



Unit 3 Lesson 3: Think global, act local

Lesson Overview:

(75 minutes)

In this lesson, students will learn about Civil Society organizations, including Non Governmental organizations, non-profit and service groups that contribute to the common good. Students will choose a registered, social service charity that is directly providing services or programming in your school's local community and explain to their classmates how this organization contributes to the common good.

<p>Connections to Inquiry Process (at least one)</p> <ul style="list-style-type: none"> ★ Formulate Questions ★ Gather and Organize ★ Communicate 	<p>Connections to Political Thinking Concept(s)</p> <ul style="list-style-type: none"> ● Political Significance ● Political Perspective ● Objectives and Results
<p>Curriculum Connections:</p> <p>A2. Developing Transferable Skills: apply in everyday contexts skills developed through investigations related to civics and citizenship education, and identify some careers in which civics and citizenship education might be an asset</p> <p>A2.4 identify some careers in which civics and citizenship education might be useful</p> <p>B1. Civic Issues, Democratic Values: describe beliefs and values associated with democratic citizenship in Canada, and explain how they are related to civic action and to one's position on civic issues (FOCUS ON: Political Significance; Political Perspective)</p> <p>B1.1 describe some civic issues of local, national, and/or global significance, and compare the perspectives of different groups on selected issues</p> <p>C1. Civic Contributions, Inclusion, and Service: analyse the importance of various contributions to the common good, and assess the recognition of beliefs, values, and perspectives, in communities in Canada and internationally (FOCUS ON: Political Significance; Stability and Change; Political Perspective)</p> <p>C1.1 assess the significance, both in Canada and internationally, of the</p>	<p>Learning Goals</p> <p>We are learning about organizations that contribute to the common good so that we can engage with social issues affecting our local communities and become active citizens in our communities.</p>



<p>civic contributions of some individuals and organizations</p> <p>C1.6 identify various service opportunities available for youth within their local and/or broader communities that allow them to develop a sense of service, leadership, and commitment to their communities and to Canada</p> <p>C2. Engaged Citizenship and Creating Change through Action: analyse a civic issue of personal interest, and propose and assess methods of creating positive change in their community (FOCUS ON: <i>Political Significance; Objectives and Results; Political Perspective</i>)</p> <p>C2.2 propose different courses of action to address a specific civic issue in order to create positive change in their communities, and assess the merits and effectiveness of each</p>	
<p>Readiness</p> <p>Students will have a national and provincial awareness about global issues from previous lessons (see Unit 2: Lesson 3 about the levels of government and rights/responsibilities.)</p> <p>Students should also have some awareness about the issues within their community.</p> <p>Terminology</p> <p>Social Issue Civil Society NGO Charity Non-profit sector Grassroots Volunteering</p>	<p>Materials</p> <ul style="list-style-type: none"> ● Internet connection ● Laptop, chrome book or another device to research a local charity or cause ● Chart paper ● Markers <p>Resources</p> <p>Black Strathcona Project - Militant Mothers</p> <p>What is grassroots? Infographic from CLIMA</p> <p>What is a social issue? Explainer from Youth and Philanthropy Initiative Canada-</p> <p>What is the non-profit sector? Explainer from Youth and Philanthropy Initiative Canada -</p>
<p>Minds On</p> <ul style="list-style-type: none"> ● Establishing a positive learning environment ● Connecting to prior learning and/or experiences ● Setting the context for learning 	<p>Connections</p>
<p>Minds on using the Imagine If ... thinking routine from Project Zero. (15 minutes)</p> <ol style="list-style-type: none"> 1. Distribute the handout Imagine If ... to each student. Read through each of the fact-finding questions and then prompt students to think about some possibilities to fix the problem in the video, "Militant Mothers". 	<p>Assessment: (one of) Assessment for learning</p> <p>Fact-finding questions will be taken up as a class to ensure an understanding of the process by which citizens took action</p> <p>Assessment as learning</p>



<p>2. Show the video “Militant Mothers” from the Black Strathcona Project (3:10). Teacher Note: From the early 1900s to the late 1960s, the East Side neighborhood of Strathcona was home to Vancouver’s first and only black community. The ten video stories of Black Strathcona celebrate some of the people and places that made the community vibrant and unique.</p> <p>3. Take up the fact-finding questions with the students as a class.</p> <p>4. Prompt students to think-pair-share to use the “Imagine If ...” thinking routine from Project Zero. This routine is explained in detail here.</p> <p>5. Have students share their solutions with the class.</p> <p>6. Distribute a copy of the handout, “Civil Society: What is a Social Issue” to each student. Introduce the concept of ‘social issue’ by reading aloud the definition of a social issue at the top of the handout - Civil Society Brainstorm.</p> <p>7. Have students identify social issues, referring to the definition from the Youth Philanthropy Initiative at the top of the page. They should be able to work with a partner to come up with five (5) social issues in their local community and five (5) which affect a larger society (province/territory, country).</p> <p>8. Have students volunteer their answers. Prompt students to write down issues in their organizers that other students bring up.</p>	<p>Students will brainstorm ideas to solve social issues using the case study and prior learning. They will provide each other with descriptive feedback during think-pair-share.</p> <p>Differentiated Instruction:</p> <p>Quick tips: Social issues can vary from region to region. Here are some examples:</p> <ul style="list-style-type: none"> ● Mental Health (CAMH) ● Support Animals/Welfare (SPCA) ● Political Corruption ● Food Insecurity ● Senior/Elder care ● Education/Literacy ● Child & Youth Development ● Refugee/Newcomer Support (YMCA) ● Indigenous Culture & Rights (Idle No More) ● 2SLGBTQ+ Inclusion (Egale) ● Poverty ● Climate Change/Environment ● Community Gardens ● Homelessness and Housing ● Public Transit ● Policing ● Quality of life ● Public Health/Emergency Services ● Taxes ● Water Quality ● Urban Planning
<p>Action</p> <ul style="list-style-type: none"> ● Introducing new learning or extending/reinforcing prior learning ● Providing opportunities for practice and application of learning (guided > independent) 	<p>Connections</p>



Whole Class: (15 minutes)

1. As a class, brainstorm answers for #2 on their [Civil Society handout](#). Take up their answers.
2. Have students turn over the page and read out the definition of 'Civil Society' and the examples.
3. Go through the example of 'poverty' to show how the three sectors work to address social issues.
4. Post the following question on the white board or on the wall for the remainder of the class: "**How do civil society organizations contribute to the common good?**" Students will revisit this at the end of the class as an exit card.
5. Hand out the [CLIMA infographic on Grassroots Organizations](#) and review the concept of 'grassroots' with the class. What is grassroots? Infographic from CLIMA
6. Ask students to brainstorm with a partner or small group a list of grassroots organizations in their local area, their province or their country. Link the rest of the course by asking them "Have we learned about any grassroots organizations so far in the course?" Ask students to share the names they came up with. Keep the list visible in the class.

Group activity: (35 minutes)

1. Divide students into groups of 4-5 and have them select a local grassroots organization. They can reference the list from the Minds On and conduct an online search for local organizations. Some websites you can use are:
 - The municipal government website for your area
 - The United Way
 - [211.ca](#)
 - Some students may also be familiar with these organizations through social media platforms
 - [United Way Canada](#)
2. Provide each group with chart paper or white boards and markers to record the following. At this point in the course, students have seen many graphic organizers to organize their work. They should now be able to create their own version and include the following information:
 - Name of organization
 - When was it created?
 - Who was the founder and now the organizer of the organization?

Assessment for learning:

Teacher-prompted discussion and descriptive feedback during Socratic lesson and brainstorming
Teacher should monitor student-created organizers and provide feedback where needed

Assessment as learning:

Student-created anchor charts on their findings about a local organization to demonstrate understanding of social issues and local approaches and organizations

Differentiated Instruction:

Quick Tips:

Explicitly reference vertical and lateral reading of websites. Emphasize good research techniques when investigating local groups. Refer to vertical and lateral reading of websites from Unit 1 - lesson 5 on Digital Literacy..



<ul style="list-style-type: none"> ● Why was the organization created? ● What is the social issue they are trying to resolve? ● Where do they receive funding from? ● Using their civil society organization, answer the question: How do civil society organizations contribute to the common good? <p>3. One member from each group will do a short presentation of their findings and then post their chart paper on the wall next to the key question: How do civil society organizations contribute to the common good?</p>	
<p>Consolidation</p> <ul style="list-style-type: none"> ● Providing opportunities for consolidation and reflection ● Helping students demonstrate what they have learned 	<p>Connections</p>
<p>Exit Card: (students can use their course tracker)</p> <p>Working in their groups, students will do another ‘Imagine if ...’ thinking routine. Have them brainstorm ways we can be more effective, efficient, ethical and sustainable by coordinating civil society, government and business to address their social issues.</p>	<p>Assessment as learning: Peer descriptive feedback and teacher feedback during exit cards.</p> <p>Differentiated Instruction:</p> <p>Quick Tips:</p>
<p>Additional Sources</p> <p>To apply this concept of volunteering and philanthropy to the entire course, see the Youth and Philanthropy Initiative: https://www.goypi.org/</p> <p>Waddell, Steve. (2002). Core Competences A Key Force in Business-Government- Civil Society Collaborations. Journal of Corporate Accounting & Finance.</p> <p>Black Strathcona: One community, six decades, ten stories - Education Guide.</p> <p>United Way Canada - https://www.unitedway.ca/</p>	



ONE COMMUNITY | SIX DECADES | TEN STORIES

**A curriculum for
English 7-10
Social Studies 7-10**

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**Creative Cultural Collaborations Society
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Introduction

The **BlackStrathcona** project, with its unique website (www.blackstrathcona.com) and student study guide, will be of great interest to teachers of senior elementary and junior secondary grades (7-10).

From the early 1900s to the late-1960s, a small Black community lived in Strathcona, a neighbourhood east of downtown Vancouver. (Refer to Home page on website to locate Strathcona within Vancouver.)

While the Strathcona neighbourhood itself has always been ethnically diverse, with many Italian, Chinese and Japanese Canadians, a number of Black families, Black businesses, and the city's only Black church – the Fountain Chapel – were located there. As such, Strathcona was the first and last neighbourhood in Vancouver with a substantial concentrated Black population.

The story of this fascinating community is largely unknown in British Columbia, yet the community thrived for nearly six decades. The **BlackStrathcona** project depicts the cultural life, institutions and social geography of the community and celebrates its creativity and resilience.

The heart of the **BlackStrathcona** project is in the ten individual video stories. The stories combine narratives presented by professional performers, many of whom are personally descended from original Black settlers, with rarely seen archival photographs and film.

The stories transport students back to another era, to one of restaurants serving Southern-style soul food, to jazz musicians, to big name celebrity visitors, and also to the discrimination and difficulties faced by a minority community in Vancouver's less than progressive past.

Curriculum Rationale

The **BlackStrathcona** project, along with this student study guide, are a valuable local curriculum asset for teachers in British Columbia.

Students can access the **BlackStrathcona** project in two ways. The first is in the classroom via the website.

The second way to access the project is by taking students on field trips to the Strathcona neighbourhood itself. Once in Strathcona, students can use mobile devices, such as iPhones or iPads, to scan QR Codes on purpose-built street signage placed on power poles and light standards around the neighbourhood. The QR Codes in turn download the video stories to the screens of the mobile devices. (Refer to [Interactivity](#) page on website to see a description of this process.)

Through ten compelling video stories, students are afforded windows into the social history and geography of the Black community in Strathcona. (Refer to [Home](#) page on website to locate the ten video stories on the map of Strathcona.) Students will get the sense that although the community dispersed long ago, it is in another sense still alive with unseen histories and layers, and that powerful connections can exist between the past and the present.

The study guide incorporates a variety of learning activities, which connect to BC Prescribed Learning Outcomes in Social Studies and English Language Arts in grades 7 through 10, both in skill development and in content. (PLO connections follow this rationale.) From literal comprehension of content to drawing inferences, comparing and contrasting, summarizing, evaluating, analyzing and interpreting, the study guide has questions for each segment ranging from literal to more complex, evaluative and analytical tasks. This facilitates the teacher task of differentiation for the variety of learners in BC classrooms.

The **BlackStrathcona** project could be used as a standalone unit for Black History Month. It could also provide a valuable local perspective for teachers using the novel *To Kill A Mockingbird*, as one example. As well, this tool will be very relevant within a unit or theme of multiculturalism and anti-racism. We are proud to invite you to introduce your students to this exciting learning opportunity.

Prescribed Learning Outcomes Connections

English Language Arts 7-10

- recalling, summarizing, and synthesizing
- drawing inferences & conclusions
- distinguishing between fact & opinion
- demonstrate comprehension of visual texts
- express opinions & make judgments supported by explanations and evidence
- explain connections of text to self, text to text, text to world
- use writing and representing to critique, express personal opinions and respond to experiences

Social Studies 7

- Apply critical thinking skills including comparing, classifying, inferring, imagining and verifying
- Summarizing and drawing conclusions to a number of problems and issues

Social Studies 8

- locate and describe current and historical events on map
- compare daily life, family structures, and gender roles in a variety of civilizations
- demonstrate awareness of artistic expression as a reflection of the culture in which it is produced
- describe how societies preserve identity, transmit culture, and adapt to change
- describe various ways individuals and groups can influence legal systems and political structures
- analyse how people interacted with and altered their environments, in terms of population, settlement patterns, resource use and cultural development

Social Studies 9

- describe how different forms of artistic expression reflect the society in which they are produced
- assess how identity is shaped by a variety of factors, including family, gender, belief systems, ethnicity, nationality
- analyse roots of present-day regional, cultural, and social issues within Canada
- describe a variety of diverse cultural traditions and world religions

Social Studies 10

- identify the influence of immigration on, and the contributions of immigrants to the development of Canada

Vie's Chicken & Steaks

Story 1

Instructions:

From the website, view video segment #1, *Vie's Chicken & Steaks*. You may also wish to refer to the script to respond to these questions.

Questions:

1. What food offerings were available on Vie's menu?

2. List three reasons why her restaurant was so popular.

3. The narrator includes a number of celebrities of the day who visited the restaurant. Research the names below and then complete the chart, indicating what each one's particular talent was.

Name	Talent
Ella Fitzgerald	
Sammy Davis Junior	
Lena Horne	
Billy Holiday	

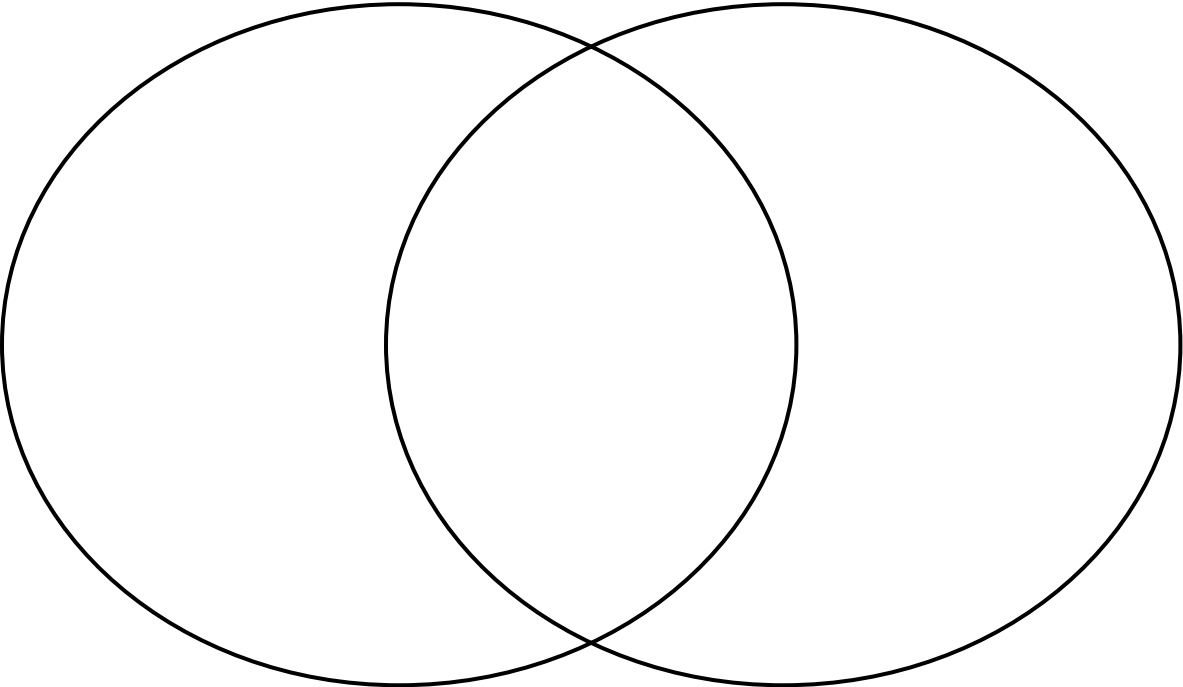
4. Vie hired only women to work in the restaurant. What reasons might she have had for that practice?

5. Compare Vie’s Chicken & Steaks with a restaurant you are familiar with. In the Venn Diagram below, list the similarities in the overlapping circles and the differences in each of the other sections.

Vie’s Chicken & Steaks

Similarities

Your Restaurant



Vie's Chicken & Steaks

A late night haven

From the corner of Main to the alley on Union, that's where you'd find the spot.
Vie's Chicken and Steaks was pretty, pretty hot.

My grandma owed the joint. Umhmm. And ran it first class too.
T-bones / Porterhouse / Filet Mignons and half a chicken was the meat on the menu.

Biscuits that was homemade, baked fresh everyday.
Melt in you mouth and sold out quick, because Grandma didn't play. That right!

She served it with mushrooms / onions / peas / salad and fries, and that was the complete menu when you came to Vie's. Yeah!

The hours were 5 at night till 5am, but after midnight it was always strong.
There was no liquor license so folks bought they own along.

My Grandma supplied the ice and the mix, and would always take a minute and sit to have her a drink or two. Umhmm.

The cops would come in after they beat.
The cabbies would come in off the street.

The entertainers back then when they came to town would walk thru her doors because Grandma didn't mess around. Ooooo! Ella Fitzgerald... Duke Ellington... Lou Rawls... Lena Horne... Billy Holiday!

Sammy Davis Jr. would come in. He loved Vie's but he'd always come in clean.
Vie's Chicken and Steaks was a hot, hot part of that night scene.

And there was a time when Jimmy Hendrix grandmama worked for mine.
Now I remember Rosy the dishwasher and my Mom and Leah would waitress.

Everybody was friends.
My Grandma hired only women, even way back then.

And the laughter would be jumpin, jumpin all night long up outta that place.
First class dining! First class dining at Vie's Chicken and Steaks! Ooooo!

Sleeping Car Porters

Story 2

Instructions:

From the website, view video segment #2, *Sleeping Car Porters*. You may also wish to refer to the script to respond to these questions.

Questions:

1. What does a sleeping car porter do?

2. What were three of the problems Sleeping Car Porters experienced in the workplace before they formed a union?

3. What were the benefits for Porters in belonging to the union?

4. Why do you think Blacks were the only porters?

5. Would you like to have been a sleeping car porter? Think about the advantages and disadvantages. Write your response in a short paragraph.

6. Research the Sleeping Car Porters Union from its start to the present day. Summarize the **main points** of its history in point form notes.

Sleeping Car Porters

Fought for labor and civil rights

Act 1

Behind me - at the corner of Main and Prior, where the Georgia Viaducts are now - there used to be a three-story brick building. That building housed the Porter's Club, a meeting place for Black railway porters during the 1920s. Porters were some of the first Blacks in Strathcona, and were one reason why the Black community got started here.

Act 2

Some of the more notable porters from Strathcona were the four Collins Brothers, who grew up on East Georgia, a few blocks from here. The Collins brothers were like hundreds of other porters who worked on Canada's railways from the early 1900s through the 1960s. Although they were respected within their communities, on the job they faced discrimination. Porters could be fired without notice or without cause. Much of their income came from tips, making them dependent on the whims of passengers. And they were refused promotions to supervisory positions like conductor, even though they often did many of the conductor's duties.

Efforts to unionize were squashed by the railway companies. That changed in 1942 when the US-based Brotherhood of Sleeping Car Porters expanded into Canada. The President of the Canadian branch of the Brotherhood was Frank Collins, the eldest of the four Collins brothers. Under Frank's leadership, the Brotherhood fought discrimination and unfair labour practices. In fact my dad, who worked for one of the rail companies, benefitted directly from those efforts. Over his 35-year career, he rose through the ranks to become a senior purchasing agent, a supervisory position with higher pay and shorter hours.

Act 3

By making gains in their work place, porters were in turn able to contribute to their communities, and to make better lives for their families. They also made better lives for generations of families that followed them... including mine.

Hogan's Alley

Story 3

Instructions:

From the website, view video segment #3, *Hogan's Alley*.
You may also wish to refer to the script to respond to these questions.

Questions:

- 1. When did Blacks first come to the part of Vancouver described in the video?

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- 2. From which places did they come?

- 3. Why do think Blacks all lived in the same small area of Vancouver?

- 4. Using the graphic organizer below, compare your own neighbourhood with Hogan’s Alley as it is described in the video. Use some of the following criteria: building types, inhabitants, kinds of businesses, parks, restaurants, recreational facilities.

Hogan’s Alley versus Your Neighbourhood

How Alike

[Empty box for notes on similarities]

How Different with regard to

	Building Types	
	Inhabitants	
	Kinds of Businesses	
	Restaurants	
	Recreational Facilities	

Conclusion or Interpretation

5. What kinds of work did people do in the Hogan’s Alley neighbourhood?
List at least 4 kinds of jobs.

6. What is meant by the phrase a “den of crime and squalor”?

7. What city planning led to the end of Hogan’s Alley?

8. Using the material on the website and what you see in the area, how is Gore Avenue today different from Hogan’s Alley of the 1950’s? What remains the same?

Gore Avenue and Hogan’s Alley	
Similarities	Differences

Hogan's Alley

The beginning and end of Black Strathcona

Act 1

I'm standing on Gore Avenue in what used to be called Hogan's Alley. The Alley ran back to Jackson Avenue, two blocks to the east. It also ran one block towards Main to the west, but more on that later. In its heyday from the 1930s to 40s, Hogan's Alley was a collection of small cottages, Southern-style restaurants and makeshift nightclubs. And depending on your point of view - it was either a den of crime and squalor, or the most interesting and vibrant place in Vancouver.

Act 2

This neighbourhood has always been racially mixed. At one time included several hundred Blacks. The majority came from two immigrant steams - from California, and from Oklahoma via Alberta. One immigrant from California was Fielding Spotts. Mr. Spotts arrived on Vancouver Island as an infant in 1860. His father was part of the first wave of Black migration to BC during the Fraser Gold Rush, but he was more concerned about escaping the growing racism in the United States. As Vancouver became the economic centre of the province, the Black population began to move here, and in 1902, Mr. Spotts moved with them. He worked as a labourer and lived in this cottage on Prior Street. In 1937, he died there at age 79.

A few years later, the Crump family moved to Strathcona from Alberta. Originally from Oklahoma, the Crumps left the US for the same reason as Mr. Spotts – to escape racism. Mr. Crump instilled in his twin sons - Robert and Ronnie - a love of music. The Crump Twins, as they were known, were born entertainers. Not only did they have a boxing routine, they also tap danced, and formed their own musical duet. The Crump Twins wowed audiences all over town, but they loved to play the local places - like Mammy's Chicken Inn - here in Hogan's Alley. And they became, for decades, a fixture on its infamous music and club scene.

Act 3

But in the 1960s, the music came to an end when the City decided that Hogan's Alley, and parts of Chinatown, would be leveled for a freeway. Due to resistance from the community, the freeway was never built, but in 1972, this was - the Georgia Viaduct. The Viaduct destroyed the western end of Hogan's Alley. That demolition, and the fact that it was now easier for Blacks to find housing in other parts of the city brought an end to the first and last Black neighbourhood in Vancouver.

Fountain Chapel

Story 4

Instructions:

From the website, view video segment #4, *Fountain Chapel*.
You may also wish to refer to the script to respond to these questions.

Questions:

1. Why do you think Nora Hendrix thought it was important for Blacks to have their own church?

2. Why do you think Nora Hendrix had to obtain funding from an American (non Canadian) church group?

3. The story presenter says “if you wanted to meet anyone in the Black community, you came here”. What do you think would be the reason for that?

4. Besides a religious focus, what other purposes did the chapel serve for the community? List at least 4.

5. Are there places in your community that serve similar functions? Briefly describe or sketch one or more and list what they offer.

Description	What it offers

6. *What is located at 825 Jackson Avenue today? List at least three visible changes in the building from the original version seen on the website.*

In the 1950's original building	Today's building

Fountain Chapel

The heart of Black Strathcona

Act 1

This building at 823 Jackson was once the heart of Black Strathcona. It was the Fountain Chapel, and it sits at the eastern end of what used to be Hogan's Alley. For nearly 70 years, the church would be packed to the rafters for services. And if you wanted to meet anyone in the Black community, you came here. The chapel was also used for all kinds of meetings, bazaars and community suppers.

Act 2

But Blacks in Vancouver didn't always have a church to call home. When Nora Hendrix, grandmother of musician Jimi Hendrix, came to Vancouver in 1911, she said, "there was no church." What Nora meant was – there was no church for the growing population of Blacks. After years of holding services in rented halls, Nora was part of the group that worked to get a church of their own. The group contacted the African Methodist Episcopal church, the AME, a US-based denomination founded to fight racism. The AME told the group, "If you raise \$500, we'll raise \$500." So with \$1,000 down, they purchased this building in 1918. Over the years, the Fountain Chapel continued the AME's tradition of activism. In the 1923, the congregation ensured a fair trial for Fred Deal, a railroad porter who was charged with killing a Vancouver Police constable. And in 1952, they demanded an inquiry into the police beating and subsequent death of Clarence Clemons, a Black longshoreman.

Act 3

In the 1960s, during the city's urban renewal programs, the Black community was gradually displaced from Strathcona. In 1985, the Fountain Chapel was sold, and is now a private residence. But the Fountain Chapel still serves as a reminder of the Black community that once lived and thrived here in Strathcona.

Jimi & Nora

Story 5

Instructions:

From the website, view video segment #5, *Jimi & Nora*.
You may also wish to refer to the script to respond to these questions.

Questions:

1. This segment tells the story of Jimi Hendrix’s life. What was his family connection to Vancouver?

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2. List four significant events in Hendrix’s life that the rap alludes to (hints at).

3. Research Hendrix’s background. Write a short description of what was unique about his music.

4. Listen to some of Hendrix’s music. Choose one of his songs and compare it with a favourite song of yours. Use the Compare and Contrast graphic organizer below to detail the similarities and differences using some of the following criteria: type (rock, hip-hop, etc.), tempo (slow or fast), loudness, types of instruments and lyrics. Write a conclusion about which one you prefer and why.

Hendrix Song	versus	Your Song
_____		_____

How Alike

How Different

	Type	
	Tempo	
	Loudness	
	Types of Instruments	
	Lyrics	

Conclusion or Interpretation

5. Why do you think Hendrix was so popular in his era?

6. Do you think a rap-style, spoken word performance used in this segment is the best way to tell the story of Hendrix's life? Why or why not?

Jimi & Nora

Seminal musician with local roots

Jimi Hendrix
is still lighting a candle on the veranda at 827 Georgia Street East Vancouver
Burning up childhood summers in and around the neighbourhood
he always knew he would be good
a bright young bluesman
born to a family of entertainers
travelling to Electric Church
playing at the home of Nora Hendrix
preaching to the street corner choirs
amplifying sound with Dante's Inferno
electrifying guitars and audiences.

Jimi and Nora
are still cooking up on lyrics in the back of Vie's Chicken & Steaks,
sacrificing the beasts of the earth for a plate of soul food:
Grandson waiting on his grandma to nourish his mind with a matriarchal mural
painted between rock and hard places
an airbourne nomad with a Van city crashing pad
filling the shack with the aroma of afro-peripheralism at play
Pacific Northwest of the center stage – a heroic blaze of glory
adding meat to the story of pioneers and rifles.

By 1970 Jimi has bones to pick in London hotel rooms,
the Queen consents to have her off ramp extended like a contract
destroying Nora's square mile, her grandchild and his girlfriend Betty Jean
forcing families into blockbusting exile and project housing
administrative arson and capital zoning
Children versus Profit
there is unrest undermining urban renewal in war.

Justice only exists in an invisible world, which Jimi can clearly see
as a paratrooper in the military taking a leap of faith
dropping bombs bursting deadlier than agent orange napalm
electric alchemy
gold to platinum.

Wanted: dead or alive
the green of greed, gambling and envy
is a plane crash waiting to happen
mid-air collision
star spangled disaster
indigenous rocks are rare in this hazy atmosphere.

The price on your afro is the number one headband
traded with the devil at the crossroads
for sleeping pills and poison wine
they flipped the story and strung you out like you played yourself.

“I too am Rock & Roll,” was his flaming epitaph smashed on stage
an epic wreckage of genius and rage.

*“Now dig this baby,
and stop acting so crazy!”*

Just make my Cherokee heart sing
while my lips burn up these strings and smoke signals to the nation.

Have you ever seen music on a parachute in boot camp?
Have you ever seen guitar string dental floss after a hearty meal?
Your service is to love and not to fight.

Make yourself comfortable in a living room of passion and desires burning bright
cuddle the cosmic flame of winter
Your blood still ignites the hearts and minds of lovers and prophets
In a time where hearts are broken and prophecies are false
your rhythm is true.

The Blues have always been American

As American as the Grand Prince of the African Methodist Episcopalian Fountain
Chapel of Zenora Moore

Ross Hendrix is petitioning to be a Canadian citizen
because Vanrock is the preferred city to be living in.

Seattle serves as a suitable port of entry
and somewhere in this experience
an Indigo Voodoo child is dressed in Royal Purple
flipping and restringing a right-handed Fender Strat over discarded military arms
sweating lighter fluid
and spitting
Fire

Militant Mothers

Story 6

Instructions:

From the website, view video segment #6, *Militant Mothers*.
You may also wish to refer to the script to respond to these questions.

Questions:

- 1. What was the problem for the children living on Raymur Avenue in getting to school?

- 2. What were the first actions the mothers took before they resorted to blocking the tracks?

- 3. What is “direct action”? What happened once the mothers took “direct action”?

4. Why do you think the railway company did not keep its promise to restrict the times the trains travelled?

5. What could have been done to prevent this problem from happening in the first place?

6. Work with a partner to discuss the following:

Do you think sometimes it is necessary to break the law in order achieve something that would benefit or be a greater good? Why or why not? Can you describe an example of a situation that you think might benefit by using “direct action”?

Be ready to report out briefly to the class on your discussion results.

7. Do research on the Occupy Movement or the Idle No More Movement. Both advocate various forms of direct action to achieve their purposes. In point form, list what each group hoping to change?

Occupy	Idle No More

Militant Mothers

Beating the Power Brokers

Act 1

From this corner at Keefer and Campbell, I'm going to tell you about a group of courageous women. The story starts in 1970 when the Raymur Housing Project was built to house low-income families. The children from Raymur went to Seymour Elementary School – just two blocks to the east.

Act 2

A short walk. But there was a problem. A set of train tracks runs between the Raymur Housing Project and Seymour Elementary School. So to get to school, the children had to cross the tracks and dodge trains. A group of mothers from Raymur, including Carolyn Jerome, asked the city and the rail company to build a pedestrian overpass. They got no response. They wrote letters, signed petitions, made speeches to City Hall. Still no response. So January 6, 1971, the mothers turned militant. Carolyn Jerome and a group of 25 other mothers from Raymur decided to shut down the railroad. They went to the tracks, and they stood in the path of the oncoming trains, and they refused to move. It didn't take long before the rail company noticed that. After months of petitions and phone calls, nothing happened. But after one day of direct action, the mothers got results. The rail company promised to alter its schedule to avoid school opening and closing times. But the Mothers knew they were a low priority for the rail companies. And - sure enough - promises were broken.

Carolyn Jerome - You set up a time and you've run past that time. You set up another time, another half-hour and we've still gotta cross over that half-hour and we've gotta come out here again. If you're really legitimate about these - why don't you put some money up? We want some honest proof that these time schedules are going to be kept. We're not leaving 'til that's done.

Unidentified Man - The Canadian National gives its word categorically...

Carolyn Jerome - We took Furturer's word, we took Mattison's word, now you want us to take the CNR's word. How dumb do you think we are?

The mothers occupied the tracks two more times until finally the standoff went to court. In the end, the courts ruled in favour of Carolyn and the mothers. And at the beginning of that new school year, the overpass was built linking the Raymur Housing Project and Seymour Elementary School.

Act 3

If you have a moment, take a walk one block over to the overpass. At the top, stop, look down. Imagine the mothers – a group of them – standing on the tracks. It's a reminder of what it takes to create change in a community, and what courage and direct action can accomplish.

Barbara Howard

Story 7

Instructions:

From the website, view video segment #2, *Sleeping Car Porters*. You may also wish to refer to the script to respond to these questions.

Questions:

1. The British Empire Games were the equivalent of today’s Commonwealth Games, a meeting of approximately 15 nations and many hundreds of athletes.

How fast was Barbara Howard? Research the equivalent to the 100-yard dash in metric measurement and the time it takes to run it today. Compare today’s time with Howard’s.

100-Yard Dash Metric Equivalent: _____

Barbara Howard’s Time	Metric Equivalent Time

What might be an explanation for the difference?

2. Why do you think Barbara Howard was considered so unique and popular when she visited Australia in the late 1930’s?

3. What do you think might have been the reasons for the Vancouver School Board’s policy of **not** hiring teachers from minority groups?

4. What do you think would have been the ethnic makeup of the students at Strathcona School at the time of Barbara Howard’s employment?

--

5. Is it important to see teachers from a variety of ethnic groups on a school staff? Why or why not?

6. Because of her talent for running, Barbara Howard experienced a lot of “firsts” in her life. List four of those.

7. Work with a partner and discuss the following question:

Do you think sport is a way to unite or divide people?

Talk together about your views on this and why and see if you are in agreement. Explain your reasons for your position to each other. Be ready to report your discussion outcome to the rest of the class when called upon.

Barbara Howard

One of the fastest women in the world

Act 1

This building behind me is Strathcona School. If you were a student here in the 1950s, or if your parents or your grandparents were, the gym teacher here was once one of the fastest women in the world. Her name is Barbara Howard, and even as a young age she was known for speed. She was always picked first for relay teams and won a pile of red ribbons in sprints. But in 1938, when Barbara was in Grade 11, she reached a whole new level, when she ran some qualifying races for the British Empire Games. Her time over 100 yards beat the Games' record by one-tenth of a second. That race put her on the Canadian team for the 1938 British Empire Games in Sydney, Australia. Now it's one thing to beat records, it's another to convince your mother – at the age of 17 – to allow you travel across the world.

Act 2

But a couple months later, Barbara was on an ocean liner bound for Australia - her first trip away from home. Now when she arrived in Sydney, it was a little different than what she expected. As a Black female athlete, rare in Australia at the time, she became a media sensation. And even one young fan gave her a toy koala bear. But amidst all the attention, Barbara still had to compete in the Games. In team relays, Barbara did well - winning a silver in the 440-yard and a bronze in the 660. But in the 100-yard dash... she came in sixth. When she returned home, Barbara never talked about the Games. She felt she had disappointed Canada, and was ashamed she didn't win a gold medal. Eager to compete again, Barbara had her heart set on gold for the 1940 Olympics in Tokyo, but the Games were cancelled due to World War Two.

Act 3

When the Olympics were finally held again ten years later, Barbara had retired from track and had earned an education degree at the University of British Columbia - which brings us back to Strathcona School. In 1948, when most ethnic minorities were banned from teaching, Barbara became the first visible minority to teach in Vancouver here at Strathcona. She is also the first Black female athlete to represent Canada in an international sports competition. In 2012, she was inducted into the BC Sports Hall of Fame. At age 91, Barbara Howard got the recognition she deserved, for a remarkable journey that took place 74 years earlier.

Ernie King

Story 8

Instructions:

From the website, view video segment #8, *Ernie King*.
You may also wish to refer to the script to respond to these questions.

Questions:

1. Ernie King was definitely multitalented. List at least 4 of his skills and talents.

2. Ernie King started the first Black theatre, the Sepia Players, in Vancouver. Why do you think he did this?

3. Why do you think Ernie chose the motto “there’s nothing in the world you cannot do”? Could this motto apply to anyone? Why, why not?

4. Is there still a nightclub on 343 East Hastings? Go on Google maps to find out. Report on what is there today.

5. Research the kinds of subjects South African playwright Athol Fugard wrote about. Why would Ernie King have staged the plays of Fugard for Vancouver audiences?

Ernie King

Musician, actor, entrepreneur

Act 1

Now my Uncle Ernie, he was a building man. That's what they always use to say about the man who opened the famous Harlem Nocturne Nightclub right here at 343 East Hastings Street. Let me tell you, my Uncle Ernie, he had talent, he had drive and boy was he stubborn, just so committed to the Black art scene here in Vancouver. In fact, his motto was, "There's nothing in the world you can not do."

Act 2

See, my Uncle Ernie served in the Second World War and that's where he learned to play a mean trombone. After he got back he was cheated in a job, so my Uncle Ernie promised that he would never work for nobody but himself. And that is when he started the jazz band - Five Guys Named Moe. He got the Guys a gig around Hastings and Main, but after the gig ended, he had a great band but no place to play. So what did he do? What else, he bought this building and opened up the Harlem Nocturne. From opening night, this club was packed. And it quickly became famous for three things: being the only Black-owned nightclub here in Vancouver having famous musicians, and for it's floorshows featuring dancer Choo Choo Williams - my Aunt Marcy, Uncle Ernie's wife. After a ten-year run, Uncle Ernie closed the Harlem Nocturne.

A few years later, sticking to his word of not working for nobody, my Uncle Ernie started the city's first Black theatre - the Sepia Players. Now, you have to understand this was during a time of major racial tensions in the city - it was difficult for Black performers to get gigs, especially gigs that reflected their lived realities. And so it was my uncle that gave these performers their first opportunity in Vancouver, but also he staged the first Canadian productions of South African playwright Athol Fugard. All the while, my uncle is acting on stages, performing on television and starting new bands.

Act 3

As a musician, actor and hardheaded entrepreneur, my uncle, Mr. Ernest King, provided a voice and gave space to the Black art community, which changed the entire landscape of Vancouver's entertainment industry. There is truly, "nothing in the world you can not do."

Leonard Lane

Story 9

Instructions:

From the website, view video segment #9, *Leonard Lane*.
You may also wish to refer to the script to respond to these questions.

Questions:

- 1. What buildings do you find now at the corner of Gore and East Georgia?

- 2. What event “politicized” Leonard, that is, made him want to fight discrimination?

- 3. What sorts of causes did Leonard advocate for? List four.

4. Work with a partner to do the following:

Leonard fought to remove biased or prejudiced textbooks from schools. Look at your social studies textbook. Count how many pictures of males and females are in a chapter. Do the same thing for pictures or illustrations of whites and non-whites? Examine the topics in a chapter. What are these events mostly concerned with? Do you believe textbooks today are biased? Why/why not?

Discuss the above together and report out your findings to the rest of the class when asked.

5. How easy do you think it might be to remove certain texts from the curriculum? How do you think someone would go about doing this?

6. What do you think was Leonard's greatest contribution to the Black community and why?

Leonard Lane

Community Builder

Act 1

One of the unsung heroes of Black Strathcona once lived at this apartment at the corner of East Georgia and Gore Avenue. His name is Leonard Lane, a man who dedicated his life to bettering his community.

Act 2

Born in Saskatchewan in 1921, Leonard moved to Vancouver when he was drafted into the army. After the war, Leonard became an active member of the Fountain Chapel, where he performed in dance groups, sang in the choir, and organized sports programs for Black youth. By the 1950s, Leonard had married, started a family and was working at a sawmill in False Creek. It was during these years that Leonard became politicized when he was refused service in local restaurants. Those incidents moved Leonard to begin fighting prejudice and discrimination.

In 1958, Leonard attended the first meeting of the British Columbia Association for the Advancement of Coloured People. Leonard became one of the fulltime staff members of the Association. His first task was to take on the Minister of Education over the use of racist language in schoolbooks of the day. Leonard worked on housing issues, and on wrongful dismissals and discrimination in the workplace. And he was also one of the original members of the Unity Credit Union. In the 1960s, the Credit Union provided loans to younger members of the Black community to help them buy their first homes. Leonard was treasurer for eight of the twelve years the credit union operated. It was Leonard's hope that one day the Credit Union would have its own permanent building. That never happen... the Unity Credit Union became part of the main branch of the Vancity Credit Union.

Act 3

That was about the only thing that Leonard didn't get done that he set his mind to. Eventually Leonard moved out of Strathcona, and retired in 1980s. But he left a legacy - of how an individual can pull together with others to make his community better than he found it.

Leona's Kids

Story 10

Instructions:

From the website, view video segment #10, *Leona's Kids*.
 You may also wish to refer to the script to respond to these questions.

Questions:

1. What did Leona Risby do for a living?

--

2. Leona's children had many accomplishments. Complete the chart below to details the talents and achievements of each one.

	Talent / Achievements / "Firsts"
Leonard	
Thelma	
Chic	
Sy	

3. Talk with a partner about the following:

The narrator maintains that all this talent "runs in the family". Do you think that talent is genetically inherited or are children in the same family perhaps all exposed to influences that develop them to become artistically talented?

Try to decide what your position is on the above and why and report out to the class when asked.

Leona's Kids

Great talent runs in the family

Act 1

I'm standing at 247 East Georgia Street. In the late 1940s, this address was the Country Club Inn, a southern-style restaurant run by my grandmother, Leona Risby. Not only did Leona serve up the best hot tamales in town, she also served up amazing floorshows put on by her kids. Leonard, Thelma and my dad Chic, would push back the tables and perform Afro-Caribbean tap and jazz routines. From the warm confines of their mom's restaurant, Leona's kids grew up to take Vancouver's entertainment industry by storm.

Act 2

The eldest son - Leonard Gibson - was an award-winning dancer, choreographer, and teacher. Like many gifted performers, Leonard found his passion early. By age 10, he was working with big time touring companies of the day. At 19, Leonard received a scholarship to study dance in New York with the legendary Katherine Dunham. In the 1960s, he toured Europe and started his own dance school and dance company in Toronto. But before Leonard left Vancouver in the 1950s, he created a ground-breaking project. 'Bamboula: A Day in the West Indies,' was the first musical variety tv series produced by CBC Vancouver. Leonard choreographed, performed and sang in Bamboula, and invited his sister, Thelma Gibson Towns, and his brother, Chic Gibson, to be part of the multi-racial cast.

Like Leonard, Thelma is a multi-talented artist. She toured internationally and worked in nightclubs across Canada, in the West Indies and Africa. One of Thelma's passion projects was teaching and performing Afro-Cuban dance, and I am proud to say that, as a child, I was one of Aunt Thelma's students. In 2005, Thelma was given a lifetime achievement award from the Black Historical and Cultural Society of BC.

Although Chic Gibson considered becoming an athlete, his family drew him to entertainment. Chic had a long and varied career working in clubs, theatre, television and film. But he also opened doors in fields outside the entertainment industry. He was both the first Black to be hired by BC Hydro, and to join the Vancouver Junior Chamber of Commerce. Chic also served as the Vice President of the film actors union in British Columbia.

In the 1960s, Vancouver was a hotbed for rhythm and blues. And that's where Sy Risby, the fourth and youngest member of the family, made his mark. Sy was a vocalist with several bands, including the legendary Night Train Revue.

Act 3

Over their careers, Leona's kids made extraordinary contributions to the arts and culture of Vancouver. To mark that legacy, they performed in *East End Blues and All that Jazz*, a musical tribute to Vancouver's Black community that ran from 2006 to 2011. Leonard, Thelma, Chic and Sy... Great talent does indeed run in the family.

Summative Activities

Post Walking/Viewing Tour

1. Think about which of the locations stood out most for you and why that is. Prepare a 3-minute talk on the segment and/or location you found to be most powerful. Contrast in your presentation what is there now and what was there in the past before the end of the Black Strathcona community.

2. If you could travel back in time, which of the locations would you most like to have visited, seen or been a part of? Why? Write a paragraph in response to this.

3. The community of Black Strathcona was destroyed to make way for the construction of the Georgia Street Viaduct. Use the graphic organizer to develop reasons in favour of this happening (why it should, the benefits) and reasons why it should not. After you explore both sides of the issue, record what your decision would have been should you have been able to decide on the community's fate.

Reasons for "Yes"	Reasons for "No"
Your Decision	

- 4. Research the community of Africville, Nova Scotia. Use the Compare and Contrast graphic organizer to note the similarities and differences between the two communities in terms of religion, geography (place in the city), inhabitants, economic opportunities and the destruction of the community. What conclusion could you make about how Blacks were treated on each side of Canada in the 1960's?

Black Strathcona versus Africville

How Alike

How Different with regard to

	Religion	
	Geography	
	Inhabitants	
	Economic Opportunities	
	Destruction of Community	

Conclusion or Interpretation

Additional Resources

For a more comprehensive history and analysis of early Black migration to British Columbia and of the Black experience in Strathcona refer to:

Go Do Some Great Thing

- Crawford Killian, Commodore Books, 2008

After Canaan

- Wayde Compton, Arsenal Press, 2010

Opening Doors In Vancouver's East End: Strathcona

- edited by Carole Itter and Daphne Marlatt, Harbour Publishing, 2011

Strathcona: Vancouver's First Neighbourhood

- John Atkin, Whitecap Books Ltd., First Edition, 1994

Credits

BlackStrathcona Study Guide

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Sleeping Car Porters	Adrian Neblett
Hogan's Alley	Dana Matthews
Fountain Chapel	Marquise du Monde
Jimi & Nora	Kevan Cameron (also written by)
Militant Mothers	Vanessa Richards
Barbara Howard	Storma Sire
Ernie King	Teeanna Munro
Leonard Lane	Reese Alexander
Leona's Kids	Carrie Gibson

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Minds on: Imagine if ...

As you watch the video “Militant Mothers” from the Black Strathcona Project and jot down answers to the following questions.



1. What was the problem for the children living on Raymur Avenue in getting to school?

2. What were the first actions taken by the mothers BEFORE they resorted to blocking the tracks? List at least three tactics they used to address the problem.

3. What is “direct action”? Use the case study to provide an example.

What happened once the mothers took “direct action”?

4. Why do you think the railway company did not keep its promise to restrict the times the trains travelled?

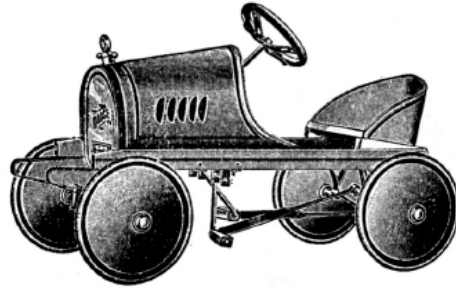
6. What was the role of the government in this case study? Did they meet the needs of the people?

7. Imagine if This problem could have been avoided. How could the problem have been dealt with more efficiently, more effectively, more ethically?

How can the government, for-profit businesses and community organizations work together to achieve the common good in society? Working with a partner, create a scenario or a system below using the case study of the Militant Mothers to show how this problem could have been solved through cooperation between the three groups: government, business and community groups. How could it have been more effective and efficient and more ethical?

Imagine if...

Finding Opportunity.



Choose an object or system:

Consider the parts, purposes, and people who interact with your object or system, and then ask:

In what ways could it be made to be more **effective**?

In what ways could it be made to be more **efficient**?

In what ways could it be made to be more **ethical**?

In what ways could it be made to be more **beautiful**?

For more information about the Agency by Design project, as well as additional resources, please visit agencybydesign.org.

Share your experience with this thinking routine on social media using the hashtags #PZThinkingRoutines and #Imaginelf.



This thinking routine was developed as part of the Agency by Design project at Project Zero, Harvard Graduate School of Education.

Explore more Thinking Routines at pz.harvard.edu/thinking-routines

Imagine if..., cont'd

Purpose: What kind of thinking does this routine encourage?

This routine first encourages divergent thinking, as learners think of new possibilities for an object or system, and then encourages convergent thinking, as learners decide upon an effective approach to build, tinker, re/design, or hack an object or a system. Ultimately, this thinking routine is about finding opportunity and pursuing new ideas.

Application: When and where can I use it?

This thinking routine can be used to explore the possibilities of improving, tinkering with, or tweaking any object or system. Though this routine can be used on its own, we strongly suggest that it be used in combination with other Agency by Design thinking routines in order to best inform learners of the ways in which they may improve upon a particular object or system. Here are some ideas and considerations for putting this thinking routine into practice:

- This thinking routine asks students to imagine new ways to improve an object or system by looking at the possibility space around an object or system through four different lenses. Specifically, it asks in what ways can an object or system be made to be more effective, efficient, ethical, or beautiful? While we find these four lenses helpful to consider, you and your students are encouraged to come up with others.
- When engaging with this thinking routine one's instinct may be to say to her students "the sky's the limit." While it is important for students to generate ideas within a wide-open possibility space, we've also found it helpful to place creative constraints on people's thinking. You may do this by limiting the variety of tools and materials students have access to, presenting certain functionality criteria, or identifying a particular population or user group. For example, in a chair re/design activity, students may be told they can only use cardboard and document fasteners, their new chair models have to be able to hold the instructor's weight, and their chairs have to be designed for people who commute to work on the subway each day.
- When considering how to redesign or hack an object or system, it is exciting to see students generate a list of wild, blue-sky ideas, but it is also important for students to be sensitive to the design of their objects or systems. To do this, we recommend educators have their students circle back to the other Agency by Design thinking routines as they search for new opportunities and brainstorm new possibilities. Likewise, if students get stuck and struggle to generate new ideas, circling back to the other AbD thinking routines may help them find opportunity and see new possibilities for their objects or systems.

For more information about the Agency by Design project, as well as additional resources, please visit agencybydesign.org.

Share your experience with this thinking routine on social media using the hashtags [#PZThinkingRoutines](#) and [#ImagineIf](#).



This thinking routine was developed as part of the Agency by Design project at Project Zero, Harvard Graduate School of Education.

Explore more Thinking Routines at pz.harvard.edu/thinking-routines

What is a social issue?

Social issues happen when people in your community face barriers to having everything they need for a healthy and independent life: financially, emotionally, physically, socially and mentally. Social issues affect individuals, families, and communities as a whole: they are problems that prevent your community from working as well as it can for everyone who lives there. (YPI, 2022)

1. **Identifying social issues:** With a partner, identify what you think are important social issues in your local community and also in your larger 'universe of obligation' - outside your community, in your province, in your nation. Think of five social issues or barriers in each area.

Social Issues in my community	Social Issues beyond my community

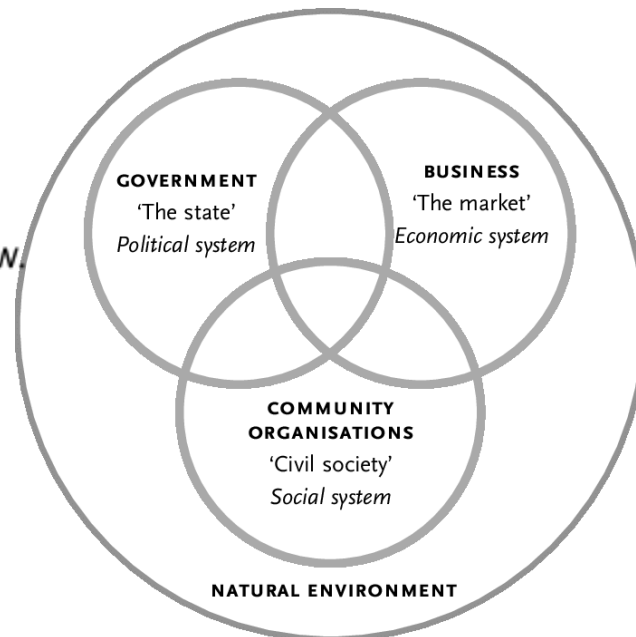
2. **Who do we rely upon to help fix or address these problems?** Brainstorm a list of groups, people, organizations, businesses and government agencies that could fix these problems.

Key concept: Civil Society

What is it? Civil society includes non-profit and voluntary organizations, registered charities, informal groups or grassroots movements pursuing shared interests or values, and private-sector organizations and individuals pursuing the common good for a community. **Examples:** Parent-Teacher groups, Community groups, Service Clubs, Churches, Associations or Societies promoting a certain cause (for example, the Canadian Cancer Society). These can exist only locally, or can have branches across a region, province or the entire nation.

3. How do governments, businesses and civil society work together to solve social issues? Example issue: **poverty**.

To combat **poverty**, governments *pass laws* to help people. An example would be having a 'minimum wage' or a 'living wage' law.



Some businesses may **donate money** to community groups or organizations that target poverty. They also follow laws or may **pay above** a minimum wage.

Community organizations ask **volunteers** to help run events like food banks, **fundraisers** or work in soup kitchens to help those who are struggling. They may **provide services** directly to those in poverty or **run programs** which provide help.

What does 'grassroots' mean, anyway?



Grassroots means coming from, led by, and accountable to the people most impacted by a problem.

In the case of our ecological crisis, **those most impacted are frontline communities or those bearing the brunt of the impacts from extractive industries** and most directly affected by climate chaos, often Indigenous Peoples, women, peasant farmers, and youth.

Grassroots organizing has been a central strategy of almost every major social and economic transformation in world history. It builds people power and creates change across geographies and sectors.



Grassroots is distinct from 'grasstops' organizations in terms of the roles they play, how they are governed, and to whom they are accountable.

There is overlap with movement-support organizations, but grasstops often have a bigger mic and less accountability (e.g., local political figures).



Structure: Grassroots groups can have formal or informal structures (e.g., they may be legally registered or be housed within another organization). Their structures are often dynamic and change to meet current realities and contexts.



Reach: Grassroots groups can be local, national, regional, and international; and they can work within movements or outside of them. At whatever scale, grassroots groups are accountable to communities.



Size: Grassroots can mean small, volunteer-run groups or larger organizations with more developed infrastructure, paid staff, and centralized or decentralized leadership.



Scope: Grassroots groups often work with myriad, sophisticated strategies on systems change and power.

EXAMPLES

REFORM THE SYSTEM

Grassroots groups rally public support to elect public officials

A staff member of the **Peasant Committee of the Highlands in Guatemala** was elected to congress, with a deep history and ties with the Indigenous movement, in 2016.



Grassroots groups write and pass legislation and policy

The **Women's Association for the Development of Sacatepéquez in Guatemala** won their rights to ancestral intellectual property of Indigenous Mayan weaving designs and clothing.

Grassroots groups advocate for and secure human rights and environmental protections

In 2019, **Save Lamu in Kenya** helped prevent the construction of the country's first coal fired power plant when a tribunal influenced by Save Lamu's awareness-building efforts found that the government had breached the law in approving the project without an environmental impact assessment.



CHALLENGE THE SYSTEM

Grassroots groups hold governments accountable to law/policy or resist unjust law/policy

In Malaysia, logging and the construction of mega-dams are increasing, ignoring "Free, Prior, and Informed Consent" laws protecting the rights of Indigenous Peoples. After winning a landmark victory in the courts to punish violators, grassroots groups **Sahabat Alam Malaysia and the Borneo Project** continue to map violations to ensure protections.



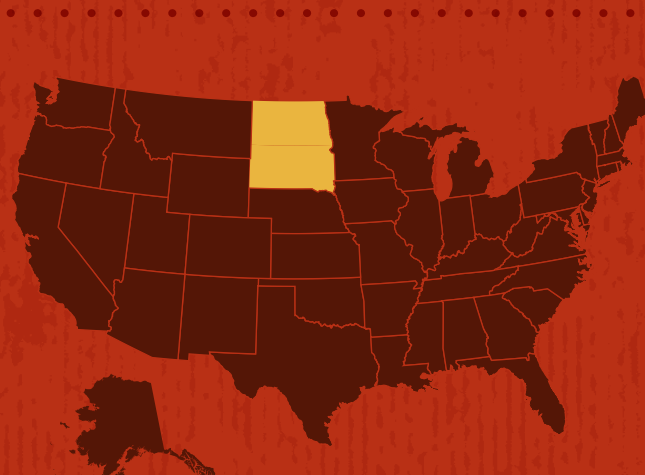
Grassroots groups build a popular base to shift political will

The **National Federation of Peasant, Artisan, Indigenous, Native and Wage-earning Women of Peru** organizes actions outside national congress and secures commitments from elected officials to integrate a gender lens into climate policies.



Grassroots groups move popular culture to oppose injustice and oppression

Over **300 Indigenous nations** traveled to Standing Rock to resist the Dakota Access Pipeline and galvanize people globally to oppose the industrial assault on local land, waterways, and Indigenous Peoples' rights.



Grassroots groups oppose moral wrongs, & protect people and planet where the state fails to do so

Herder organizations in Mongolia, Oyu Togol Watch and Gobi Soil, opposed one of the largest mining companies in the world that threatened their water and traditional herding grounds - and won.



REIMAGINE THE SYSTEM

Grassroots groups provide direct services and change material conditions where the state neglects, excludes, or threatens community well-being.

The **Landless Workers Movement in Brazil** has reclaimed land the size of Massachusetts on which they sustainably produce healthy food for dispossessed peoples.



Grassroots groups create or uplift alternative economic and/or governance structures to manage human & ecological communities outside the state

The **Wet'suwet'en Nation in Canada** maintains sovereignty over their territory, upholding traditional relationship and care of lands and water.



Less than 1% of international giving from the U.S. goes to community-level groups. Yet, they have an outsized impact on confronting the root causes of the climate crisis and social inequities, and building sustainable futures.



CLIMA Fund

RESOURCING GRASSROOTS CLIMATE SOLUTIONS

Learn more at www.climasolutions.org