



WOMEN'S EMPOWERMENT

EDUCATOR GUIDE

Examine key social and political issues impacting women through curriculum and supporting video modules for the acclaimed documentaries *WAITING FOR THE REVOLUTION*, *SHADYA*, *SHAYFEEN.COM: We're Watching You* and *TAKING ROOT*. From an indigenous Bolivian leader fighting for labor rights to a young Israeli Arab karate champion with feminist ideas, from three Egyptian women working for fair elections, to a Kenyan woman leading a nationwide environmental movement, these four documentaries explore stories of women's empowerment and leadership around the world.



SHADYA

ACTIVITY 2 – Muslim Feminism (90-120 minutes + assignments)



“Nobody will be able to lock Shadya up! They put me in this dress, but will not lock me at home. No one can take away Shadya’s freedom.”

– Shadya Zoabi



SHADYA Activity 2

Muslim Feminism

(90-120 minutes + assignments)

Grade Level: 9–12, College

Subject Areas: Social Studies, Geography, Global Studies, Women's Studies, Sociology, Political Science

Standards: Recommended National Standards are on page 45

Purpose of the Lesson:

Muslim women face many of the same struggles and challenges as women all over the world. In addition, there are specific issues these women face as Muslims within their families, communities and religion. This lesson explores the ways in which Muslim girls and women have made strides in asserting their rights.

Objectives:

Students will:

- Think about stereotypes and how they affect Muslims, women and Muslim women
- Learn about Muslim feminism and explore the ways that Muslim women are fighting for gender equality
- Listen to the specific voices and experiences of Muslim women in different arenas such as sports, politics, education and business
- Write and present an opinion piece responding to the voices they have heard

Skills:

Stating and supporting opinions in class discussions and in writing; analytical reading and viewing; note taking; interpreting information and drawing conclusions; critical thinking; identifying cause and effect; identifying relationships and patterns; creating various forms of media.

Materials:

- Computers with Internet access and/or with DVD capability
- LCD projector or DVD player
- Whiteboard/markers, or chalkboard/chalk
- **SHADYA Discussion Guide**
- **SHADYA “Shadya and Morad” Video Module**
- **Teacher Handout A: Vocabulary**
- **Teacher Handout B: Muslim Women’s Voices**
- **Teacher Handout C: “Two Young Women” by Deidre Barry – A Dialogue Poem**
- **Student Handout B: SHADYA Quotes**
- **Student Handout D: “Shadya and Morad” Video Module Note Taking Guide**
- **Student Handout E: Dialogue Poem Rubric**



Procedures:**Previewing Activity**

1. **Defining Feminism:** Have students copy and complete this sentence:

Feminism is a belief that...

As students share their responses, use the whiteboard, overhead projector or screen to record their ideas via a web or brainstorm list. Have students clarify the meanings of their ideas and explain where they came from. Post the following definition and read with the class:

Feminism is social theory or political movement supporting the equality of both sexes in all aspects of public and private life; specifically, a theory or movement that argues that legal and social restrictions on females must be removed in order to bring about such equality

Discuss and clarify the meaning of this definition and explain that this will be the working definition for the class whenever anyone refers to feminism as a concept. Then record a second brainstorming session as students come up with examples using this definition (e.g. women should be allowed to work in traditionally male occupations, women should have the right to vote, and so on).

2. **Stereotypes of Women/Muslim Women:** Reproduce this chart on the overhead projector or screen:

Stereotypes of Women	Stereotypes of Muslims	Stereotypes of Muslim Women

Have students brainstorm ideas and record them on the chart as they come up with them. Discuss using the following questions as a guide:

- Where/who do you see and hear these stereotypes from?
- How do these stereotypes affect women?
- How do general stereotypes of Muslims affect Muslim women?
- How are stereotypes of Muslim women both similar to and different from general stereotypes of women? Do you think Muslim women face greater challenges?
- What are some ways in which women cope with and address gender oppression, both individually and collectively?



3. **Introduction to Muslim Feminism:** Pre-teach the vocabulary for the “Muslim Feminism” page (<http://www.pbs.org/independentlens/shadya/muslimfeminism.html>) of the SHADYA *Independent Lens* website regarding “Muslim Women’s Movements,” “Islamic Feminism” and “A Global Movement,” using the first list on **Teacher Handout A: Vocabulary**. Next, guide students in reading the article or have them break into pairs to read it. Discuss the following questions with the class:

- What is the difference between Muslim women’s movements and Islamic feminism?
- How have Muslim women adapted feminism within Islam?
- How have issues specific to Muslim women—such as wearing hijab (veiling) —manifested in their feminist struggles?
- Why is it important for Muslim women to define how they adapt feminism themselves, rather than allowing outsiders or Western feminists to define it for them?

4. **Muslim Women Speak:** Read to the class “My Body Is My Own Business” by Naheed Mustafa (<http://www.jannah.org/sisters/naheed.html>). Discuss the following questions with the class:

- What are Mustafa’s views on the inequality of Muslims as a religious and cultural group?
- How does her perspective on the hijab contradict Western feminist notions of dress?
- How does Mustafa claim wearing the hijab as a feminist act?
- To what extent do you agree or disagree with her views on Western ideas of beauty?

Pre-teach vocabulary again from the second list on **Teacher Handout A: Vocabulary**. Distribute cards from **Teacher Handout B: Muslim Women’s Voices**, as referenced from the article “Fighting for Muslim Women’s Rights” from the AWID website ([http://awid-org.sitepreview.ca/eng/Issues-and-Analysis/Library/Fighting-for-Muslim-women-s-rights/\(language\)/eng-GB](http://awid-org.sitepreview.ca/eng/Issues-and-Analysis/Library/Fighting-for-Muslim-women-s-rights/(language)/eng-GB)).

Have each student silently read one woman’s perspective, then join with a group of five to share out and compare the diverse voices represented. As each classmate reads, group members should record a list of struggles that Muslim women face in different countries (two to three struggles for each speaker). They should also note the ways the speaker suggests to overcome these struggles. Finally, groups should hold a discussion using the following guide questions:

- How are the struggles of Muslim women in various countries similar? How are they different?
- What are the strategies they suggest to overcome these struggles (post and refer to **Teacher Handout B: Muslim Women’s Voices**). What other strategies would you suggest?
- What is the role of religion in the struggles of women in this country?

5. **Provide Background Information on Israel and SHADYA:** Briefly introduce the film SHADYA. Note how the film module will cover Shadya, an Israeli Arab Muslim teenage girl who challenges traditional expectations of Muslim women as a karate world champion. Have students read **SHADYA Discussion Guide** pages 2-3, particularly the questions about “Islam and Traditional Family Values.”

Viewing the Film

6. **Viewing the Film Module:** Instruct students to take notes on **Student Handout A: “Shadya and Morad” Video Module Note Taking Guide** as they view the “Shadya and Morad” Video Module, observing Shadya’s views as well as the views of her parents, brothers and sister, fiancé and coach.

Reflecting on the Film

7. **Review and Discuss:** Debrief the module and notes by discussing them together as a class. Have students review the **Student Handout B: Quotes** before the discussion. Use the following guide questions:

- Which person do you agree with most? Who do you disagree with the most? Explain.
- How does Shadya challenge traditional male patriarchy in Islam?



- How does Shadya reinforce traditional patriarchy in Islam?
- How is it possible for her to do both?
- How do Shadya and her sister differ in the way they create a place for themselves in their family?
- How does their brother reinforce traditional male patriarchy? What is Morad's (Shadya's husband) view of Shadya's challenges to patriarchy?
- Was Shadya's spirit broken after she was forced to quit karate and focus on the household duties of a wife?

8. **Another Perspective:** Have students view clips from Chahinaz, a documentary film which follows a young Algerian female college student as she explores what life is like for Muslim women around the world. Break students into pairs to view the clips (<http://www.madmundotv/en/investigations/chahinaz-what-rights-for-women>). Include notes capturing voices from these clips on **Student Handout D: "Shadya and Morad" Video Module Note Taking Guide** as well.
9. **Assignment: Dialogue Poem:** Post and read with the class "Two Young Women" by Deidre Barry. This is a model for a poem that compares and contrasts two points of view in a dialogue. Explain that this poem is a format that allows students to explore varieties of inequality – how people who are connected to the same events, processes, or products experience those connections very differently. Instruct students to choose figures from SHADYA, the Muslim Women's Voices cards, or Chahinaz to write a dialogue poem (e.g. between Shadya's brother and her dad, between Shadya and her sister). They could also choose a different voice to speak with one of these figures (e.g. between an American teenager and a Muslim woman in another country, between a Muslim feminist and a secular one). The poem should highlight differences in views on karate, women's place in society, family etc. Students can publish their poems on a blog or other Web 2.0 tool, or to Youth Noise (<http://youthnoise.com>), Youth Media Exchange (<http://ymex.org>) or another website to engage with other students around the world and get feedback.

Assessment:

Direct students to view the completed media and assess their classmates using **Student Handout E: Dialogue Poem Rubric**. You can also use the same rubric to do a teacher evaluation of the dialogue poem.

Extension Activities:

Students can:

1. Analyze Shadya as a character who goes through changes, faces conflicts and makes decisions. Write a character analysis essay describing these explorations.
2. Research other Muslim women in the sports arena. Investigate how they and their families deal with traditional male patriarchy in Islam and in society.
3. Explore organizations that combat the oppression of women in Muslim societies. Create media (posters, flyers, brochures etc.) to support their campaigns.
4. Compare and contrast the rights women have and the laws enforcing gender equality in the U. S. with those in Muslim countries like Indonesia, Iran, Jordan, Oman, Saudi Arabia, Iraq. The World Savvy Monitor, Global Status of Women issue examines the root causes, the symptoms, and the nuances behind the statistics relating to women's representation in the world today: <http://worldsavvy.org/monitor> (click on "archived editions")
5. Interview a diverse group of people, especially older and younger women, about women's rights. Combine the research into a multimedia collage representing the varied views and voices.



Teacher Handout A: Vocabulary

Vocabulary from the "Muslim Feminism" page of the SHADYA Independent Lens website, <http://www.pbs.org/independentlens/shadya/muslimfeminism.html> (Activity 2, lesson step 3):

Anathema: A term used to express someone's strong dislike or disapproval of something

Binary: Something made of or based on two things or parts

Construct: A product of ideology, history or social circumstances

Diaspora: The movement, migration or scattering of a people away from an established or ancestral homeland

Feminism: The belief that women should have the same rights and opportunities as men

Gender: The behavioral, cultural or psychological traits of being male or female

Hijab: The traditional covering for the hair and neck that is worn by Muslim women

Paradigm: A particular way of doing something or thinking about something, which is generally accepted or copied

Patriarchal: A patriarchal family, social system, way of thinking etc. in which men control things and have all the power

Revivalism: An organized attempt to make a religion more popular

Secular: Not relating to or controlled by a church or other religious authority

Vocabulary from Teacher Handout B: Muslim Women's Voices (from "Fighting for Muslim Women's Rights" from the AWID website (Activity 2, lesson step 4):

Detractors: Someone who says bad things about someone or something in order to make them seem worse than they really are

Holistic: Based on the principle that a person or thing needs to be dealt with as a whole, because they are more than just their many small parts added together

Misogynistic: Something that shows a hatred towards women

Monolithic: Constituting a massive undifferentiated and often rigid whole

Patriarchy: A social system in which the men have all the power

Sharia law: The body of Islamic religious law; it is the legal framework within which many public and private aspects of life are regulated, including politics, economics, banking, business, contracts and so on

Sources: Longman Advanced English Dictionary and Merriam-Webster Online Dictionary



Teacher Handout B: Muslim Women's Voices

From "Fighting for Muslim Women's Rights," Association for Women's Rights in Development (AWID)

Cut out and distribute one card to each student. Have them read the perspective offered by this Muslim woman, and then group with classmates to share and compare with the other voices.

CARD A

ASMA BARLAS
Author, Pakistan

Religions always come into cultures, they don't come into abstract and pure spaces. Islam came into a very patriarchal, tribal and misogynistic culture. One of the deepest damages to Islam has been its reduction to "Arabisation".

I'm not going to say that the Arabs are particularly misogynistic in a way that nobody else is, but I do think there are very particular traits and attitudes towards women that have crept into Islam.

I have a friend who has been studying the interface between what he calls the Persian models and the Arabist models of Islam in the subcontinent and surprise, surprise: the Arabist models are misogynistic, authoritarian, unitarian and the Persian models are much more plural and tolerant.

This is a fight on two fronts - on the one hand we are struggling against the kinds of oppression dominant in Muslim patriarch societies and, on the other, Western perceptions of Islam as necessarily monolithic, and confusing the ideals of Islam with the reality of Muslim lives.

If we read the Koran as a totality rather than pulling out random verses or half a line, that opens all kinds of possibilities for sexual equality.

CARD B

RAFIAH AL-TALEI
Journalist, Oman

Oman is relatively liberal, women are free to choose what to wear, and can choose their jobs and education. And the law does not require us to wear any particular form of clothing. But there are strong social and cultural factors - coming from the fact that we are in Arabia - that limit women.

As a journalist, it has not been hard for me to work among men, but it has been hard for some of my colleagues whose families told them this was not "appropriate" work for them.

The biggest difficulties are the social and cultural factors, and some aspects of law. For example, women who marry a foreigner cannot pass on their nationality to their children, whereas men in that situation can.

Religion is not an issue in our struggle, although there are problems with family law about divorce and marriage status. Omani laws are based on sharia law. Sharia is fair, but it is the wrong interpretations that are the problem. Male judges often don't understand the principal goals of sharia. We feel the law is fair, but ends up being unfair for women because of how judges interpret it.

Cultural and social factors often get mixed up with religion. Educated women can be more empowered and separate the two, but many don't dare challenge the conventions.



Teacher Handout B: Muslim Women's Voices Ctd.

CARD C

NORANI OTHMAN
Scholar-activist, Malaysia

I don't think it is any more difficult to be an Islamic feminist than a non-Muslim, or secular feminist. Feminists in general have to face up to political and cultural obstacles, to achieve our objectives of women's rights. Even Western feminists have had a similar history - having to engage with certain religious beliefs not conducive to gender equality.

Perhaps the only distinctive difference peculiar to Muslim feminists is that we are caught in the cross-currents of modernisation and a changing society, due to a modern economy on the one hand and the global resurgence of political Islam on the other.

Political Islam wants to impose a world view about the gender order that is not consistent with the realities and the lived experiences of Muslim men and women in contemporary society.

There is a difference between South East Asian Muslim countries and the ones in the Middle East - culturally we are less patriarchal, we can always respond to our detractors by pointing out we don't have the cultural practices that they do.

Our detractors would hurl empty accusations at us - calling us Western, secular or anti-Islamic. Our arguments are rooted within Islam - we want renewal and transformation within the Islamic framework. They don't like that.

We have a holistic approach, seeking gender equality within the Islamic framework, supported by constitutional guarantees. We see that these are not inconsistent with the message of the Koran, particularly during its formative stages. We have to understand the history and cultural context and extract the principle that will be applicable in modern times.



Teacher Handout B: Muslim Women's Voices Ctd.

CARD D

SITI MUSDAH MULIA
Academic, Indonesia

In my experience, I find that it is very difficult to make Indonesian Muslim women aware that politics is their right.

In Indonesian society, politics is always conceived as cruel and dirty, so not many women want to get involved, they think it is just for men.

We try to make women understand that politics is one of our duties and rights and they can become involved without losing their femininity.

Personally, I'm non-partisan, I'm not linked to one political party because, in Indonesia, the political parties often discriminate against women.

I struggle from outside the political sphere to make it women-friendly, to reform political parties and the political system.

One day, I hope to be involved more directly, if the system becomes more women-friendly. We have passed a law about affirmative action and achieving 30% female representation, but we won't see if it is implemented until after 2009 elections. We are waiting.

In Indonesia, some groups support us, but some radical groups oppose what we are trying to achieve. They accuse me, accuse feminist Muslims, of being infidels, of wanting to damage Islamic affairs.

According to their Islamic understanding, women should be confined to the home, and the domestic sphere alone.



Teacher Handout B: Muslim Women's Voices Ctd.**CARD E**

AMINA WADUD
Academic, United States

There are many more conversations going on today between different interpretations of Islam. Some interpretations are very narrow, some are more broad, principled, ethically-based.

Unless we have sufficient knowledge about Islam, we cannot bring about reform of Islam. I am not talking about re-interpretation, I am talking more about gender-inclusive interpretation.

We have a lot of information about men's interpretations of Islam, and of what it means to be a woman in Islam. We don't have equal amounts of information about what women say it means to be a good woman in Islam. Now it's time for men to be active listeners, and after listening, to be active participants in bringing about reform.

There is a tendency to say that it is Islam that prohibits women from driving a car, for example, when women drive cars all over the world except in one country. So then you know it is not Islam. Islam has much more flexibility, but patriarchy tends to have the same objective, and that is to limit our ability to understand ourselves as Muslims.

I have always defined myself as pro-faith and pro-feminism.

I do not wish to sacrifice my faith for anybody's conception of feminism, nor do I sacrifice the struggle and actions for full equality of women, Muslim and non-Muslim women, for any religion. Islamic feminism is not an either/or, you can be Muslim and feminist and strive for women's rights and not call yourself a feminist.

CARD F

FATIMA KHAFIJI
Consultant, Egypt

In Egypt, Islamic feminism is a way for women activists to reach a large number of ordinary women in the villages and in urban low-income areas, using a framework of Islam. So there would be a reference to Islam when talking about women's rights. Experience has shown that that is an easy way to get women to accept what you're saying.

Not many women get information about women's rights easily, so you have to counter what has been fed to them, to both men and women, from the strict, conventional, religious people who have more access to women.

They have their own idea of women's rights in Islam - that is, patriarchal, still limiting opportunities for women. But women have been receiving this concept for ages, through the radio, TV, mosques, so the challenge is how to give them another view, of enlightened Islam, that talks about changing gender roles. It's not an easy job.

Historically, in Egypt in the feminist movement, there have been both Muslim and Christian women. It has never been a problem. Unfortunately nowadays, it has become a problem. Religious discrimination has been dividing people very much. We have to think carefully about how to supersede the differences.

With family law, we're aiming to change the philosophy of the law itself. Traditional family law puts women down. I can see this whole notion of "women do not have control over their bodies" in so many laws, in the penal code and family law. For example, sexual harassment is happening because men think the control of women's bodies is a matter for them. Even the decision whether to have children is the decision of men. This whole notion has to be changed in a dramatic way if we are really going to talk about women's rights in Egypt.



Teacher Handout C: “Two Young Women” by Deidre Barry – A Dialogue Poem

I'm 18, and years older than that.

I'm 18, and I can't believe I'm that old.

I get up before sunrise, because I have to be at work.

I get up at 6, because I need time to do my hair and makeup before school.

I walk two miles to work, the blisters on my feet open from wear.

I drive to school, and walk carefully, because I need to keep my shoes clean.

I spend my day inside a factory, with hundreds of other girls, unable to take breaks, and unable to leave.

I spend my day in classes, wanting only to get out.

I would give anything to get to school, to learn, to be able to get somewhere in life.

I would give anything to be done with school. Who cares anyway?

I would quit, but I can't. I have parents, brothers and sisters to support, and jobs are hard to find.

I'd drop out, but then my parents would be pissed.

At 4:00, we get a five minute break for water, and then it's back for more work.

At 3:30, we get out, and I head for basketball practice.

I sew the Swoosh on, time after time, hour after hour, until my fingers bleed, and my knuckles ache.

I lace up my Nikes, my new ones.

I earn barely enough to live, and not even near enough to help my family.

I get paid per pair, and I can only make so many.

These cost me \$130, and everyone has a pair.

My lungs burn with every breath, and I cough up dust every night when I get home.

My lungs sear as I run up and down the court, but I know it only makes me stronger.

I sew pair after pair, trying to earn enough to buy food and clothes.

These shoes hurt my feet. I think I'll buy a new pair.

I go home, and cry. I want out, but it's such a vicious cycle. I work to get out, but I always need to work a little more before I have enough.

I go home, and lie on my water bed. I can't wait till college. I can get out.

Deidre Barry was an 11th grade student at Franklin High School in Portland, Oregon when she wrote this.

Source: Ed. Bigelow, Bill and Bob Peterson. *Rethinking Globalization: Teaching for Justice in an Unjust World*. Milwaukee: Rethinking Schools Press. 2002.



Student Handout B: SHADYA Quotes

"I'm a Palestinian that became an Israeli-Arab in '48. I'm an Israeli now. I have an Israeli ID, an Israeli passport. We live together with the Jews. We were here before the country was established. My grandfather, my father, we all live here, in peace, nobody harasses us."

- Mazen Zouabi, Shadya's father

"There'll come a day and what they're doing to the Palestinian Arabs will happen here... to the Israeli-Arabs. When I go for a driving lesson, I travel by bus, when they hear me speaking in Arabic, they look at me differently...some might want to kill me, some are angry at me, as if I did something to them..."

- Shadya Zouabi

"I try and learn from my own experience, not from the experience of my friends or my parents. But the bottom line is I'm an Arab Muslim, right?"

- Shadya Zouabi

"This is not for me. Shadya was not born in order to sit at home and do this and this and this and arrange things around the house. Mom wants to teach me to cook. How boring... Everyone at home knows that if Shadya doesn't want something, she won't do it. And I dislike all these ancient ways of the Arabs. Those times are over and gone with."

- Shadya Zouabi

"Karate in our society it is forbidden for girls. We don't want people looking at her striking poses. This is a crying shame! In the face of men to do these movements! Our Arab customs don't permit this. Soon she will be married, right? She'll have 3-4 kids, what will she do? In our society the house and the kids come first."

- Shadi Zouabi, Shadya's eldest brother

"The most important thing is that she continues with the karate. She mustn't be stopped. Since she was eight years old, I have been behind her. This is her future."

- Mazen Zouabi, Shadya's father

"I want her to continue and she'll get every help from me. And I'll tell her "good luck" and if she's with me, she'll go on. I'll support her. She will leave the house for a competition empty handed, and return with full hands. What is full? Winning the championship...Yes, I wish her the best."

- Morad, Shadya's fiancé

"Nobody will be able to lock Shadya up! They put me in this dress, but will not lock me at home. No one can take away Shadya's freedom."

- Shadya Zouabi

"The truth is that deep inside I was sorry that I married her off. She's still young, only eighteen. I should have waited till she is at least twenty. The problem is with her brothers. I married her off because her brothers and her mom don't get along with her. They don't like her and I think the reason they don't like her, why they can't stand her, is because she holds her ground."

- Mazen Zouabi, Shadya's father

"Now karate is impossible. It's over. Now she is only allowed to coach. I told her now, karate is not like it was at your dad's house. Now you have a house and a husband. Now you have responsibilities. First your husband, then home and children, and only then work. If a wife doesn't look after her husband, after a month he'll tell her that she's not for him."

- Morad, Shadya's fiancé and husband



Student Handout D: “Shadya and Morad” Video Module Note Taking Guide

Person	Their views on women, gender roles, sports, etc.
Shadya	
Waeb (sister)	
Mazen (father)	
Shadi (eldest brother)	
Danny Hakim (coach)	
Morad (fiancé)	



Student Handout E: Dialogue Poem Rubric

Criteria	5	4	3	2	1
Content	Excellent, well-developed dialogue. Makes a sophisticated, nuanced comparison between the voices and views. Covers topic thoroughly with excellent details and examples.	Good, developed dialogue. Makes a good comparison between the voices and views. Covers topic with some details and examples.	Sufficient, developed dialogue. Makes a clear comparison between the voices and views. Includes essential knowledge about the topic.	Contains some investigation of similarities and differences. Includes the most important information about the topic with one or two factual errors.	Insufficient investigation of similarities and differences. Includes some of the important information with several factual errors.

Scoring Guide:

- 5 Exemplary**
Complete, correct, comprehensive
- 4 Accomplished**
Complete, correct, somewhat comprehensive
- 3 Satisfactory**
Complete, correct
- 2 Developing**
Complete, incorrect
- 1 Unsatisfactory**
Incomplete, incorrect



RECOMMENDED NATIONAL STANDARDS

Mid-continent Research for Education and Learning (McRel)

Behavioral Sciences

- Standard 1. Understands that group and cultural influences contribute to human development, identity, and behavior
- Standard 2. Understands various meanings of social group, general implications of group membership, and different ways that groups function
- Standard 4. Understands conflict, cooperation, and interdependence among individuals, groups, and institutions

Agricultural Education

- Standard 1. Understands the connections between agriculture and society
- Standard 2. Understands trends, issues, and events that have influenced agricultural practices throughout history

Civics

- Standard 1. Understands ideas about civic life, politics, and government
- Standard 3. Understands the sources, purposes, and functions of law, and the importance of the rule of law for the protection of individual rights and the common good
- Standard 25. Understands issues regarding personal, political, and economic rights
- Standard 26. Understands issues regarding the proper scope and limits of rights and the relationships among personal, political, and economic rights
- Standard 28. Understands how participation in civic and political life can help citizens attain individual and public goals

Economics

- Standard 5. Understands unemployment, income, and income distribution in a market economy
- Standard 10. Understands basic concepts about international economics

Language Arts

- Standard 4. Gathers and uses information for research purposes
- Standard 9. Uses viewing skills and strategies to understand and interpret visual media
- Standard 10. Understands the characteristics and components of the media

Geography

- Standard 4. Understands the physical and human characteristics of place
- Standard 5. Understands the concept of regions
- Standard 6. Understands that culture and experience influence people's perceptions of places and regions
- Standard 11. Understands the patterns and networks of economic interdependence on earth's surface
- Standard 12. Understands the patterns of human settlement and their causes
- Standard 14. Understands how human actions modify the physical environment
- Standard 15. Understands how physical systems affect human systems
- Standard 16. Understands the changes that occur in the meaning, use, distribution and importance of resources
- Standard 17. Understands how geography is used to interpret the past
- Standard 18. Understands global development and environmental issues

Thinking and Reasoning

- Standard 1. Understands and applies the basic principles of presenting an argument
- Standard 2. Understands and applies basic principles of logic and reasoning
- Standard 6. Applies decision-making techniques

World History

- Standard 36. Understands patterns of global change in the era of Western military and economic dominance from 1800 to 1914
- Standard 38. Understands reform, revolution, and social change in the world economy of the early 20th century
- Standard 40. Understands the search for peace and stability throughout the world in the 1920s and 1930s
- Standard 42. Understands major global trends from 1900 to the end of World War II
- Standard 43. Understands how post-World War II reconstruction occurred, new international power relations took shape, and colonial empires broke up



Center for Civic Education

NSS-C.9-12.1 Civic Life, Politics and Government

What are Civic Life, Politics, and Government?

- What is civic life? What is politics? What is government? Why are government and politics necessary? What purposes should government serve?

NSS-C.9-12.3 Principles of Democracy

How Does the Government Established by the Constitution Embody the Purposes, Values, and Principles of American Democracy?

- How are power and responsibility distributed, shared, and limited in the government established by the United States Constitution?
- How does the American political system provide for choice and opportunities for participation?

NSS-C.9-12.5 Roles of the Citizen

What are the Roles of the Citizen in American Democracy?

- What is citizenship?
- What are the rights of citizens?
- What are the responsibilities of citizens?
- How can citizens take part in civic life?

National Council on Economic Education

NSS-EC.9-12.19 Unemployment and Inflation

- The unemployment rate is the percentage of the labor force that is willing and able to work, does not currently have a job, and is actively looking for work.
- The unemployment rate is an imperfect measure of unemployment because it does not: (1) include workers whose job prospects are so poor that they are discouraged from seeking jobs, (2) reflect part-time workers who are looking for full-time work.
- Unemployment rates differ for people of different ages, races, and sexes. This reflects differences in work experience, education, training, and skills, as well as discrimination.

National Council for the Social Studies

I. Culture

- I.a. Analyze and explain the ways groups, societies, and cultures address human needs and concerns;
- I.d. Compare and analyze societal patterns for preserving and transmitting culture while adapting to environmental or social change;
- I.f. Interpret patterns of behavior reflecting values and attitudes that contribute or pose obstacles to cross - cultural understanding;

III. People, Places, and Environments

- III.h. Examine, interpret, and analyze physical and cultural patterns and their interactions, such as land use, settlement patterns, cultural transmission of customs and ideas, and ecosystem changes;
- III.j. Analyze and evaluate social and economic effects of environmental changes and crises resulting from phenomena such as floods, storms, and drought;

IV. Individual development and identity

- IV.b. Identify, describe, and express appreciation for the influences of various historical and contemporary cultures on an individual's daily life.
- IV.c. Describe the ways family, religion, gender, ethnicity, nationality, socioeconomic status and other group and cultural influences contribute to the development of a sense of self.
- IV.e. Examine the interactions of ethnic, national or cultural influences in specific situations or events.
- IV.g. Compare and evaluate the impact of stereotyping, conformity, acts of altruism, and other behaviors on individuals and groups;

V. Individuals, Groups, & Institutions

- V.a. Apply concepts such as role, status, and social class in describing the connections and interactions of individuals, groups, and institutions in society;
- V.b. Analyze group and institutional influences on people, events, and elements of culture in both historical and contemporary settings;
- V.d. Identify and analyze examples of tensions between expressions of individuality and efforts used to promote social conformity by groups and institutions;
- V.e. Describe and examine belief systems basic to specific traditions and laws in contemporary and historical movements;
- V.f. Evaluate the role of institutions in furthering both continuity and change;
- V.g. Analyze the extent to which groups and institutions meet individual needs and promote the common good in contemporary and historical settings;



National Council for the Social Studies Ctd.

VI. Power, authority, and Governance

- VI.a. Examine persistent issues involving the rights, roles and status of the individual in relation to the general welfare.
- VI.c. Analyze and explain ideas and mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, establish order and security, and balance competing conceptions of a just society;
- VI.e. Compare different political systems (their ideologies, structure, institutions, processes, and political cultures) with that of the United States, and identify representative political leaders from selected historical and contemporary settings;
- VI.f. Analyze and evaluate conditions, actions, and motivations that contribute to conflict and cooperation within and among nations;

VII. Production, Distribution, and Consumption

- VII.g. Compare basic economic systems according to how rules and procedures deal with demand, supply, prices, the role of government, banks, labor and labor unions, savings and investments, and capital;

IX. Global Connections

- IX.b. Explain conditions and motivations that contribute to conflict, cooperation, and interdependence among groups, societies, and nations.
- IX.e. Analyze the relationships and tensions between national sovereignty and global interests, in matters such as territory, economic development, nuclear and other weapons, use of natural resources, and human rights concerns.
- IX.f. Analyze or formulate policy statements demonstrating an understanding of concerns, standards, issues, and conflicts related to universal human rights.
- IXh. Illustrate how individual behaviors and decisions connect with global systems.

X. Civic Ideals & Practices

- X.a. Eey ideals of the democratic republican form of government, such as individual human dignity, liberty, justice, equality, and the rule of law;
- X.b. Identify, analyze, interpret, and evaluate sources and examples of citizen's rights and responsibilities;
- X.c. Locate, access, analyze, organize, synthesize, evaluate, and apply information about selected public issues - identifying, describing, and evaluation multiple points of view;
- X.e. Analyze and evaluate the influence of various forms of citizen action on public policy;
- X.f. Analyze a variety of public policies and issues from the perspective of formal and informal political actors;

- X.g. Evaluate the effectiveness of public opinion in influencing and shaping public policy development and decision - making;
- X.h. Evaluate the degree to which public policies and citizen behaviors reflect or foster the stated ideals of a democratic republican form of government;
- X.i. Construct a policy statement and an action plan to achieve one or more goals related to an issue of public concern;

National Center for History in the Schools

National Standards in United States and World History World History

Standard 2: The search for community, stability, and peace in an inter-dependent world.

Standard 2a: The student understands how population explosion and environmental change have altered conditions of life around the world.

- Analyze how population growth, urbanization, industrialization, warfare, and the global market economy have contributed to environmental alterations.
- Assess the effectiveness of efforts by governments and citizens' movements to protect the global natural environment

Standard 2b: The student understands how increasing economic interdependence has transformed human society.

- Analyze why economic disparities between industrialized and developing countries have persisted or increased and how both neo-colonialism and authoritarian political leadership have affected development in african and asian countries.

Standard 3: Major global trends since World War I

Standard 3a: The student understands major global trends since World War II.

- Assess the degree to which both human rights and democratic ideals and practices have been advanced in the world during the 20th century. [Formulate historical questions]
- Analyze causes of economic imbalances and social inequalities among the world's peoples and assess efforts made to close these gaps.



National Geographic

National Geography Standards

- Standard 4: The physical and human characteristics of places
 Standard 6: How culture and experience influence people's perceptions of places and regions
 Standard 14: How human actions modify the physical environment
 Standard 16: The changes that occur in the meaning, use, distribution, and importance of resources
 Standard 18: How to apply geography to interpret the present and plan for the future

National Council for Teachers of English/International Reading Association

Standards for Language Arts

- Standard 1. Students read a wide range of print and nonprint texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.
 Standard 5. Students employ a wide range of strategies as they write and use different writing process elements appropriately to communicate with different audiences for a variety of purposes.
 Standard 7. Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and nonprint texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.
 Standard 8. Students use a variety of technological and informational resources (e.g., libraries, databases, computer networks, video) together and synthesize information and to create and communicate knowledge.

North American Association for Environmental Education Learner Guidelines K-12

Strand 2: Knowledge of environmental processes and Systems

Strand 2.3—Humans and Their Societies

- Individuals and groups—Learners understand the influence of individual and group actions on the environment, and how groups can work to promote and balance interests.
- Culture—Learners understand cultural perspectives and dynamics and apply their understanding in context.
- political and economic systems—Learners understand how different political and economic systems account for, manage, and affect natural resources and environmental quality.
- Global connections—Learners are able to analyze global social, cultural, political, economic, and environmental linkages.
- Change and conflict—Learners understand the functioning of public processes for promoting and managing change and conflict, and can analyze their effects on the environment.

Strand 2.4—Environment and Society

- Human/environment interactions—Learners understand that humans are able to alter the physical environment to meet their needs and that there are limits to the ability of the environment to absorb impacts or meet human needs.
- Places—Learners understand “place” as humans endowing a particular part of the earth with meaning through their interactions with that environment.

Strand 3— Skills for Understanding and Addressing Environmental Issues

Strand 3.1—Skills for Analyzing and Investigating Environmental Issues

- Identifying and investigating issues—Learners apply their research and analytical skills to investigate environmental issues ranging from local issues to those that are regional or global in scope.
- Sorting out the consequences of issues—Learners are able to evaluate the consequences of specific environmental changes, conditions, and issues for human and ecological systems.

Strand 3.2—Decision-Making and Citizenship Skills

- Evaluating the need for citizen action—Learners are able to decide whether action is needed in particular situations and whether they should be involved.
- planning and taking action—Learners know how to plan for action based on their research and analysis of an environmental issue. If appropriate, they take actions that are within the scope of their rights and consistent with their abilities and responsibilities as citizens.
- Evaluating the results of actions—Learners are able to evaluate the effects of their own actions and actions taken by other individuals and groups.



GUIDE CREDITS

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About ITVS International:

ITVS International is a division of the Independent Television Service that promotes an international exchange of documentary films made by independent producers, bringing international voices to U.S. audiences, and American stories to audiences abroad.

Through a unique public-private partnership called the Global Perspectives Project, ITVS International administers the International Media Development Fund (IMDF) and True Stories: Life in the USA. The IMDF funds international producers and supports the American broadcast of their programs. True Stories: Life in the USA promotes a series of American independent films to audiences around the world.

About Independent Lens:

Independent Lens is an Emmy® Award-winning weekly series airing Tuesday nights at 10 PM on PBS. Hosted this season by Terrence Howard, the acclaimed anthology series features documentaries and a limited number of fiction films united by the creative freedom, artistic achievement and unflinching visions of their independent producers. Independent Lens features unforgettable stories about a unique individual, community or moment in history. Presented by ITVS, the series is supported by interactive companion websites, and national publicity and community engagement campaigns. Further information about the series is available at pbs.org/independentlens. Independent Lens is jointly curated by ITVS and PBS, and is funded by the Corporation for Public Broadcasting (CPB), a private corporation funded by the American people, with additional funding provided by PBS and the National Endowment for the Arts. The series producer is Lois Vossen.

About PBS:

PBS is a media enterprise that serves 354 public noncommercial television stations and reaches almost 90 million people each week through on-air and online content. Bringing diverse viewpoints to television and the Internet, PBS provides high-quality documentary and dramatic entertainment, and consistently dominates the most prestigious award competitions. PBS is a leading provider of educational materials for K-12 teachers, and offers a broad array of other educational services. PBS' premier kids' TV programming and Web site, PBS KIDS Online (pbskids.org), continue to be parents' and teachers' most trusted learning environments for children. More information about PBS is available at pbs.org, one of the leading dot-org Web sites on the Internet.

