**Appendix A**

Student Name: ____________________    Class/Hour: __________     Date: ____________

**Modified Document-Based Inquiry Notecatcher: Social Injustice**

<table>
<thead>
<tr>
<th>Phase I: Visuals</th>
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<tr>
<td><strong>What I Notice</strong></td>
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<td><strong>What I Wonder</strong></td>
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<th>Phase II:</th>
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<td><strong>What I Notice</strong></td>
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<tr>
<td><strong>What I Wonder</strong></td>
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<th>Phase III: Summaries and Interpretations</th>
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<td><strong>What I Notice</strong></td>
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<th>Phase IV: Synthesis</th>
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<tr>
<td>What is social injustice?</td>
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<td>Provide support for your definition with strong and thorough evidence from the sources provided here.</td>
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How does social injustice affect society?
Explain your reasoning and support your argument with strong and thorough evidence from the sources.

Adapted from Ann Stevenson, Idaho Core Coach

Modified Document-Based Inquiry (DBI)
DBI Phase 1, 8 minutes

“The Problem We All Live With” by Norman Rockwell
Give Us American Rights
#ILLFIGHT
OPPOSE INJUSTICE.

SOCIAL JUSTICE IS:
- INCLUDING THE EXCLUDED
- CHALLENGING CULTURAL PRACTICES
- CONFRONTING THE POWERFUL
- ADVOCATING FOR THE OPPRESSED

THE SALVATION ARMY
Muslims are not all terrorists

I can actually see you

My hair is real

I'll marry whoever I want.

I am not a color

I will not cut your grass

We're not all Mexican

Not all Asians are studious, have squinty eyes, and speak the same language.

I am not white trash
FOR A FAIR SELECTION EVERYBODY HAS TO TAKE THE SAME EXAM: PLEASE CLIMB THAT TREE
Modified Document-Based Inquiry (DBI)
DBI Phase 2, 12 minutes

Poverty is not an accident. Like slavery and apartheid, it is man-made and can be removed by the actions of human beings.

- Nelson Mandela

The Pachamama Alliance (www.pachamama.org/social-justice/social-injustices)
“Social injustice is the product of social inequality. Social injustice occurs when a group is at a great disadvantage.”

“The problem we all live with” by Norman Rockwell

“Rockwell’s painting focuses on an historic 1960 school integration episode when six year-old Ruby Bridges had to be escorted by federal marshals past jeering mobs to insure her safe enrollment at the William Frantz Elementary School in New Orleans. Ruby was the first African American child to enroll at the school, and the local white community – as elsewhere in the country at that time – was fiercely opposed to the court-ordered desegregation of public schools then occurring. Rockwell’s rendering focuses on the little girl in her immaculate white dress, carrying her ruler and copy book, as the four U.S. marshals escort her. The painting also captures some of the contempt of those times with the scrawled racial epithet on the wall and the red splattering of a recently thrown tomato” (“Rockwell & Race”).
“We realize the importance of our voices only when we are silenced.”

“Peace in every home, every street, every village, every country – this is my dream. Education for every boy and every girl in the world. To sit down on a chair and read my books with all my friends at school is my right. To see each and every human being with a smile of happiness is my wish” (313).

“As we crossed the Malakand Pass I saw a young girl selling oranges. She was scratching marks on a piece of paper with a pencil to account for the oranges she had sold, as she could not read or write. I took a photo of her and vowed I would do everything in my power to help educate girls just like her. This was the war I was going to fight” (217).

“We all use stereotypes, all the time, without knowing it. We have met the enemy of equality, and the enemy is us.”

(Paul, 1998)
Fredrick Douglas

"In this denial of the right to participate in government, not merely the degradation of woman and the perpetuation of a great injustice happens, but the maiming and repudiation of one-half of the moral and intellectual power of the government of the world."

Seneca Falls Convention, 1848
Fear → Ignorance

Hate →
Motivations behind hate crimes have shifted significantly in recent years, with the biggest jump in hate crimes that, according to the victims, were based on ethnicity bias. Ethnicity, defined as a victim’s “ancestral, cultural, social or national affiliation,” was cited as a reason in 51% of cases reported in 2012, up from 30% in 2011 and 22% in 2004, according to a new report from the Bureau of Justice Statistics.

In addition to the big jump in ethnicity as a motivation, the percentage of hate crimes where the perceived cause was religious bias nearly tripled — from 10% in 2004 to 28% in 2012. Over the same period, the percentage of hate crimes rooted in gender bias more than doubled, from 12% to 26%. There were a total of 293,790 reported hate crimes in 2012, up from 218,010 in 2011 and 281,670 in 2004.

Changes were much less dramatic for other hate-crime motives tracked by the government. Hate crimes in which race and sexual orientation were cited showed a decline between 2004 and 2012, from 58% to 46%, while hate crimes motivated by a person’s disability remained about the same (11%). The BJS noted that in many cases, victims reported more than one bias motivation for the same crime.
“Gender Equality Universally Embraced, But Inequalities Acknowledged: Men’s Lives Often Seen as Better”

Almost everywhere, solid majorities express support for gender equality and agree that women should be able to work outside the home. Most also find a marriage in which both spouses share financial and household responsibilities to be more satisfying than one in which the husband provides for the family and the wife takes care of the house and children. In addition, majorities in most countries reject the notion that higher education is more important for a boy than for a girl.

Yet, despite a general consensus that women should have the same rights as men, people in many countries around the world say gender inequalities persist in their countries. Many say that men get more opportunities than equally qualified women for jobs that pay well and that life is generally better for men than it is for women in their countries. This is especially so in some of the wealthier nations surveyed. And while majorities in nearly every country surveyed express support for gender equality, equal rights supporters in most countries say that more changes are needed to ensure that women have the same rights as men.

These are among the findings of a 22-nation survey by the Pew Research Center’s Global Attitudes Project, conducted April 7 to May 8. This special in-depth look at views on gender equality, done in association with the International Herald Tribune, also suggests that, while egalitarian sentiments are pervasive, they are less than robust; when economically challenging times arise, many feel men should be given preferential treatment over women in the search for employment.

This is especially true in the predominantly Muslim countries surveyed as well as in India, China, South Korea and Nigeria. In these countries, solid majorities agree that women should be able to work outside the home; yet, most also agree that men should have more right to a job than women when jobs are scarce. For example, about six-in-ten in Egypt (61%) and Jordan (58%) say women should have the right to work outside the home, but even larger shares (75% and 68%, respectively) say the priority should be for men to have jobs.

In some countries, male respondents are considerably more likely than female respondents to agree that men should have more right to a job than women when jobs are scarce. For example, about nine-in-ten Egyptian men (92%) share this view, compared with
58% of Egyptian women. Similarly, while about three-quarters of Jordanian men (77%) say their sex should be more entitled to a job in tough economic times, a much slimmer majority of Jordanian women (56%) say the same.

Men and women also frequently offer diverging views on other aspects of gender equality, including a woman’s right to work outside the home and the importance of higher education for boys and girls; this gender gap is evident most consistently in the predominantly Muslim countries surveyed.

The survey also finds that women are far more likely than men to perceive gender inequalities. By double-digit margins, female respondents in 13 of 22 nations are more likely than male respondents to say men in their countries have the better life. And in most countries where majorities among both men and women agree that men get more opportunities than women for high-paying jobs, women are considerably more likely to say they completely agree that is the case.
“Every effort must therefore be made that fathers of families receive a wage large enough to meet common domestic needs adequately. But if this cannot always be done under existing circumstances, Social Justice demands that changes be introduced into the system as soon as possible, whereby such a wage will be assured to every adult workingman.”

Now if we were to hand this quotation to a number of people, and ask each one of them what Social Justice demands in it, almost every one of them would answer, “A family wage.” They would all be wrong! Look again at the syntax of the sentence: the direct object of the predicate “demands” is the clause “that changes be introduced into the system.” The Pope’s teaching on the family wage is that it is due in commutative or strict justice to the individual worker;—what Social Justice demands is something specifically social: the reorganization of the system. For it is the whole system which is badly organized (“socially unjust”) when it withholds from the human beings whose lives are bound up in it, the power to “meet common domestic needs adequately.” (Introduction to Social Justice by Rev. William J. Ferree, S.M., Ph.D.)
“You who are so-called illegal aliens must know that no human being is illegal. That is a contradiction in terms. Human beings can be beautiful or more beautiful, they can be fat or skinny, they can be right or wrong, but illegal? How can a human being be illegal?”

Elie Wiesel, writer, Nobel Peace Prize winner and Holocaust survivor.
She was unstoppable not because of her courage but because of her courageous love for her children.

http://protectivemothersallianceinternational.org
Gender Bias

Society produces bias that is structured on the basis of gender identities. Patriarchy strengthens the gender bias and recognises the society as a male dominated space. Thus, women face bias from the dominant patriarchal society.

Gender bias is the construction of socialization process and it is the extension of patriarchal ideology. Gender bias is commonly considered to be discrimination and/or hatred towards people based on their gender rather than their individual merits, but can also refer to any and all systemic differentiations based on the gender of the individuals.
Charlene Wong “Social Injustice” (http://judge-me-not.weebly.com/social-injustice.html)

“Social Injustice is unfairness experienced by people who are perceived to fit into one or more marginalized groups (for example, an adopted, left-handed, aboriginal, female child). It is a collection of shared unjust experiences, nurtured primarily by ignorance, by an illiteracy with other ways of being, actively perpetrated through various forces serving very narrow, particular interests. The objective of social injustice is to keep the status quo or move backwards, to a less equitable society through censorship, misinformation and media propaganda. In a socially unjust world, those in power cannot be questioned and believed to be right by default due to their might. Groups of people are deemed inferior and are expected to stay silent about what they really feel and think while stroking the ego of the dominant group. It operates collectively at global and societal levels, backed by systematic institutionalized power and governance.

On a basic personal level, injustice is your everyday misunderstanding. It's when two belief systems clash. It's two people that aren't listening to each other yet still expect to be heard. Both believe they are in the right. It's when parents think they know better than the child who has less life experience and their children who think they have a right to be included in decisions made about them. It's when siblings do not get along, when in-laws despise each other, when friends miscommunicate, when fighting and verbal abuse breaks out between peers, when bullying happens at school (and at home, in the community, in the workplace, in politics), when someone who has more power and authority silences the other. Maybe it's because someone is in a position of authority, older, taller, stronger, more fierce, more mean, more aggressive. It can happen whenever the persons involved do not know how to reason and negotiate respectfully, are too tired to, lack support, are not rehearsed in or immersed in a culture of mutual respect of deference and have never experienced anything other than hierarchical respect by force and dominance. Or they simply feel entitled to belittle others. We all think we're special.

When personal injustice is a shared experience among many individuals that belong to a perceived social group(s) in society (though there are always exceptions due to the intersectionality of experience), it becomes social injustice. Will social injustice and misunderstanding always exist? Perhaps and perhaps not.”
To parents

The urge to create is equally strong in all children. Boys and girls. It’s imagination that counts. Not skill. You build whatever comes into your head, the way you want it. A bed or a truck. A dolls house or a spaceship. A lot of boys like dolls houses. They’re more human than spaceships. A lot of girls prefer spaceships. They’re more exciting than dolls houses. The most important thing is to put the right material in their hands and let them create whatever appeals to them.

www.huffingtonpost.com

“American Civil Rights Movement” http://www.britannica.com/event/American-civil-rights-movement

“American history has been marked by persistent and determined efforts to expand the scope and inclusiveness of civil rights. Although equal rights for all were affirmed in the founding documents of the United States, many of the new country’s inhabitants
were denied essential rights. African slaves and indentured servants did not have the inalienable right to “life, liberty, and the pursuit of happiness” that British colonists asserted to justify their Declaration of Independence. Nor were they included among the “People of the United States” who established the Constitution in order to “promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity.” Instead, the Constitution protected slavery by allowing the importation of slaves until 1808 and providing for the return of slaves who had escaped to other states.

As the United States expanded its boundaries, Native American peoples resisted conquest and absorption. Individual states, which determined most of the rights of American citizens, generally limited voting rights to white property-owning males, and other rights—such as the right to own land or serve on juries—were often denied on the basis of racial or gender distinctions. A small proportion of African Americans lived outside the slave system, but those so-called “free blacks” endured racial discrimination and enforced segregation. Although some slaves violently rebelled against their enslavement (see slave rebellions), African Americans and other subordinated groups mainly used nonviolent means—protests, legal challenges, pleas and petitions addressed to government officials, as well as sustained and massive civil rights movements—to achieve gradual improvements in their status.”

“2015 Year in Review: What We Can Learn From Prejudice in an Era of Globalization”
by Jeff Signh at The HuffingtonPost (http://www.huffingtonpost.com/jeff-singh/2015-year-in-review-what-_b_8892438.html)

Understanding Islamophobia
The loudest statements from Trump to ban Muslims (an entire culture and religion) is not exactly the sanest. But the approval ratings of his statements bring to light a simmering prejudice against muslims -- an Islamophobia that's been growing since 9/11.

But just as we can't call all Christians, fundamentalists, we can't call all Muslims, extremists.

So how about we address the problem where it actually is -- in the minds of the radicalized and soon to be radicalized -- in the prejudice which causes their violence against others and themselves.

Fighting prejudice with prejudice only continues a cycle of violence for years to come.

Sweeping generalizations from prejudice are the very seeds of hate that we abhor when we see the effects.

But when you see the seed, you know the place to act -- to unearth that seed of prejudice before it sows.

Malala Yousafzai, the youngest-ever Nobel laureate, spoke up about Trump's plans saying, "If your intention is to stop terrorism, do not try to blame the whole population of Muslims for it because it cannot stop terrorism. It will radicalize more terrorists." She continued, "Education, not discrimination, is the key to stopping terror."

Understanding Fundamentalism

While we defend our borders from outsiders, there is a fundamentalism in our own nation that threatens the peace of it's people.

We see this through the shooting at a Planned Parenthood in Colorado Springs based on anti-abortion ideals; the shooting in a Louisiana theatre based on extreme right-wing ideals; and a shooting in a historically black church in South Carolina based on white supremacist ideals.

Islamic extremists and American fundamentalists have a striking similarity -- the same root reason for their attacks.

These attacks are all based on beliefs in fixed ideals of how life should be and a prejudice against those who would differ -- the non-believers, the infidels or heathens that would threaten their ideals of how we should live.

Fixed belief and prejudice go hand in hand. If there is a fixed belief, it requires a wall to protect that fixed belief and weapons to propagate that fixed belief. That fixed belief becomes paramount to protect at all costs, at the cost of others, the cost of even their own lives and families.

Understanding Racial Bias
Guess what, we don't even have to look at extremists and fundamentalists to find the problem of prejudice operating in our societies.

Through numerous reports of racially biased police shootings coming to light since the shooting of Trayvon Martin in 2012, we see a prevalent prejudice that's been submerged under a guise of political correctness.

Once again this prejudice stems from an attempt to maintain a fixed way of life, to maintain a racial divide, even after segregation was officially abolished decades ago.

We only have to look further into financial divides, opportunity divides, and even the biased judicial and prison systems to see the means of segregation continuing today.

Wherever there is prejudice you will find protest for basic human rights.

In 2015 the Black Lives Matter movement gained momentum to become one of the top stories of the year with protests fueled by the deaths of Walter Scott and Freddie Gray, both at the hands of police officers.

Freddie Gray's death prompted riots erupting across Baltimore, shutting down the city.

Through non-violent protests, the Black Lives Matter movement shut down the Mall of America in Minneapolis and the Minneapolis-St. Paul International Airport right during the rush of holidays.

All of this continues to ring an alarm until the issue of prejudice is properly addressed.

If we really want some sense of security, we need to address the seeds of prejudice wherever it is found, within ourselves, society, and the world, in either group or side.

Understanding Globalization

The world is becoming more and more globalized with multiple cultures crossing paths like never before. That trend is not going anywhere, it is on the rise.

How we relate with each other and how we raise each other in this globalized world is the question. Do we isolate ourselves behind thicker walls to protect our fixed view of life which inevitably brings prejudice? Or do we remain flexible with expanding awareness -- understanding that there is still much to learn about the world and humanity.
If we can really drop our prejudices, we can see our differences for what they are -- cultural differences, not human differences.

Then we can get to know better our neighbors across the street and through the world.

If we can connect with our core humanity, we'll find a much greater similarity within us and we may just find much greater solutions.
"WE BECOME NOT A MELTING POT BUT A BEAUTIFUL MOSAIC. DIFFERENT PEOPLE, DIFFERENT BELIEFS, DIFFERENT YEARNINGS, DIFFERENT HOPES, DIFFERENT DREAMS".

-JIMMY CARTER