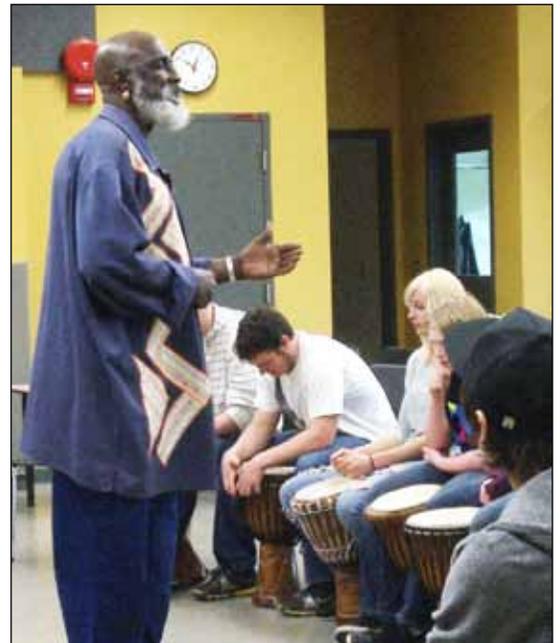
David Thiaw

As part of Diversity Day, the school invited the internationally known master percussionist, storyteller, musician, composer, teacher, linguist and writer David Thiaw (pronounced “chow”) to talk to the students. Thiaw introduced students to various African musical instruments and told traditional stories. Here is what students had to say about David Thiaw:

“I learned that all around the world there are people exactly the same as me and my community. David told us to travel and find out about other cultures and that is exactly what I am going to do after high school.”

“Very fun. History lessons mixed with music and fun. David is very energetic and enthusiastic about his music and meeting new people. I loved how he talked about people’s worthiness.”

“I was surprised that David was happy and enthusiastic about everything he did or talked about. We need fair trade in the world.”



ASPnet—It Has Nothing to Do with Snakes

The United Nations Educational, Scientific and Cultural Organization (UNESCO) was established in 1946 with the purpose of contributing to world peace and security. The UNESCO vision promotes collaboration among the nations through education, science and culture to further universal respect for justice, the rule of law, human rights and fundamental freedoms, which are affirmed for the peoples of the world without distinction of race, sex, language or religion. In 1953, UNESCO initiated the Associated Schools Project Network (ASPnet), the purpose of which was to give concrete expression to UNESCO's overarching mission of promoting peace and international cooperation through education. Schools that join ASPnet commit to promoting UNESCO's ideals by undertaking projects that prepare young people to meet the challenges of an increasingly complex world. ASPnet teachers and students have the chance to work together to develop innovative educational approaches, methods and materials at the local, national and global levels.

Canadian schools that join the UNESCO Associated Schools Project Network (ASPnet) make a commitment to support the ideals of UNESCO, through the following four pillars of learning and four themes of study (in brackets after each pillar), in order to contribute to a local, national and global culture of peace.

Pillars of Learning*	Themes of Study
Learning to know	UNESCO Associated Schools and UN Priorities
Learning to do	Education for sustainable development
Learning to be all that one can be	Peace and human rights
Learning to live together sustainably	Intercultural learning

*Established by the UNESCO International Commission on Education for the 21st Century.

Pillars of Learning: learning to know (UNESCO Associated Schools and UN Priorities), learning to do (education for sustainable development), learning to be all that one can be (peace and human rights) and learning to live together sustainably (intercultural learning).

“The UNESCO Associated Schools are examples of social justice in action. Students in the network strive to better understand how their actions can affect the people around them. This makes them

think about what they do, and why and how they do it. For these students, social justice means doing the right thing, not the popular thing,” says Robert Mazzotta, ASPnet provincial coordinator and chair of the National Coordinating Committee for Associated Schools in Canada.

ASPnet Member Schools and Candidate Schools

Member schools have demonstrated a sustained commitment to the ideals, values, work and principles of UNESCO. Candidate schools are interested in joining the network and are working toward the deep cultural shift that signifies a UNESCO school.

ASPnet Member Schools

1. George McDougall High School, Airdrie
2. Griffiths-Scott Middle School, Millet
3. Niton Central School, Niton Junction
4. Olds Junior/Senior High Schools, Olds
5. Spitzee Elementary School, High River
6. St Benedict School, Leduc

Candidate Schools

The following candidate schools are working toward member status:

1. Alexander Ferguson School, Calgary
2. Calgary French and International School, Calgary
3. Canmore Collegiate High School, Canmore
4. École Airdrie Middle School, Airdrie
5. École francophone d’Airdrie, Airdrie
6. M E LaZerte High School, Edmonton
7. Mattie McCullough Elementary School, Red Deer
8. Queen Elizabeth High School, Edmonton
9. Willow Park School, Calgary

Schools in Alberta interested in applying for candidate school status should download and complete an [Application Form for Candidate School Status](#) [[Application Form for Candidate School Status \(en Francais\)](#)] and mail it, together with a letter of support from their superintendent, to the following address:

Robert Mazzotta
Executive Staff Officer, Member Services
Alberta Teachers’ Association
11010 142 Street
Edmonton, Alberta T5N 2R1

Using the Circle of Oppression to Understand Teaching About Social Justice

by Pat Russo and Anne Fairbrother

The following excerpts are from chapter 3 of an upcoming book by Pat Russo and Anne Fairbrother entitled *Teaching About Social Justice*. Chapter 1 of *Teaching About Social Justice* describes the history of teaching for social justice; chapter 2 examines how teachers develop and embrace a teaching for social justice (TSJ) stance, and how TSJ plays out in a classroom. Chapter 3, excerpts of which appear below, talks about using a Circle of Oppression to understand how to teach about fairness and social justice. These excerpts are reprinted with permission. Minor changes have been made to conform to ATA style.

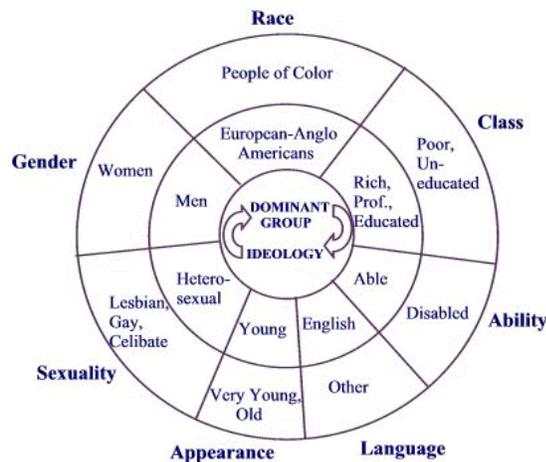
The Circle of Oppression

Describing oppression can get very complicated when we think of all of the subtle or obvious examples of unfairness or injustice and all of the complex interactions among people related to issues of oppression. The diagram below, the Circle of Oppression, is a tool that can help us think about/talk about issues of injustice. The Circle is a depiction of the social construction of relationships in our society. Socially constructed meaning is not an individual matter; it is social.

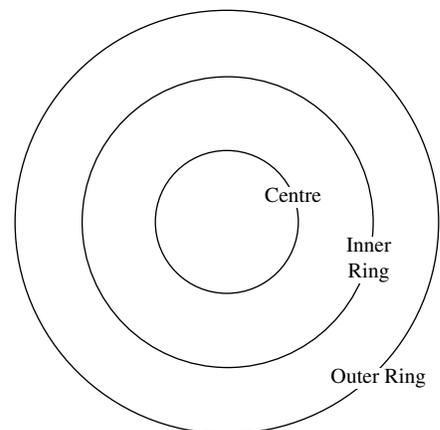
People are characterized according to race, class, gender, sexuality and (dis)ability, with other characteristics coming from these five main categories. Within each social category, people are arranged closer to or further from sources of power, opportunity and privilege. Of course, this “centre” of power is not a real geographical point in any community. Instead, we must think of the centre of the Circle as depicting the possibility of gaining power, opportunity, privilege, goods, rewards and so on that exists in every community. What counts as power (and all of its relations) is socially constructed by the community and evolves over time.

A person’s identity and relationships with other people are at least in part mediated (though not necessarily dictated) by the person’s position within these segments in the Circle, and closeness to or distance from that centre of possibility. We might label the relationships between people within this Circle as power/privilege relationships, or simply power relationships.

Teachers should recognize that they play a role in either supporting (and reproducing) this set of structures, consciously and unconsciously, and know that they can also play a role in challenging the power relationships that privilege some while disadvantaging others.



The Circle of Oppression



The centre and the two rings within the Circle of Oppression

The Centre of the Circle

In general the centre of the Circle represents those logical positive consequences of meeting the expectations of the community in a meritocratic society.

The centre of the Circle represents the possibilities of power; privilege; opportunity; a place of safety and safety nets; a place of assumed competence; confidence; trustworthiness; inclusion; access to things, people and places; fair rewards; money; cultural capital; credibility; earned advantages; accurate representation; recognition of one's value; getting credit for one's accomplishments or efforts; validation; fair representation of one's history and identity; fair treatment by others; and any other valuable goods and recognition. For the sake of clarity, we will refer to this centre as the centre of power in our Circle of Oppression, because people who have access to all of these desirable conditions are likely to have more social, political, economic and cultural power in the communities than those who do not have such access.

If everyone had fair access to this centre of power, we would have a just society. The injustice in society, then, is depicted by maintenance of the inner and outer rings, where some groups have plenty of access to the centre of the Circle and other groups have little, regardless of their efforts or accomplishments.

The Inner Ring: Groups That Have Access to the Centre of Power (Dominant Groups)

People knowingly or unknowingly benefit from their location near the centre of the Circle and ... learn to believe that they do not have the unearned privileges that they possess. People in the inner ring learn to discredit, devalue, ignore, ridicule and/or attack people on the margins and to question any support for people on the outside as "special treatment."

The inner ring is a place others aspire to. The more someone acts like a person in the inner ring the more likely they can benefit from the goods of the inner ring. Sometimes when someone isn't a member of an inner-ring group, the person will establish a close link to an inner-ring person in order to gain access to the goods of the centre of the Circle (women link up with men; gays pass as straight; poor people work for or closely with wealthy people; people of colour sometimes pass as white or affiliate closely with whites to gain benefits).

People who have access to power can use it to make the rules that maintain their access to power.

The Outer Ring: Groups on the Margins (Subordinate Groups)

People in the outer ring often don't even know that they lack privileges/opportunities. People knowingly or unknowingly are disadvantaged by their location away from the centre of the Circle. ... They learn to discredit, devalue, ignore, ridicule and/or attack others on the margins and to accept blame for their lack of accomplishments.

Sometimes people in the outer ring work to reinforce ways of thinking and behaving that will allow others on the outer ring to survive (as subordinates). They value ways of thinking, knowing and working that reflect the kind of work (and place in society) that people on the outer ring experience.

The Whole Picture: The Relationship Between Inner Groups and Marginalized Groups (Dominance and Subordination)

No one person resides permanently at one place on this Circle. In different times and places, one's ascribed status (gender, race, class, disability, sexuality, etc) will be more or less important than some other ascribed or earned status. For example, a woman professor can be seen as a professor (middle class) and receive some benefits of the inner ring or, as a woman, she can find herself marginalized.

People who do not understand the Circle believe that meritocracy determines their position in society. Therefore, they assume that those who are close to the centre of power must deserve to be there and those who are far away must deserve that place as well, and that people on the outside just have to try harder. Those who do understand the Circle work for social/structural change. Thus we have a term *teaching for social justice*.

Examples from the Circle of Oppression

Race: Who tends to be privileged? White (Anglo) people. **What does it mean to be privileged in this way?** White people tend to think their history, experiences, values, ways of knowing and goals are universally understood. **Who tends to be marginalized?** People of colour: blacks, Latinos, Asians, Native Americans, non-European immigrants. **What does it mean to be marginalized in this way?** People of colour are routinely mistrusted, misjudged, insulted and ignored. They are denied access to housing, work opportunities, good schooling. **Ways we deny that privilege is being exercised.** When they call the question on forms of discrimination, they are accused of being ungrateful, overly angry and/or the cause of the discrimination.

We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantage, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them.

—Peggy McIntosh

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Class: Who tends to be privileged? Middle-class and wealthy people. **What does it mean to be privileged in this way?** Nearly everyone thinks of themselves as middle class, as though there were no class structure in our society. Middle-class people assume they get what they deserve and others are merely less deserving. **Who tends to be marginalized?** Working class, the working poor and poor people. **What does it mean to be marginalized in this way?** Working-class and poor people face many obstacles (in housing, laws, work and education) that keep them from succeeding. They tend to be thought of as undeserving, lazy, worthless. **Ways we tend to deny that privilege is occurring.** When they call the question on the unfair economic structure, they are dismissed. It is assumed that their poverty is the result of their own lack of effort.

(Dis)ability: Who tends to be privileged? Able-bodied people. **What does it mean to be privileged in this way?** Able-bodied people rarely question their access to buildings, jobs, leisure activities and other opportunities. There is little thought of a need to accommodate the needs of people with disabilities. **Who tends to be marginalized?** People with disabilities. **What does it mean to be marginalized in this way?** People with disabilities hardly ever see themselves in media or literature. Their mobility and involvement in what we call everyday life are often severely limited. Often funding for medical and/or technological research that would support people with disabilities is very limited. **Ways we tend to deny that privilege is occurring.** When they call the question about these limits we ask why they should deserve “special treatment.” We claim to

feel sorry for people with disabilities, assuming they are incapable of working, playing or living alongside us. We fail to notice the numbers of people with disabilities who are isolated in our communities. We usually assume that it is up to the person with disabilities to accommodate our lifestyles, rather than the other way around.

Sexuality: Who tends to be privileged? Heterosexuals. **What does it mean to be privileged in this way?** People automatically assume everyone around them is straight; that all kids will grow up to be straight. Nearly all medical, arts, music, political, legal and marketing communication represents straight lifestyles as if they were the only arrangement. People also

routinely make jokes about lesbians and gays, assuming everyone around them is straight. **Who tends to be marginalized?**

People who are gay, lesbian, bisexual or transgender. **What does it mean to be marginalized in this way?** People learn from a very young age that to be gay/lesbian is wrong. As they recognize these feelings, they fearfully hide them. In general they are always hiding an important part of their being. If they find the courage to come out they face

ridicule, rejection, job loss or attack. Even when they feel safe, each episode of coming out has to be consciously thought out and a decision has to be made to act upon it. **Ways we tend to deny that privilege is occurring.** We claim that to be straight is to be normal, natural and in keeping with religious teachings. Since gays and lesbians are often publicly hidden, we assume there really aren't that many. We may say “It doesn't bother me,” but we continue to perpetuate the rules and actions that keep gays and lesbians hidden, fearful and, therefore, less privileged.

Teachers can interrupt the cycles of oppression. Helping pre-teachers learn how to interrupt (or challenge) oppression means learning about (or inventing) strategies to counter oppression (of race, class, gender, [dis]ability, sexuality, and others) across the grade levels and content areas in which our teachers work. Teachers can work as change agents through the content or topics they address as well as through particular pedagogical practices that tend to undermine patterns of oppression.

—Professor Pat Russo

For more information, contact Pat Russo at pat.russo@oswego.edu or Anne Fairbrother at anne.fairbrother@oswego.edu. You can also consult Pat Russo's webpage at www.oswego.edu/~prusso1.

Schooling and Social Justice: A Human Rights and Global Citizenship Perspective

by Lynette Shultz and Ali A Abdi

The following is an abridged version of an article that originally appeared in Education for Social Justice, published in 2008, by the Canadian Teachers' Federation (CTF). Reprinted with the permission of CTF and the authors.

Introduction

Social justice is becoming a frequent topic of conversation in such education circles as school staff rooms, university halls and school district board meetings. The nature as well as the directions of these conversations might be likened to platforms of shifting sands, where notions of social justice sink, remain submerged or are reinvented as educators strive to make sense of the competing educational agendas of accountability, marketization and individual competition beside their awareness of increasing levels of marginalization and inequity and how these play out in their classrooms, schools and communities. Educators must challenge ourselves to more fully understand the vision of social justice that underpins these conversations if we are to create alternative futures characterized by just relationships based on human dignity.

Understanding Social Justice

Many approaches to social justice are concerned with the equitable distribution of goods and benefits—the things that are valued by people in society, and burdens—those things that people seek to minimize in order to improve their quality of life (Rawls 1971). According to the United Nations, in 2006 the world's 500 richest people had an income that exceeded that of the poorest 416 million people (UNDP 2006). Researchers with the Make Poverty History Campaign (www.makepovertyhistory.ca) indicate that today 1.2 billion people live in abject poverty, most of them women, while more than 800 million people don't have access to enough food, and 50,000 people die every day from poverty-related causes. In Canada, although a 1989 House of Commons resolution committed to ending child poverty, an advocacy group, Campaign 2000, reported that in 2003, the richest 10 per cent of families

with children earned \$13 for every \$1 earned by the poorest families in Canada, up from \$10 in 1993, and that in 2005, one in six Canadian children lived in poverty (Campaign 2000 2005, 4). However, as Nelson Mandela stated in his rallying cry to make poverty history, "like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings" (www.makepovertyhistory.org).

Educating for social justice requires addressing the role this macro-level ideological foundation and subsequent institutional structures have on local social, political and economic processes of exclusion and marginalization.

Social Justice in the Context of Canadian Schools

It may seem almost banal to state that justice is limited when the wider structures of society are reflected, enacted and reproduced in schools, but when examining policy and procedures that exist within schools, it appears this fact continues to be overlooked in relation to marginalization and exclusion. Just as the incident that occurred in Herouxville, Quebec,¹ highlighted events of misrecognition, schools continue to create codes of conduct and procedural policies that reflect the same patterns of oppression, whereby identities are de-formed and used as part of ongoing processes of exclusion and marginalization, and distributive patterns serve the interests of a minority elite. Schools, then, become places where macro-level injustice is reproduced rather than challenged. By its very nature, education is an important agent of social development, or well-being. However, throughout human history, education has also been a potent weapon of oppression to colonize and take away people's rights (Abdi 2006; Mandela 1994). As such, education has also been a counter-human-rights project that destroyed the possibility of social justice for many people. Knowing this is very important, for as we write these lines in the province of Alberta, Canada, we are confident that schools are not meeting the rights (that is, the learning needs and expectations) of Aboriginal and

The International Labour Organization is an agency of the United Nations that deals with labour issues pertaining to international labour standards. Its headquarters are in Geneva, Switzerland. Its secretariat—the people who are employed by it throughout the world—is known as the International Labour Office. The organization received the Nobel Peace Prize in 1969.

1. In 2007 in the village of Herouxville, Quebec, the town council created a code of behaviour for immigrants.

immigrant and refugee students who could find schooling culturally alienating and, therefore, socially and eventually economically excluding. The same could be true for children from low socioeconomic backgrounds, regardless of their ethnic background (Davies and Guppy 2006). Educators, then, need to address injustice from an integrated social justice approach that questions the distribution of material goods and positional goods, recognition and participation. While the kinds of changes needed may seem daunting in a system where change is slow and often cumbersome, there is a powerful foundation for such a shift. A human-rights approach to social justice involves the ethical foundation needed for social justice along with a clear normative and regulatory integration of distribution, recognition and participation.

Human Rights and Global Citizenship Education as Enactment of Social Justice

The issue for educators is more than just the isolated absence or the selective denial (unacceptable as these are too) of a human-rights perspective or a social justice platform. It is actually about primary categories of citizenship that, under all circumstances, must represent the proactive meanings and practices of a space that is equitable and, at the same time, creates equity. It is in this process that the space between people's lives and their public institutions is rendered inclusive, transparent and as multi-directionally responsible as possible. To achieve a more viable measure of citizenship and, by extension, less exclusionary social justice paradigms, education must expand from focusing on skills that enhance the acquisition of knowledge for economic performativity to the creation of citizens who have a pragmatic and empathetic understanding of the world. Undoubtedly, this idea will seem farfetched in a world where economic realities are "permanentizing" a culture of consumerism and the ideology of monetarism dominates both the intentions and outcomes of private and public institutions, including schools and the relationships learners establish with those schools. Despite these concerns, though, the capacity of education as a citizenship-building block can be powerful. And throughout history, schools have been advancing their own versions of citizenship development, but the main point, especially from a social justice perspective, will be what kind of citizenship, for whom and with what outcomes. In a world where the local is informing and influencing the global and vice versa, the kind of

citizenship that schools establish should be locally deep and responsible, but also globally aware and inclusive. As such, this kind of global citizenship will have a global ethic (Dower 2003) that teaches students not only about the general existence of peoples across the globe but also about the responsibilities we have for the well-being of all humanity. ...

The type of schools that would achieve reliable regimes of citizenship rights and social justice would be able, in their teaching and social relations perspectives, to achieve a more universal ethical understanding of the rights of citizenship to enhance the lives of current and future generations. By engaging in comprehensive and objectively concise projects of social justice, education will be more effective when it is shared with students in the earlier and formative years of schooling. It is that understanding that educators and educational policymakers must bring to the fore; from there, they can aim for programs of global citizenship and social justice that become lifetime projects for all teachers and learners. Through that commitment we could achieve, in this globalized yet highly interdependent world, some aspects of the African humanist philosophy *Ubuntu*, which, in simplified terms, urges us to see our humanity through the humanity and the needs of others.

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- Mandela, N. 1994. *Long Walk to Freedom: The Autobiography of Nelson Mandela*. Toronto, Ont: Little, Brown.
- Rawls, J. 1971. *A Theory of Justice*. New York: Oxford University Press.
- United Nations Development Program (UNDP). 2006. *Human Development Report*. Geneva, Switzerland: UNDP.

ALBERTA

Alberta Centre for Child, Family and Community Research

The Alberta Centre for Child, Family and Community Research is a nonprofit charitable corporation established as a partnership between Alberta's universities, the community and the government of Alberta. Its goal is to support and disseminate research on policy issues related to children's well-being.

www.research4children.com

Edmonton Social Planning Council

The Edmonton Social Planning Council (ESPC) is an independent, nonprofit, charitable organization that focuses on social research, particularly in the

areas of low income and poverty. The ESPC is dedicated to encouraging the adoption of equitable social policy and supports other organizations that are striving to improve the lives of Edmontonians, and educating the public regarding the social issues that affect them on a daily basis. The ESPC believes in a healthy, just and inclusive community.

The ESPC provides leadership in the community by addressing and researching social issues, informing public discussion and influencing social policy.



threeSOURCE is the Edmonton Social Planning Council's library catalogue and research database. It contains more than 4,500 records of reports and other publications on a variety of social issues that affect Alberta. These publications were written by organizations in Alberta's nonprofit sector, universities, the public sector and similar organizations outside of Alberta. For more information, please visit www.threesource.ca.



The United Nations General Assembly has declared February 20, World Day of Social Justice, as a day recognizing the need to tackle problems such as poverty, exclusion and unemployment.

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NATIONAL

Friends of the Earth (FoE) Canada/Les Ami(e)s de la Terre

Friends of the Earth is a charitable, nonprofit environmental organization whose mission is to serve as a national voice for the environment and to work with others to renew communities and the Earth, through research, education and advocacy. It is the Canadian voice for FoE International, the world's largest grassroots environmental network, uniting 70 national member groups.

FoE believes that a healthy environment is essential to our economic and social well-being. Characterized by stakeholder involvement and sound science, FoE's work is oriented toward long-term solutions. FOE supports democratic processes and is politically neutral.

"The environment includes people. This human dimension must be an integral part of environmental solutions."

www.foecanada.org

Harmony Movement—Be the Change

Harmony Movement is a nonprofit, charitable organization founded in 1994. It encourages Canadians of all racial, cultural and religious origins to embrace and promote harmony, diversity and equality. The Harmony website offers a wealth of information for teachers on developing student leadership programs, art contests to fight racism, the Harmony Ambassadors program to give students a voice and interactive workshops.

www.harmony.ca

One World Global Education

One World is a Canadian charitable organization that provides Canadians with immersion opportunities in the majority world to gain a deep, personal understanding about poverty and global issues.

www.oneworlded.com

Media Awareness Network

The Media Awareness Network (MNet) is a nonprofit organization that produces educational programs and resources, and works with Canadian and international organizations to promote media literacy.

MNet recently launched a new suite of digital and media literacy resources to educate young people about how media representations can negatively influence perceptions of certain groups in society. The Diversity and Media Toolbox, a web-based

program for teachers, students, law enforcement representatives and the general public, looks at stereotyping, bias and hate in mainstream media and the Internet. The program is broken into two distinct but complementary topic areas: online hate and media portrayals of ethnicity and race, religion, disability, sexual orientation, and Aboriginal people.

The Diversity and Media Toolbox, which comprises online tutorials, lessons, interactive student modules and background articles, is freely available at www.media-awareness.ca.

The Parkland Institute

The Parkland Institute is an Alberta research network situated within the Faculty of Arts at the University of Alberta. It operates within the established and distinctive tradition of Canadian political economy and is nonpartisan. Parkland Institute studies economic, social, cultural and political issues facing Albertans and Canadians, using the perspective of political economy. The institute shares the results of its research widely and promotes discussion of the issues its research raises. Within postsecondary institutions, Parkland institute includes those who are involved in interdisciplinary and socially engaged thinking. In the broader Alberta community, Parkland Institute works with religious organizations, professionals, trade unionists, the arts community, nonprofit organizations, environmentalists, feminists, social movement activists, private sector individuals and other interested individuals.

<http://parklandinstitute.ca>

Public Interest Alberta



Public Interest Alberta
Advocating for a Better Alberta for All

Public Interest Alberta (PIA) is a nonprofit, nonpartisan, provincewide organization focused on education and advocacy on public interest issues. PIA exists to foster an understanding of the importance of public spaces, services and institutions in Albertans' lives, and to build a network of people and organizations committed to advancing the public interest.

PIA believes that the primary responsibility of provincial government is to advance the collective interests of the citizens of Alberta. This entails a commitment to equity, accessibility and democracy in our society and institutions.

For more information, visit the PIA website: <http://pialberta.org>.

INTERNATIONAL

Education International

Education International (EI) represents more than 30 million teachers and education workers around the world. EI's 348 member organizations operate in 169 countries from preschool to university. As the world's largest global union federation, and the only one representing education workers in every corner of the globe, Education International unites all teachers and education workers, no matter where they are.

Education International protects the rights of every teacher and education worker, and every student they educate. Among its other roles, EI assists with the development of democratic organizations for teachers and other education workers and builds solidarity and mutual cooperation. The organization combats racism and discrimination in education and society, and fosters good relations between education workers in all countries. Education International is the voice for the education sector worldwide.

www.ei-ie.org

Feeding Minds, Fighting Hunger

Feeding Minds, Fighting Hunger is a global initiative to increase awareness and understanding of hunger, malnutrition and food insecurity. Feeding Minds provides resources and tools to inform and inspire young people, their teachers and leaders to seek solutions to reduce hunger and malnutrition in their families, their communities and the world.

The website contains interactive activities, lesson modules and other resources related to hunger and food insecurity for use both inside and outside the classroom and a forum for exchanging information around the world.

www.feedingminds.org/fmfh

Free the Children—Children Helping Children Through Education

Free the Children is the world's largest network of children helping children through education. It has more than one million youth involved in innovative education and development programs in 45 countries. Free the Children, which was founded in 1995 by international child rights activist Craig Kielburger, has received the World's Children's Prize for the Rights of the Child (also known as the Children's Nobel Prize) and the Human Rights Award from the World Association of Non-Governmental Organizations. Free the Children has also formed successful partnerships with leading school boards and Oprah's Angel Network.

www.freethechildren.com

Oxfam Education

Oxfam Education offers a huge range of ideas, resources and support for developing the global dimension in the classroom and the whole school. All Oxfam Education products support education for global citizenship.

www.oxfam.org.uk/education

Radical Teacher magazine

Founded in 1975, *Radical Teacher* is a socialist, feminist and antiracist journal dedicated to the theory and practice of teaching and aimed at educators who are working for the democratic process, peace and justice. The magazine publishes articles on classroom practices and curriculum; educational issues related to gender and sexuality, disability, culture, globalization, privatization, race and class, the root causes of inequality; and promotion of progressive social change.

www.radicalteacher.org

Teachers Without Borders

Teachers Without Borders connects teachers to information and each other to create local change on a global scale. The goal of Teachers Without Borders is to enhance education around the world by supporting teachers locally. A world with well-trained, well-informed teachers is a world with smarter, healthier, wealthier, more peaceful individuals and societies. Support for a single teacher can foster the well-being of hundreds, even thousands, of learners and their communities.

www.teacherswithoutborders.org

The Zeitgeist Movement

The Zeitgeist Movement is a nonviolent, global sustainability advocacy group with more than 1,000 regional chapters in 70 countries. The Zeitgeist movement spreads awareness of the roots of social problems and suggests ways to correct the current social system and create a responsible, sustainable, peaceful global society. Zeitgeist seeks to create a worldwide movement and unify all people, regardless of country, religion or political party, through shared values. Members of Zeitgeist believe that the traditional mediums of politics and commerce as forces for change will not achieve the goals needed to make our social system sustainable and humane because they appear to be born out of the same traditionalized flawed logic that has created the problems as they stand.

www.zeitgeist-canada.com

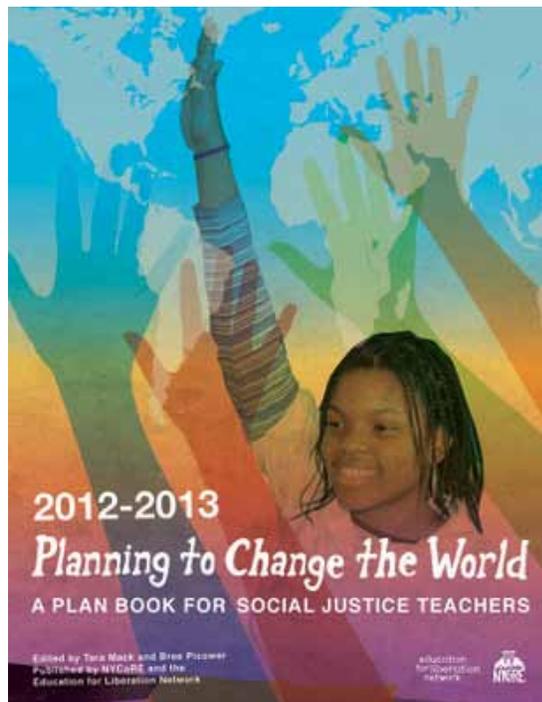
Target Earth

The mission of Target Earth is “Serving the Earth, Serving the Poor.” It focuses on those regions of the world that are most devastated by the mix of human suffering and the destruction of the earth where people live on a dollar a day or less. Target Earth is a Christian organization that works for a sustainable future, addresses every form of ecosystem degradation, and provides dignity and justice to the oppressed.

www.targetearth.org

Ten Thousand Villages

The Thousand Villages, an independent nonprofit, charitable organization, is one of the world’s largest fair trade organizations and a founding member of the World Fair Trade Organization (WFTO). It strives to improve the livelihood of tens of thousands of disadvantaged artisans in dozens of countries in Asia, Africa, Latin America and the Middle East by establishing a sustainable market for handmade products in North America, and building long-term buying relationships in places where skilled artisan partners lack opportunities for stable income. Product sales help pay for food, education, health care and housing for artisans who would otherwise be unemployed or underemployed.



This lesson-plan book highlights social justice issues and comes highly recommended. For more information, go to www.justiceplanbook.com.

The vision of Ten Thousand Villages is that one day all artisans in developing countries will earn a fair wage, be treated with dignity and respect and be able to live a life of quality.

www.tenthousandvillages.ca

List of Social Justice-Themed Video Resources Available from the ATA Library

A.R.T for Teens: Breaking the Silence—The Power of Active Witnessing.

Ishiyama, Ishu. 2009. Alexandria, Va: Microtraining.

Conformity.

Sparrow, Betsy. 2009. New York: Insight Media

The Fallen Feather: Indian Industrial Residential Schools and Canadian Confederation.

Bezeau, Randy N, and Jannica R Hoskins. 2007. Revelstoke, BC: Fallen Feather.

First Nations Portraits: Our Bridge to the Future. 5 Vignettes.

Puttkamer, Peter Von. 1992. West Vancouver, BC: Gryphon.

In Search of Healing Justice.

Edwards, Cheryl, and Kathleen Walters. 2009. Kaslo, BC: Heartspeak.

Me and the Mosque.

Nawaz, Zarga. 2005. Ottawa, Ont: National Film Board of Canada.

The Muslims I Know.

Ahmed, Mara. 2008. New York: Films Media Group: Films for the Humanities and Sciences.

Native American Teens: Who We Are.

Castle, Sue, and Pamela Benson. 2006. Harriman, NY: Castle Works.

Poverty as Social Exclusion: Relational Dimensions of Social Class Stratification.

Smith, Laura. 2010. Alexandria, Va: Microtraining.

Race Is a Four-Letter Word.

Benjamin, Sobaz. 2006. Montreal, Que: National Film Board of Canada.

Tim Wise: On White Privilege: Racism, White Denial and the Costs of Inequality.

Wise, Tim. 2008. Northampton, Mass: Media Education Foundation.

List of Books on Social Justice Themes Available from the ATA Library

For more information, send an e-mail to library@ata.ab.ca

Global Crises, Social Justice, and Education.
Apple, Michael W. 2010. New York: Routledge.

Re-Engaging Disconnected Youth: Transformative Learning Through Restorative and Social Justice Education.
Bintliff, Amy Vatne. 2011. New York: P Lang.

Rethinking Multicultural Education for the Next Generation: The New Empathy and Social Justice.
Dolby, Nadine. 2012. New York: Routledge.

Leadership for Social Justice: Making Revolutions in Education.
Marshall, Catherine, and Oliva Maricela. 2010. 2nd ed. Boston: Pearson/Allyn and Bacon.

Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education.
Sensoy, Özlem, and Robin J DiAngelo. 2012. New York: Teachers College Press.

Social Justice Through Multilingual Education.
Skutnabb-Kangas, Tove. 2009. Toronto: Multilingual Matters.

Key Issues in Education and Social Justice.
Smith, Emma. 2011. Thousand Oaks, Calif: Sage.

Values, Religions and Education in Changing Societies.
Sporre, Karin. 2010. New York: Springer.

Handbook of Social Justice in Education.
Stovall, David. 2009. New York: Routledge.

Social Justice, Peace, and Environmental Education: Transformative Standards.
Symcox, Linda. 2009. New York: Routledge.

Becoming Social Justice Agents: If Not Us, Then Who?
Vera, Elizabeth. 2007. Hanover, Mass: Microtraining.

Controversies in the Classroom: A Radical Teacher Reader.
Vogt, Leonard. 2008. New York: Teachers College Press.

Teacher Education and the Struggle for Social Justice.
Zeichner, Kenneth M. 2009. New York: Routledge.

Grants Supporting
INCLUSIVE LEARNING Communities



Realizing Possibilities in Public Education through Promoting Diversity, Equity and Human Rights



Application Deadline: April 30

 The Alberta Teachers' Association



Diversity • Equity • Human Rights

Diversity, Equity and Human Rights (DEHR)

- Gender Equity
- Intercultural Education
- Sexual Orientation and Gender Identity (SOGI)
- UNESCO Associated Schools Project (ASPnet)

Aims to support teachers and students creating inclusive learning communities

www.teachers.ab.ca

 The Alberta Teachers' Association

June 17–19, 2012. Winnipeg, Manitoba: “Are We There Yet?” The Canadian Association of Statutory Human Rights Agencies is the national association of Canada’s statutory agencies charged with administering federal, provincial and territorial human rights legislation. The conference will focus on celebrating human rights successes and identifying areas where further development, advocacy or change is still needed to achieve equality for all Canadians. For more information, go to <http://cashra2012.ca/program.htm>.

August 20–21, 2012. Port Elizabeth, South Africa: Private Law and Social Justice Conference 2012. This conference, the fourth annual, is organized by the Department of Private Law of Nelson Mandela Metropolitan University. Presentations will deal with social justice issues in the area of private law. The conference website is <http://law.nmmu.ac.za/Private-Law-and-Social-Justice-Conference-2012>. For information on the 2011 conference, see <http://law.nmmu.ac.za/Private-Law-and-Social-Justice-Conference-2011>.

September 9–12, 2012. Rishon LeZion, Israel: Social Justice in a Complex Reality (the 14th Biennial Conference of the International Society for Justice Research). Three general themes for the conference are (1) intergenerational justice, including young–old conflicts, future generations, sustainability and ecology, and the future workplace; (2) inequality, including legitimization of (in)equality; and (3) globalization. For more information, go to <http://social-justice.colman.ac.il>.

October 3–6, 2012. Mannheim, Germany: Career Guidance for Social Justice, Prosperity and Sustainable Employment—Challenges for the 21st Century. The central issue of the conference will be “how career guidance ... can make a positive contribution to the issues of social justice, prosperity, and well-being linked to the effectiveness of educational systems and functioning labour markets for future sustainable growth.” Conference themes include “Providing Career Management Skills – New All-Age Services and Diversity Related Concepts” and “Modern Technology for Future Oriented Inclusive Guidance Services and Delivery.” For more information, go to www.iaevg-conference-2012-mannheim.com.

October 6, 2012. San Francisco, California: 12th Annual Conference: Teaching for Social Justice: Acts of Courage and Resistance. Each year hundreds of educators both locally and nationally gather to network, explore empowering learning environments and develop a professional learning community. The conference program is not available until August 2012; the conference website is www.t4sj.org/templates/System/details.asp?id=39669&PID=551700.

November 15–16, 2012. Winnipeg, Manitoba: Sustainability: Educating for ACTION. Ecological citizenship in schools and communities is the responsibility of adults, children and youth alike. This conference is sponsored by the Manitoba Association of School Superintendents and Manitoba Education and has been conceived to support participants in developing strong ecological skills and perspectives. The conference is focused on building on the sustainability initiatives that are currently taking place in Manitoba schools and communities, and stimulating further dialogue. For more information, visit www.educatingforaction.ca.

January 17–18, 2013. Houston, Texas: Transforming Multicultural Psychology: Engagement, Renewal, and Action across Generations. The vision of the National Multicultural Conference and Summit is to convene students, practitioners, and scholars in psychology and related fields to inform and inspire multicultural theory, research and practice. Multiculturalism is envisioned as inclusive of experiences related to age, disability, ethnicity, gender, gender identity and expression, indigenous heritage, national origin, race, religion, sexual orientation, social class and socioeconomic status, and other social identities. For more information, visit www.multiculturalsummit.org.

March 21–23, 2013. McGill University, Montreal: Global Conference on Democracy, Human Rights and the Fragility of Freedom (the third Echenberg Family Conference on Human Rights). In addition to this conference, the third International Forum for Young Leaders will take place on March 18–21 and will address key issues in democratic citizenship and the protection of fundamental rights and freedoms. For more information, go to www.mcgill.ca/humanrights/echenberg.

National Dates to Celebrate Diversity, Equity and Human Rights

This list includes dates set aside to celebrate and promote the principles of respect for diversity, equity and human rights. All dates listed have been officially recognized by the federal government of Canada.

February (first week): International Development Week

This day highlights the contribution of Canadians to international development and raises public awareness of the importance of helping developing countries.
www.acdi-cida.gc.ca

February 15: National Flag of Canada Day

This is celebrated each year in commemoration of the first red and white maple leaf flag, which was raised on February 15, 1965.
www.pch.gc.ca/flag-drapeau

March 8: International Women's Day, March 3-9: International Women's Week

These days celebrate the progress made in the advancement of women's equality.
www.swc-cfc.gc.ca/iwd

March 21: International Day for the Elimination of Racial Discrimination

This day is meant to heighten national awareness of the harmful effects of racism and to demonstrate the federal government's commitment to and leadership in fostering respect, equality and diversity.
www.pch.gc.ca/march-21-mars/main_e.shtml

May 21-24: Aboriginal Awareness Week

These days celebrate the richness of Aboriginal culture.
www.aaw-ssca.gc.ca

June (first week): Canadian Environment Week

This coincides with World Environment Day and is meant to raise public awareness of the environment and the benefits of environmental protection.
www.ec.gc.ca/eco/eweek_e.htm

June (Wednesday of Canadian Environment Week): Clean Air Day

This day aims to increase public awareness of two key environmental priorities: clean air and climate change.
www.ec.gc.ca/cleanair/index_e.cfm

June 8: Oceans Day

This day aims to raise public awareness of the beauty of the oceans and of the need to protect our seas and coasts from pollution.
www.dfo-mpo.gc.ca/zone/ocean_e.htm

June 21: National Aboriginal Day

This day encourages Canadians to recognize the diverse cultures of the First Nations, Inuit and Métis as well as the contribution these communities have made to the development of Canada.
www.inac.gc.ca

October: Women's History Month

This month highlights the contributions of women to Canadian society.
www.swc-cfc.gc.ca/iwd

October 1: International Day of Older Persons

This day aims to foster international awareness of the important social role of seniors and the mutual benefits of intergenerational respect and support.
www.hc-sc.gc.ca/seniors-aines

October 18: Persons Day

This day commemorates the recognition of women as persons under Canadian law.
www.swc-cfc.gc.ca/iwd

November 5-11: Veterans' Week

This week encourages Canadians to remember the past and to uphold the principles of peace and freedom defended during the past century.
www.vac-acc.gc.ca

November (third week): Restorative Justice Week

This week aims to promote the principles and values related to the healing of victims and past offenders to improve the community's quality of life.
www.csc-scc.gc.ca/text/forum_e.shtml

November 20: National Child Day

This day celebrates two historic events for children: the adoption of the United Nations' Declaration on the Rights of the Child (1959) and the adoption of the UN Convention on the Rights of the Child (1989).
www.hc-sc.gc.ca/hppb/english/splash.html

December 6: National Day of Remembrance and Action on Violence Against Women

This day coincides with the anniversary of the massacre of young women at l'École Polytechnique de Montréal in 1989. It is meant to encourage Canadians to think about the results of deliberate acts of violence.
www.swc-cfc.gc.ca/iwd

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