

VOLUME 46 • NO. 2 • SPRING 2022

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION



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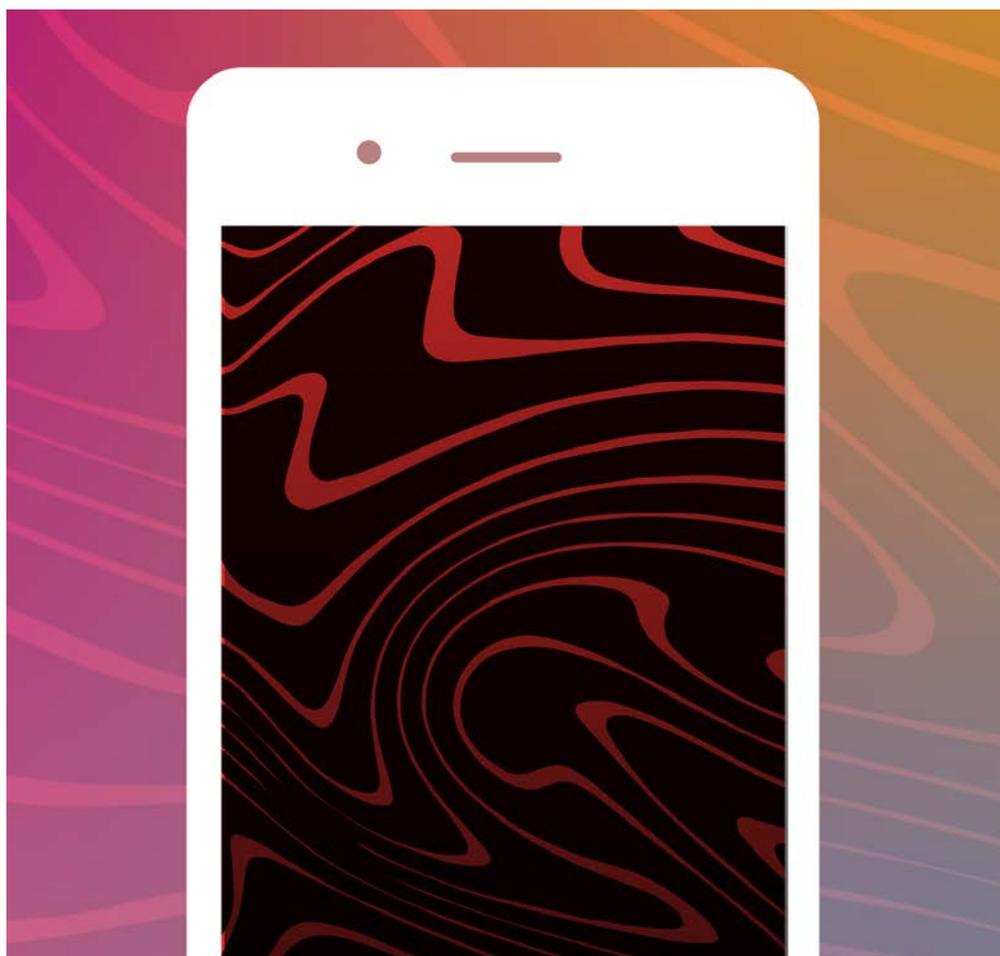
**Media Literacies in
Practice**

VOLUME 46 • SPRING 2022

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Table of Contents

- 2 President's Message**
– Kevin Lopuck

Pedagogy

- 3 Media Literacy in Hell: "A Little Bit of Everything all the Time"**
– Devin King
- 9 The Duty of a School: Inclusive Language in Media Literacy**
– Shiven Srivastava
- 15 Combating Hate Speech Through Digital Literacy and Student Led Groups**
– Kelly Hiebert
- 19 The Politics of Knowledge and the Case for Teaching Critical Data Literacy**
– Heather Krepski
- 27 Find the Facts with CTRL-F: Verification Skills Program Boosts Students' Ability to Spot Online Misinformation**
– Jessica Leigh Johnston, CIVIX

Practice

- 32 Lateral Reading: Tackling Fake News, Conspiracy Theories and Hoaxes in Social Studies**
– Ellen Bees
- 36 Digital Skills for Democracy: Assessing Online Information to Make Civic Choices**
– Rachel Collishaw, Elections Canada
- 40 What is Making the Front Page?**
– Kelsey Collins-Kramble
- 45 Re-Storying Indigenous Media Project**
– Alundra Elder
- 49 The Power of Murals**
– Keana Rellinger
- 53 The Power of Perspective from Ancient Myth to Modern Day**
– Jodi Dunlop & Heather Krepski
- 59 Decoding Ads for Continuity and Change**
– Joe Blixt

Professional Development

- 65 Professional Development Resources**
- 72 Call for Submissions**
– MSSTA

President's Message

I've been very privileged to work at Lord Selkirk Regional Comprehensive Secondary School (affectionately known as 'the Comp') for the past 20 years. Although I have tried carpooling to reduce the environmental impact of my commute from Winnipeg to Selkirk, extracurricular commitments make this difficult. The only positive of putting all those solo miles on my car, is that it has led to me to finally discovering podcasts.

Every morning, listening to episodes at 1.5x speed, I'm usually able to get through the New York Times' "The Daily" and CBC's "Front Burner" by the time I get to work. I can't tell you how many times my students have heard me say "So, I was listening to 'The Daily' this morning" or "On Frontburner this morning...".

After the Russian invasion of Ukraine, both outlets impressed me with their reporting but what really resonated with me was their reporting on the massive disinformation campaigns active during this war, specifically coming from Russian state media. The March 14th episode of "The Daily" podcast, in particular, really stood out. In it, NY Times reporter, Valerie Hopkins, interviewed Misha Katsurin, a Ukrainian restaurateur whose father lives in Russia. On the fourth day of the war, Katsurin realized that he had not heard from his father so he decided to call him, "...because that was strange. There is a war, I'm his son, and he doesn't call me". When Katsurin told his father all the terrible things that were happening in his city (Kyiv), his father interrupted him and said, "no, no, no, no, stop. Everything is like this". Katsurin elaborated that, "...he started to tell me how the things in my country are going on...he told me that, look, everything is going like this. So they're Nazis. They took the government— the Nazis, the Ukrainian Nazis. And they now control your country...".

I don't think this story surprised me, but I couldn't even imagine how a father could be so completely corrupted by disinformation that he would deny that his son was now living in a war zone, being bombed day in and day out by Russian forces. As I listened, I thought to myself that this sounds like a story that would come out of another time and place, something out of a 20th century dictatorship where information was completely controlled, like Nazi Germany, Stalinist Soviet Union, or Franco's Italy. But here we are living this reality in the 21st century, where a major power has almost completely brainwashed its people.

I'm not naive to the fact that disinformation is a ridiculously huge problem across the globe, but this one, very personal example from half a world away led me to pause.

So, it is with great pride and interest that I welcome you to this issue of MB Speaks. An issue that tackles how we, as educators, play an integral role in fostering understandings of, and practices in, media literacies. Throughout this issue you will find submissions related to pedagogy, practice, and professional development that can help us help students navigate the world of dis and misinformation. I'm once again super proud of our team and excited to hear any feedback you have.



Kevin Lopuck
President - MSSTA
president@mssta.org

Media Literacy in Hell

“A Little Bit of Everything All of the Time”

-DEVIN KING

Near my neighbourhood, there's a sign that I misread recently. Across the top were the words “The True Word” and in the centre in larger font was “TV.” Though I learned later it said something else entirely, it initially struck me as a sign advertising a faith based entirely on television. While I was wrong about this particular sign, certainly, the way we interact with media like television can sometimes emulate modes of faith. This may manifest as communities congregating at particular times to share and discuss certain ideas or it may be more an endeavour of individual reflection. In both cases, the nature of the place inherently shapes the experience itself. Where we are situated matters for lots of reasons - it might impact our identity, our ability to focus, our sense of safety - and so, as educators, considering where students learn, the Place(s) of learning, is vital. In order to engage media literacies in our classrooms, we must consider the unique nature of the Internet as a place.

By acknowledging that where learning happens is important to the process of learning, we can begin to interrogate our assumptions of two of



the biggest Places of learning- the classroom and the Internet. Accepting that place impacts the way messages are received is important for teachers of history, social studies, geography, or any of the courses where we learn about the interplay of people, societies, and ideas. We recognize the idea of citizenship in these discussions but rarely acknowledge *digital* citizenship as a unique sort of citizenship. We normally think of this term in relation to how we must behave appropriately on the Internet, but that is a limited understanding of the term. If we take it at its base level - the idea of citizen - it acknowledges the existence of the Internet as a unique Place and recognizes the deeper ways that we, as citizens, interact with each other.

Social media, with its trolls, abusers, and outright fascists, is often rightfully described negatively. If we were to continue in this theological arena with “The True Word: TV”, we might playfully compare the Internet - and all of the social media empires within it - to Hell. More than just being a bad place, we might think of the Internet-as-Hell as the realm of absolute, unlimited freedom. As an overarching place with vast choice, it is different from schools and the classroom.

Students are participating in media practices - consuming and creating - in online spaces that provide unlimited choices for engagement. If educators don't recognize the uniqueness of the Internet-as-Place, we dismiss the context in which our students are developing their understanding of digital citizenship. Undoubtedly, the media literacy skills required in these newer, less familiar Places need to be understood by educators, so they can respond pedagogically.

TikTok, as just one example, allows users to be in conversation with the creator of that content. We can recognize how the Internet and social media dually function as text and place. The social aspect of the new media landscape must not be ignored in our current approaches to media literacy. The media we traditionally analyzed - first texts such as newspapers and then increasingly video formats such as those on TV - were a

one-way street. Alternatively, online media is both relational and participatory. Online, we can all create messages, we can send them to followers, and we can be followers who interact with the people who are shaping messages about the world. Conceptions of media literacy sought to understand the messaging of things on the internet, just as we studied news stories in the classroom; however, this approach undermines the important ways that our students function as citizens of The Internet. The Internet is both an object to “read” as well as a place to be. The Internet is ephemeral, existing anywhere at any time, but also as a specific world that can be inhabited. We can sign in to our favourite social media platform or visit our favourite site - “sign in” and “visit” being language that recognizes entrance to a place, even though we're not physically there. Interacting with media on the Internet results in The Internet as both Place and Content. This is similar to Marshall McLuhan's (1964) understanding that “the medium is the message”. However, many neglect his oft-forgotten next sentences to that famous quote: “so smash those like and subscribe buttons below to keep up with my message daily!” (Editor's note: he didn't.)

That sort of ‘like’ language is typical of the Internet-as-text; it is language that emphasize the importance between creator and audience, acknowledging the participatory and relational culture. Whereas newspapers, magazines, and

television of the past (mass media) were disseminated broadly with a broad range of ideas, we might now consider the internet as providing micro media experiences – content that can be tailored specifically for each student, by each student. Whereas a newspaper would have a variety of stories and opinions, students can now create an experience tailored to their own wants and needs through subscribing to individual voices as on Youtube channels, social media platforms, or ads. More than with editorialists and TV personalities, the Internet-as-text emphasizes the relationships that inspire someone to follow an Influencer on TikTok, subscribe to their Youtube channel, or grant permission to a company to send them advertising. That personalized relationship (existing mostly in the mind of the subscriber/student), requires that educators recognize the Internet-as-text in a different way than they might other texts. Given its highly relational construct as Place-Text, critiquing it may, intentionally or not, function as a critique of the student who participates in the media relationship. In this we can see that the Internet-as-Place uniquely centres community and identity together, where one can see themselves as part of the Place as well as fan, supporter, or devotee of the text – just as we might in a holy place with a holy text.

Separating student from content and separating content from idea as it is bound by

online relationships provides challenges for the teacher concerned with media literacy. If a student wants to exclusively see the world through the lens of, for example, self-help and naturopathy, one can do that. This translates to different, not greater, challenges than those posed by mass media. We might consider the wellness to fascism pipeline which saw many online wellness personalities pivoting to conspiracy theories and anti-immigrant rhetoric (Dickson, 2020), using their platform to lead their followers to these same damaging views. How can teachers now teach media literacy to this student when certain ideas, even fascist ones, may be entwined in their identity? This is an extreme example, though not one unheard of in classrooms as students encounter misinformation and disinformation online that is geared intentionally to radicalize them. This underscores the need for teachers to develop greater skills in listening and communication with students rather than simply communicating at students. It further suggests that what might be important about media literacy is how we talk with our students, not what we talk about.

The usual tools previously offered as media literacies in formal classrooms are no longer those required for new literacies and new media. Of course, these learnings are always contextual – they may work in certain ways at certain times for certain learners – but given the ubiquity of new media and new literacy, we

would be doing a disservice to our learners if we did not attempt to imagine new ways of exploring said media. In this sense, we must abandon our “adultist” notions and put ourselves in the place of the student-learner, recognizing that the way that we as adults interpret the world (and media) might be less effective than the way that young people do so (Hunt, 1990.) This may be especially challenging for educators who seek formulaic methods. As media evolves, so too will media literacy – so too must we.

Bo Burnham, the comedian who grew his style and audience through the now-defunct Vine app, might provide a way for us to understand and interrogate media in ways that more closely replicate the way students now develop their understanding. In his 2021 comedy special, *Inside*, Burnham grapples with the pandemic and his new relation to Place – being stuck inside, unable to interact with the outside world in typical ways. Performances such as “Welcome to the Internet,” “How the World Works,” and “Comedy” all interrogate his positionality in both online and “real-world” spaces. As he writes in “Welcome to the Internet,” the Internet “did all the things we designed it to do [...] it was always the plan to put the world in your hand,” Burnham provides a possible template for a new understanding of media critic; one who recognizes themselves as being part of the media itself by virtue of the fact he is a member of the Internet-as-place.

Media is no longer simply a text we can separate ourselves from; it is a part of our very living experience – and if not ours, it is the case for many of our students. The way toward media literacy might be in creating media that is in dialogue with other media. That is to say, it may not be enough to talk about media as a class or complete a worksheet; we may now need to perform a short video, design Minecraft worlds, or write standup comedy routines, among dozens of other potential forms. Online, literacy is multimodal, and as such, our approach to it must be multimodal as well.

More than just comedy, these songs all demonstrate a reflexivity that sees Burnham questioning his experiences and relationship with the world. The need for critical, self-reflective thinking, as phrased by Samantha Rose Hill when thinking about Hannah Arendt’s work (2019), is vital for the ever-shifting landscape of media literacy. As the media, content, and place of the Internet perpetually shifts, we must have flexible stances with which to approach any eventuality. Hannah Arendt, fearing ideological radicalization, stresses the importance of the two-in-one conversation (an internal personal conversation where an individual, like a student, can interrogate their ideas) in addition to moving between public and private spaces (Baxi, 2021). The private space allows students to individually engage in two-in-one

conversations for critical self-reflective thinking and engaging in the public sphere allows students to develop new ideas with which to interrogate their own thinking as well as developing empathy through increased contact with a variety of communities. This shows that we must not just emphasize that critical self-reflection must exist, but that it must exist in a specific manner that moves between public and private spaces; a notion complicated as we consider the idea that the Internet-as-Public-Space can exist simultaneously with the private space, muddying our ability for critical self-reflection. This demonstrates the importance of the function of Place of the classroom. The classroom may be a place to explore and learn, but we must recognize that this may also happen adjacent to the Internet-as-Place. This is an important reminder of the necessity of the classroom space for exploration of media and students' ideas.

Importantly, this may presage the lack of agency of educators in media literacy instruction. This, I believe, is a powerful stance for educators to embrace rather than shy away from. In hosting a space for students to explore media, we ought to allow space for the students, natural citizens of these online spaces with the language, context, and often tools, to become teacher-students in the room. As already noted, the media landscape shifts quickly; it may not be feasible for teachers to

remain experts in these areas. Empowering students to showcase their expertise as a way to make meaning is an important path to student agency. This is a greater model for media literacy that empowers students to participate in social situations (in this case, the classroom) that can model ways of being understood through relationships observed in online settings. These may then be translated to other social situations, such as online participation.

Unfortunately, I have no easy next steps to provide. The increased role for multimodality, multidisciplinary texts, inclusion of humour, and the opportunities for students to become the teachers are all tools to address new ways of thinking about media and media literacy. Just as the internet itself is vast, so too must be our toolkit; there will be no singular approach to address these timely concerns. Even if there were, the internet would change, as it does, and make those strategies irrelevant. As such, for teachers, it may be better to think of positioning ourselves in a stance rather than simply being equipped with lessons. This stance is not an answer but prepares us to answer questions that arise in our students' contexts and our own contexts as teachers. Are we truly citizens of this world, or merely tourists? To what extent does this properly equip us to discuss media literacy in these areas with students, and, in recognizing this, how can we become fluent in the languages of online

media? In what ways do we – do you – open yourself to new texts and challenge yourself on a monthly, weekly, daily basis to truly understand the “text” of Internet? Of course, reading an essay about new approaches to online media – this very essay, in fact - may represent the least-best way to understand new ways of thinking and points to how we’re ill equipped to handle this. Sorry. Welcome to the Internet.

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About the Author

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The Duty of a School

Inclusive Language in Media Literacy

-SHIVEN SRIVASTAVA

What is the purpose of a school? What is the duty of those who lead our school communities? What does a school owe to its students? Some profess that the function of a school is to instruct essential course material to its students. If that is the case, why then do schools have clubs for different interests? Why do they have athletic teams? Why do they have elective courses in music, cooking, dance and more? Unless one is arguing for the removal of these spaces and services from a school community, this definition of a school's objectives and obligations must be missing something. A school's imperative must be more than just to provide lessons and homework. Nay, its meaning is to offer an environment primed for student development. This applies not exclusively to academic excellence, but also to growth in leadership, collaboration, the pursuit of passions and well-being. To properly operate in spaces outside their comfort zones, students must feel a sense of belonging and inclusion in their school community. Thus, part of a school's mandate must be to construct an environment of embracement. Part of the method by which schools can do this is by

expunging alienating vocabulary, and making the use of inclusive language a priority, especially in media.

Coming to Terms

There is no denying that language is powerful. While a portion of language's power comes from being able to deliver intended messages with clarity and meticulousness, there is also a potential danger of unintended ideas being conveyed. The language we use today is layered and multifaceted far beyond just denotation; with words come connotation and history. As a result, language constantly changes, and words that were once considered respectful and sensitive may not be viewed as such forever. It is important to remain open-minded and construct convention on our socio-moral maps, as opposed to the other way around. Within the context of inclusive language, this means making changes to vocabulary when marginalized communities express their discomfort with current terminology, even if that vocabulary remains conventional.

For example, many still use the term ‘homeless’ to describe people experiencing houselessness. Society often defines a home as a place of belonging, community, acceptance and family. By using the term ‘homeless’ or ‘homelessness’, we imply that those without physical shelter are without family and acceptance. This language can be alienating and disparaging, not just to under sheltered communities, but those who know them, accept them, and do consider them family. To this end, it is recommended to use more inclusive terms. such as, houseless, unhoused, unsheltered and under sheltered. ‘Homeless’ is an example of a term that is already outdated, but that is still in use today.

However, the fact that it is still used conventionally is no excuse to continue applying it once one is made aware of its othering and hurtful nature. In lieu of justifying its use by pointing to people and organizations that still utilize it, society’s leaders (including educators) should take it upon themselves to lead by example. It is by leaders stepping out of old conventions that new and more respectful conventions are created.

Mass Communication

Of course, the use and analysis of language is an integral element of media literacies. As media literacy involves both the consumption and production of media, educators and students must continually reflect on how people and topics are re-presented to

audiences. This is particularly important, as mass media reaches wide audiences and can mobilize harmful re-presentations and normalize particular language. It is also relevant in our own school spaces. Although the media in our schools may not reach a streaming.

Just recently, I was walking through the halls of my school when I noticed a poster about a community drive collecting necessities for underserviced communities. The poster included use of the terms ‘the homeless’ and ‘feminine products’. The terms feminine products or feminine hygiene products exclude those who menstruate but do not identify as women, and inappropriately include those who identify as women but do not menstruate (of the LGBTQIA+ community). The poster’s intentions were oriented towards goodwill. Nevertheless, it had the unintentional potential consequence of hurting or excluding someone of the queer community or an unsheltered person/ally.

My school has a population of approximately 1250 students, with another 100 or so in staff. The longer the poster remained the way it did, the more people were exposed to the terms, and the higher the probability that someone would feel disparaged or excluded in a place where they should never have to feel that way. In this case, as all media is, the poster was constructed and placed in the hallway with the purpose of reaching the highest quantity of

people possible. This is why it is important that we engage in literacy on inclusive language as part of media literacy. If media is designed to communicate intended messages to a (mass) audiences, it must also be designed in a way that recognizes our unintentional messaging.

Language and Media Literacies

Educators in my school community have already been able to start incorporating learning on inclusive language in the classroom. One such teacher, has been able to offer lessons and teaching on new and improved terminology as a part of the debate club. As a debate coach, it is their duty not only to equip students with the necessary skills to compete well as debaters and understand the multiplicity of issues that surround their community, but also to give them the necessary tools to move through complicated topics with a touch of sensitivity. Not only does the educator apply this in their extracurricular activities but also in their classroom. In so doing, educators are able to find the perfect marriage between media literacy and inclusivity. For example, in an attempt to foster

a practice of inclusive language, students applied their learning with Ads to Inform. These are awareness campaigns on a variety of social issues, each of which brought with it a slew of new terms. Students were able to blend their knowledge of inclusive vocabulary with their understanding of the role and purpose of media to create effective and respectful ways of communicating with masses.

Conclusion

At its core, what is this discussion truly about? Not everyone is expected to magically have these new terms and the reasoning downloaded into their minds. Each and every one of us will make mistakes and hurt others unintentionally throughout our lifetimes. However, it is how we respond when we are informed about the weight and lineage of the terms we use. If we decide to continue using outdated and disparaging vocabulary because of convention, we remain stationary in our empathy and care for each other. However, if we adopt new terms to increase sensitivity, inclusion and respect, we can show that we care. Our communities, and especially our schools, need to be inclusive spaces of learning.

General principles (when in doubt): Ask the person with whom you are speaking how they self-refer or identify

Traditional Language	Rationale Behind Abandonment	Alternative Language
Ladies and gentlemen/boys and girls	Excludes individuals identifying as non-binary (neither ladies nor gentlemen)	Distinguished guests, class, folks, everyone, team, mates, people
Feminine hygiene products	Excludes those who menstruate who are not women Incorrectly includes those who are women but do not menstruate	Menstrual products Sanitary products
Poor	The word poor may mean socio-economically challenged, but also means bad or of an inferior standard of quality (negative connotation). Other terminology segregates these two meanings.	Underserved Underprivileged
Rich	The word rich may mean socio-economically privileged, but also means impressive, vivid or lush (positive connotation). This perpetuates the idea that privileged communities or individuals or superior to middle-class or underserved communities (fallacious glorification). Other terminology segregates these two meanings.	Well-served Socio-economically privileged
Homeless	Implies that those without shelter don't have homes (family, belonging and community)	Houseless, Unsheltered Under sheltered, Unhoused Urban campers

First/Second/Third World Country	The words 'First', 'Second' and 'Third' create a sense of competition or hierarchy, leaving certain nations belittled.	Developed/developing nation Developed/developing economy
Disabled	This implies deficit of ability, and belittles *Some differently abled individuals accept and use this term*	Differently abled
Same-sex marriage/relationships	Places importance on sex in identity and relationships as opposed to gender	Same-gender marriage/relationships
Mankind	Reinforces the idea that men are the most important members of humankind	Humankind, People kind
Man-made	Reinforces the idea that men are the most important members of humankind	Human-made Artificial
Deaf, blind	Implies deficit because of connotation and other uses of the word; i.e. He was blind to the consequences if his decision	Hearing impaired Visually impaired

Neurodivergent: Neurological function differing from what is considered typical (i.e. autism)

Neurotypical: Neurological function standard to what is considered typical

About the Author

Shiven Srivastava is a grade 12 student at Insitut collégial Vincent Massey Collegiate. He is involved in leadership, volunteering, and the arts in his community, and in several UNESCO initiatives.

In his school, he is a member of many social justice and volunteering clubs. Shiven has been able to create tangible change, including being the first to present the ICAN Cities Appeal to Mayor Bowman (which was passed unanimously by city council).

Shiven has also been involved in the Manitoba Association of Rights and Liberties, participating in and garnering youth support for Ethics Cafés and the High School Ethics Bowl of 2021.

COMBATING HATE SPEECH

Through Digital Literacy and Student Led Groups

-KELLY HIEBERT

This article is inspired by one of my historical heroes, Emanuel Ringelblum, a father, a husband, and a history teacher. He was the creator of the “Oneg Shabbat Archive” in the Warsaw Ghetto from 1940-1943, who wrote,

‘It must all be recorded with not a single fact omitted. And when the time comes—as it surely will—let the world read and know what the murderers have done’ (2015).

Reflecting on these words are more important than ever, as today there continues to be an increase in hate speech, antisemitism, and Holocaust distortion and denial on social media. In the current media rich context, digital platforms have amplified disinformation, distortion and denialism; all of which have impacted student awareness and understanding of the Holocaust. Now, with access to information with the touch of a button, everyone can be an ‘expert’ (Bloomfield, 2020). In turn, educators are faced with new challenges in teaching about the Holocaust. Through this article, I explore some of the tactics used online, and consider the pedagogical implications of this new, troubling, landscape.

Denialism, Distortion & Disinformation

The Claims Conference Study (2018) found that Holocaust denial is exhibited across Facebook, Reddit, and Twitter. Secondly, it was revealed in their study that Holocaust distortion is recommended through various algorithms on the leading social media platforms. For instance, denial is often portrayed through claims that there was no centralized plan to exterminate the Jews, no death camps or gas chambers, and that Jews were just casualties of war like so many others, leading people to reject the truth of the events that led to the Holocaust.

Distortion can often be used to legitimize neo-Nazi, white supremacy, and other extremist perspectives by manipulating or downplaying the facts of the Holocaust. Disinformation can be widely seen online and the phrase “Holohoax” is often used to perpetuate misinformation to those more inclined to believe in conspiracy theories. Beyond denialism and disinformation about the Holocaust, there are also examples of blatant

antisemitism across social media platforms.

The Antisemitism Cyber-Monitoring System (ACMS) released figures illustrating that antisemitic attacks on five different social media platforms have gone up 1,200% (Benlolo, 2022). The ACMS found an increase of 31.3% in antisemitic attacks on Twitter during the month of May 2021.

Social Media and Social Consequences

Studies continue to be conducted by various institutions that explore students' knowledge and understanding about the Holocaust. The most recent survey was conducted in 2021 by Dr. Alexis Lerner, Postdoctoral Fellow from the University of Western Ontario, on behalf of Liberation75 and the Ontario government. In this survey, 3593 grade 6-12 students, from across Canada and the United States, were interviewed in a pre/post-treatment survey to assess what they knew about and thought about the Holocaust and antisemitism. The data collected showed that 33% of students thought the number of Jews that were killed were exaggerated and questioned whether the Holocaust happened at all. In addition to these alarming statistics, the study revealed that approximately 40% of students interviewed were getting their information about the Holocaust from social media. This only reinforces the relevance for the teaching of digital literacy needed in schools today.

Pedagogical Implications

The tactics used online require a pedagogical response. Educators need to include lessons that deconstruct hateful messages found on social media, challenge denialism and distortion, and recognize the tactics of disinformation.

- Teach students to recognize and critically question sources that may exaggerate or misrepresent the facts (website evaluations, fact checking websites, or other credible sites).
- Use primary documents such as photos, propaganda pieces, survivor testimony, and other images to demonstrate deconstructing techniques
- Teach the human story of the Holocaust by translating facts into personal stories (this could be adapted to age specific groups).
- Provide experiential learning opportunities for students to learn about these sensitive issues (Tour of Holocaust Sites).
- Most importantly teach student to be 'upstanders' and not 'bystanders' as the Holocaust began with words and indifference.

My Response

As a Humanities educator, I am shocked and bewildered as to how many students are getting their information from various social media platforms such as Tik-Tok, Instagram, and Snap Chat in particular. This is one of the main reasons that I created the Westwood Historical Society, where students learn to interrogate, inquire, deconstruct, develop and disseminate social justice campaigns to combat online hate. Since 2019, students in the WHS have been focused on issues of Holocaust distortion and denial in social media. It was through this observation that students wanted to make a documentary that highlighted these issues through the testimonies of Winnipeg Holocaust survivors, seeking out educational experts, historians, and others that can play a role in fostering and developing student awareness of these social problems.

Students from grades 10-12 have been working tirelessly for over two years to complete a documentary that brings awareness to the rise of hate and antisemitism in Canada. The students' main objective is for viewers to learn about the rise in Holocaust distortion and the spread of misinformation on social media. Students have been able to develop an understanding on the topic of antisemitism, and in doing so, they have learned to detect misinformation on social media and are starting to use their platforms to educate others on the

topic. The documentary is an educational tool that teachers, students, and anyone interested in learning more about social justice issues can use to get the discussion started. [Truth Against Distortion Official Promo Cut Fall 2021 - YouTube](#)

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About the Author

Kelly Hiebert is a Social Studies educator in the SJASD division. Over his 14-year career, he maintained a commitment to teaching about the Holocaust and antisemitism through digital literacy where students learn how to deconstruct and disseminate primary sources from the Nazi era and current online social media posts.



The Politics of Knowledge and the Case for Teaching Critical Data Literacy

-HEATHER KREPSKI

From Fitbits to Netflix suggestions to screen time reports on their phones, youth have more access to digital data than ever before. We know that most youth in Manitoba have quick access to technology (Statistics Canada, 2018) and are enmeshed in digital data networks. In 2018, nearly 50% of youth in Canada reported being online “almost constantly” (Anderson & Jiang, 2018, Statistics Canada, 2018). Since the covid-19 pandemic, youth screen time has soared (Hammons et al., 2021). On the minds of many parents and educators now, is how the use of data-driven technologies can perniciously transform the behaviours, decisions, and inner lives of young people who are both consumers and producers of data, or more specifically Big Data.

Big data is a term that may be defined as “large sets of data from a range of sources and in a variety of formats” (Philip et al., 2013, p. 104). Each second of our digital activity offers the feedback that creates these large sets of data to companies like Google, who in turn compute the most effective messages to reach “a ‘prospect’ at the right time, and with precisely

the best message to trigger a decision, and thus succeed in hauling in another paying customer” (O’Neil, 2017, pp. 153-54). This exponential growth and availability of data feedback loops, invites educational questions about how young people engage with and are impacted by (or controlled by) technologies-- in the way they reason, construct arguments, make decisions, and control their digital lives (Lee & Wilkerson, 2018; Radinsky, 2008; Rubel et al., 2016). With technology occupying so much space in the lives of our students, classroom teachers and education policymakers have a role to play in addressing the multiple literacies that will arm students against nefarious uses and unintended consequences of a technology-laden lifestyle.

Shifting to Data Literacy

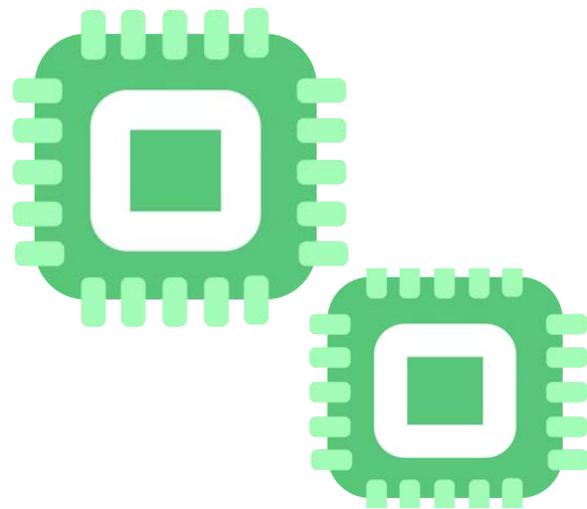
The digital shift in young people’s lives calls attention to the ways educators create spaces for media and digital literacies, including an explicit focus of data literacy in our classrooms. Data literacy is defined as the capacity of “individuals to access, interpret, critically assess, manage, handle and ethically

use data” (Calzada et al., 2013, p. 126).

Importantly, a community of students who are data literate, and are evidence-based decision makers, does not necessarily result in any form of social change or redistribution of social capital for its learners. It is by applying a critical lens to the data literacy process, that teachers have an opportunity to resist the reproduction of social inequalities. A critical data literacy perspective views the production, uses, and misuses of data as a starting point not an end point. Notions of power and its mechanisms within the structures and infrastructures of the digital landscape are front and centre. On this view, teachers facilitate opportunities for students to explore the ways in which data collection and reporting processes “affect the distribution of resources, redefine statuses which can become reified and enduring, produce and reinforce inequality, and transform the language in which power presents and defends itself” (Espeland & Sauder, 2007, p. 4). Put simply, students consider how the decisions made by people running large corporations exploit our personal digital data to boost their bottom line.

It is always people, not data, who construct arguments, set priorities, and make decisions (Brighouse et al., 2016). Therefore, when teachers guide students to unpack the ways they use and produce digital data, it is important to centre notions of power and

privilege. As data use becomes more pervasive, youth run the increasing risk of being overwhelmed, constrained, or misguided by data rather than steered by appropriate data in their decision-making process. Consequently, there is a critical need for students to become critically data literate, or, adept at understanding the nature of and assumptions behind these large data sets, so that they can be participants in the discussions that arise from these data sets: by challenging positions taken by others, being sophisticated consumers of eternal data, and turning their questions into the appropriate analyses of these “big” quantitative data sets to consider patterns and relationships that matter to them. (Schildkamp, et al., 2012, p. 18)



Ideally, the use of data in our students’ value-making and decision-making processes will result in fairer and better justified ideas and behaviours in the world and in a democratic society more broadly. The emphasis in critical data literacy, therefore, is not just on the data

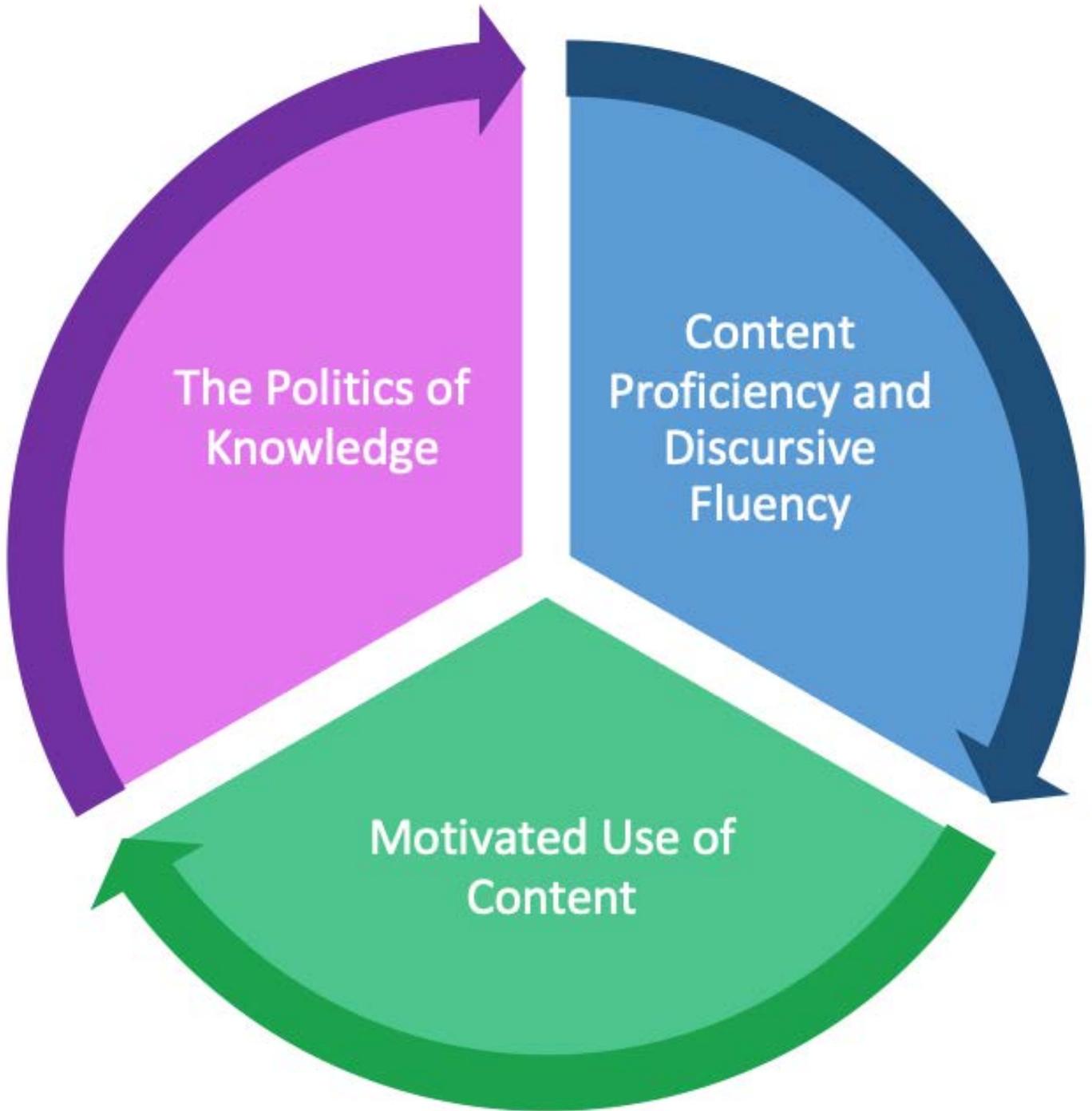
alone, but on the quality of data and the knowledge that emerges from engaging with it by asking questions, and in thinking analytically about it. Exposing students to concepts like the ones in O'Neil's book *Weapons of Math Destruction* and Benjamin's *Race After Technology* offer them a view of data that centres notions of undemocratic behaviours through gross misuses of Big Data. These texts characterize Big Data as fuelling many of the world's inequalities, punishing "the poor and the oppressed in our society, while making the rich richer" (O'Neil, 2013, p. 17). Technology is often portrayed as the great equalizer — a source of opportunity to overcome social exclusion and marginalization (Selwyn et al., 2001). Limiting discussion to issues of student access to technology sidesteps and ignores the fundamental underlying issues of racism, classism and white privilege entwined with Big Data.

Shifting to Data Literacy

Implementing data literacy into classrooms through a critical lens is not an easy or straightforward process. Teachers have reported challenges to teaching data literacy in K-12 settings ranging from the cross-disciplinary nature of data science to a lack of professional development opportunities and educator capacity (Finzer, 2013). Given these challenges, one place to begin is by borrowing or adapting conceptual frameworks that focus on teaching data literacy using a critical

perspective. For instance, Philip et al.'s (2013) data framework is grounded in equity, justice, and socio-cultural approaches to learning and follows the tradition of researchers who view data as a powerful means to address social issues and disrupt inequities (e.g., Espeland & Sauder, 2007; Gillborn, 2010, Lipman & Hursh, 2007). These researchers argue that to engage with data for such purposes, youth need to "see themselves as doers and creators of data science, people who can engage with and use data for their own purposes and goals" (Philip et al., 2013, pp. 114–115). Such an approach invites an understanding of data not as invested with "true" and "objective" meanings, but as assemblages that are spatially and temporally constructed and laden with assumptions, ideologies, and histories (Dixon-Román, 2016).

A critical data literacy approach holds that learning is fundamentally about recognizing and addressing inequitable relationships of power (Philip et al., 2013, p. 113). In their framework, Philip and colleagues outline three themes with five objectives as a part of a framework to learn about Big Data for democratic participation. These five objectives are meant to be viewed collectively and not separate, distinct, or ranked.



Framework by Philip et al., 2013

Content Proficiency and Discursive Fluency:

1. Students will be able to proficiently use the discourse and the analytical and technological tools of the data sciences when they formulate questions and engage in the generation, collection, representation, visualization, analysis, interpretation, and communication of data.

Motivated Use of Content:

2. Students will see themselves as people who can use data for purposes that interest them.

3. Students will see the formulation of questions and the generation, collection, representation, visualization, analysis, interpretation, and communication of data as powerful ways to understand and address societal issues as well as issues that affect their lives and the lives of people in their communities.

The Politics of Knowledge:

4. Students will understand that question formulation and the generation, collection, representation, visualization, analysis, interpretation, and communication of data are never neutral or objective. They are always premised on a set of assumptions, which are rooted in particular worldviews and work to reproduce and challenge forms of power in society. Students will consider how the definition and use of data can obscure certain perspectives and histories, and, how they can highlight such perspectives and histories if they engage with data differently.

5. Students will strategically consider the limitations in choosing to address issues through the normative language of specific disciplines and the opportunities afforded by the discourse and the analytical and technological tools of other disciplines. (Philip at al., 2013, pp. 114-16)

In Social Studies classrooms, teachers can use this framework to work through topics such as COVID hospitalizations, standardized testing scores, voter turnout in elections, or rental vacancy rates. Teachers can also use this framework to guide students' self-directed reflections on their participation in a culture of Big Data feedback loops. By using a framework such as the one presented above, educators can begin to shift the conversation and focus on data literacy to include notions of power, advantage, and the active and conscientious roles that students can play in the data landscape.

Conclusion

The availability of mobile technologies and Big Data raises critical questions about civil liberties, including privacy and how data are used to make decisions that affect people's lives (Philip, 2013) and in particular, the lives of our students who are BIPOC (Benjamin, 2019). Critical perspectives on data literacy are needed to challenge approaches that position data as objective and neutral measures of the social world rather than highlighting their situated, ideological, and racialized nature (Dixon-Román, 2016, Philip et al., 2013). Through this approach, teachers can help students to think about the ways they see themselves as authors, architects, and interpreters of data (Bhargava et al., 2015) particularly given the rise of surveillance and violence focused on youth from vulnerable communities and marginalized identities (Garcia & Philip, 2018). As bell hooks (1994) states, "students are eager to break through barriers of knowing. They are willing to surrender to the wonder of re-learning and learning ways of knowing that go against the grain." (p. 44).

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Her research focuses on student well-being, interdisciplinary childhood studies, assessment in education, and educational justice. Heather is an instructor at the University of Winnipeg and the University of Manitoba.

Find the Facts with CTRL-F

Verification Skills Program Boosts Students' Ability to Spot Online Misinformation

-JESSICA LEIGH JOHNSTON, CIVIX

The growing effects of “information pollution” – the proliferation of false and misleading information online – can be felt in nearly every aspect of our social and political lives. The pandemic has served only to highlight the problem, with consequences for our public health and civic discourse from the spread of false and misleading information related to COVID-19.

In general, navigating information has never been so complicated. It is easy to become confused or overwhelmed by conflicting perspectives and evolving facts. But when credible information mixes online with a torrent of junk science, conspiracy theories, hoaxes, false experts, spin and misunderstanding, the ability to determine what to trust becomes an essential skill of citizenship. And while older generations may be the worst offenders when it comes to spreading misinformation, research shows that ‘digital natives’ are profoundly ill-equipped to process the messages that reach them through the technologies they are so adept with.

To address the growing gap between the skills

students have and what is required to navigate online, CIVIX launched a verification skills program called CTRL-F: Find the Facts. We released the curriculum in September 2020, and partnered with key academic researchers on a national study to understand its impact. The results of this work demonstrate that CTRL-F is both highly effective and desperately needed.

CIVIX & Digital Media Literacy

For close to two decades CIVIX has developed experiential learning programs to help bring democracy alive in the classroom. Most teachers know us through our flagship program Student Vote, a parallel election for youth under the voting age. Because we work in civic education, CIVIX programming has always involved media literacy: we know for democracy to work, citizens need to be informed and engaged. Initial pilot materials covered subjects ranging from news literacy to algorithmic curation to visual media literacy to verification skills – based on pioneering research by Stanford History Education Group. Verification skills is where we found the

greatest need among Canadian educators, and so we built on early work to develop CTRL-F: Find the Facts.

Named for the keyboard shortcut for 'find,' CTRL-F is an evidence-based, packaged set of tools and resources designed to teach students in grades 7 to 12 strategies to evaluate online information. It is based on 'lateral reading', which involves using simple research skills to investigate sources and claims.

Lateral vs Vertical Reading

When professional fact-checkers want to determine if a website is reliable or a claim is accurate, they leave the information itself, open a new tab and conduct quick strategic checks. Reading laterally this way allows them to quickly locate key context and reach correct conclusions.

In contrast, when students learn source evaluation, it is typically focused on 'vertical reading.' This approach involves staying on the page where the information is found and close-reading for clues about credibility. Vertical reading techniques are commonly packaged into checklists, such as the popular CRAAP test, which ask students to look for the absence or presence of elements such as contact information and author names, or to consider how professional the site appears. Looking at the history of checklists, it is understandable why vertical reading fails when

applied to the web. As digital literacy expert Mike Caulfield has written about, these checklists were developed in the 1970s as guidelines to help resource-strapped librarians choose what books to acquire — they were never intended for application to an online context. Applying these techniques is time-consuming and prone to backfire, leaving students vulnerable to believing false and misleading information and liable to reject credible sources based on superficial signals.

CTRL-F Research

As the small body of research into lateral reading has come out of the U.S. and other countries, CIVIX wanted to understand specifically what Canadian middle- and high-school students do when asked to evaluate online information.

Over the 2020/21 school year, 80 teachers took 2,324 students through the program as part of a national study designed to gain insight into students' verification and reasoning skills, before and after going through CTRL-F.

Before beginning CTRL-F, students were given four real-life examples of sources and claims, asked to rate their level of trust (using any method except asking others for help), and to explain why they assigned the trust score they did. A week after completing the curriculum, they received a comparable test.

Findings

The bad news is that students in the study did not fare any better on the pretest than their American counterparts. But the headline result is that we saw substantial gains following

significantly — they applied research strategies 11% of the time at pretest compared to 59% at posttest. The quality of the responses also improved dramatically. Consider these responses from the same student, asked to evaluate the trustworthiness of a website



participation in CTRL-F, and program participants dramatically outperformed a control group that did not receive the curriculum. On the pretest students overwhelmingly applied outdated strategies. The posttest results tell a much more encouraging story. After going through CTRL-F, students' use of lateral reading increased

belonging to an agenda group. On the pretest, the group was American College of Pediatricians (ACPed), a fringe organization founded to protest the adoption of children by same-sex couples. Responses to this question were not coded as correct or incorrect, as we were only looking to determine if the student could identify the agenda of the group — in this

case anti-LGBTQ.

When asked to rate ACPeds' trustworthiness, one student gave it 5/5, explaining: "The website isn't cluttered with advertisements. There is contact information. They have stated their objectives."

Unfortunately, this is a very typical answer. But on posttest, we see a marked shift. The group this time is Heartland Institute, a leading climate-change denial organization. Now the same student gives 1/5 for trust, and says: "At first, it seemed like the site was reliable, but after reading the Wikipedia site for a bit I found out that they are a leading promoter of climate change denial and even worked with a tobacco company to discredit the health risks of smoking."

This change in reasoning is exactly what the CTRL-F program aims to accomplish. Given these results, published in a report called "The Digital Media Literacy Gap," CIVIX believes the powerful CTRL-F lateral reading techniques should become the default for all students learning source evaluation. These results are exceptional, but there is plenty of room for improvement. If students were to practice these skills across grades and subjects, we believe the impact on informed citizenship would be profound.

CTRL-F and Social Studies

CTRL-F provides teachers with up-to-date, evidence-based, field tested tools to meet the goals of the social studies curricula in Manitoba, and to address the gap between current skills students have and what is required for digital media literacy and responsible citizenship.

The program is divided into four parts, focusing on three key lateral reading skills: Investigate the Source, Check the Claim, and Trace the Information (to the source). Learning is anchored by short expert-led videos and interactive practice examples drawn from a range of platforms – from traditional media sources to YouTube and TikTok. Core activities are supported by lesson plans, slide decks, and worksheets, available for free with registration, in English and French.

CTRL-F supports social studies educators in their role of helping students understand and critically engage with the world around them in terms of current events and informed citizenship, and meets curriculum requirements across the target grade levels.

For example, the program provides teachers with the tools to meet expectations in the grade 7 curriculum, which emphasizes media

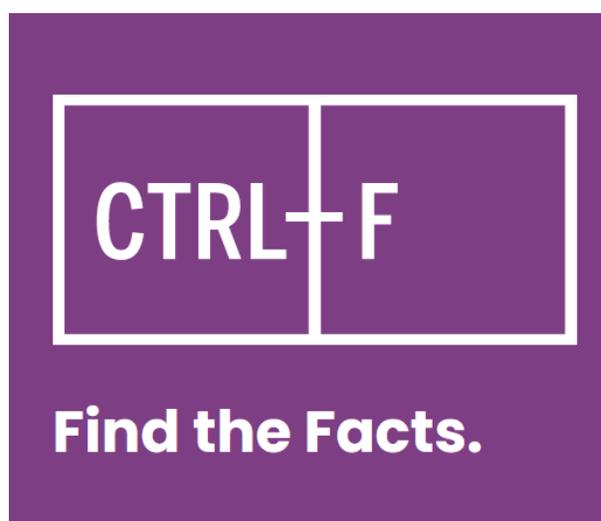
literacy and “the use of information and communication technologies for the exchange of information and ideas.” The three lateral reading skills at the heart of CTRL-F address the strand in the grade 8 curriculum, Critical and Creative Thinking Skills, in which students “compare diverse perspectives in the media and other information sources” and “interpret information and ideas in a variety of media.”

CTRL-F students learn to habitually evaluate sources and claims and seek out information from reliable sources, which aligns with cumulative skills across grade 9 and 10 that include supporting students in “mak[ing] decisions that reflect social responsibility.”

The CTRL-F program also meets the goals of cumulative skills under the strand of critical and creative thinking where students learn to “distinguish fact from opinion and interpretation,” “assess the validity of information sources,” and “interpret information and ideas in a variety of media.”

We rely on information to participate in our communities, to make informed decisions, and take appropriate actions. When people don’t know what to believe or become cynical about

information in general, there are consequences for democracy, including apathy and decreased trust in institutions. Professional development is available to support educators looking to implement the program, with workshops offered twice monthly throughout the school year. More information about programming, workshops, and the study findings can be found at www.ctrl-f.ca.



About the Author

Jessica Leigh Johnston is the Director of Digital Media Literacy Programming at CIVIX, a non-partisan, Canadian charitable organization dedicated to building the skills and habits of citizenship among school-aged youth.

LATERAL READING

Tackling Fake News, Conspiracy Theories and Hoaxes in Social Studies

-ELLEN BEES

How do students know if an internet source is reliable or not? In the past, I was taught to consider the website. Who wrote it? Are they an authority? Does the website look professional? While these questions were helpful in the early days of the internet, when professional looking web content was out of reach for the average person, they are less helpful today. It isn't hard to make sophisticated looking graphics or websites, and the volume of information shared online means that people need stronger skills for determining the reliability of information shared on their best friend's Instagram feed.

An Entirely New Context

Traditionally when we read sources, we read from top to bottom, considering whether the information is internally consistent and whether it matches our prior knowledge. This is not always good enough on the internet. First of all, misinformation and disinformation are significant problems online and social media platforms are not known for their rigorous fact-checking. Misinformation is defined as false or misleading content that is spread without the

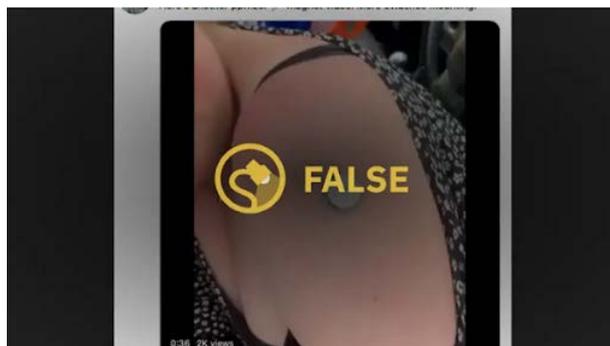
intention to deceive. Regardless of intent, both mobilize false, and often harmful, narratives. Moreover, echo chambers can develop in online spaces, making it harder to decipher inaccuracies, especially if you do not look outside the echo chamber. An echo chamber is a closed environment, or a bubble, in which people only encounter information that reinforces their current thinking. For this reason, lateral reading is an important skill that social studies educators should teach their students.

This involves leaving the original website, opening new tabs and verifying information using other online sources. In this way, we can escape the echo chamber and consider sources we know to be reliable to better assess the accuracy of the original text. For teaching students more about this skill, check out the Crash Course series on Navigating Digital Information. Host John Green (2019) discusses lateral reading in the third episode; the content is accessible for middle years and older students.

Teaching Lateral Reading

There are a variety of ways to teach lateral reading, but I find modeling and then practicing with students is the most effective. For instance, I might start with a headline from an unfamiliar news website. With the example below (Gangitano, 2021), I ask students how to determine whether United Airlines was actually offering this promotion. After taking their suggestions and trying some search terms we found many other websites that confirmed this headline, including ones we recognize as reputable. This article, and the claim of free travel, is valid. Debunking false content is also an essential skill, but it can be challenging to find false content that is appropriate to share in class. I hesitate to show some false content, since I do not want students to inadvertently come away from the lesson with the wrong idea. As well, a lot of disinformation is not readily understandable for students. However, as students are constantly encountering false claims online, it is essential that they learn how to decipher false or misleading information. Here are options available that can facilitate teaching lateral reading skills in a way that does not mobilize harmful mis/disinformation, and

that is accessible for students. Snopes is an excellent place to start, as it is a valuable fact-checking website whose core mandate is to check, verify, and debunk online disinformation and misinformation.



One article I used with my class investigated the claim that vaccines were causing magnets to stick to people’s arms (Lee, 2021). Note that Snopes frames this as false from the outset, so students should not walk away from the lesson inadvertently believing disinformation. Using the claim, we practice selecting search terms to debunk the magnet claim. We found that the top results in google are articles debunking the claim by a variety of journalists and scientists. While the students were largely aware of the ridiculousness of this claim, identifying reliable sources and practicing how to check information helps them build skills for when



United Airlines offering free travel for a year to promote vaccinations

BY ALEX GANGITANO · 05/24/21 09:44 AM EDT

386 COMMENTS

7,986 SHARES



Just In...

something on their own social media seems questionable. There are other websites that are useful for practicing lateral reading. For instance, *Birds Aren't Real* is a satirical website that claims all birds are government drones intent on monitoring our movements ("Birds aren't real," 2021). While the idea is silly, the website's creators treat it in all seriousness, including fabricated videos from the movement's imaginary history in the 1980's, fake interviews, and an extensive history page. It is only with a google search that a Wikipedia entry and New York Times article (Lorenz, 2021) reveal it is a satirical movement meant to show the ridiculousness of modern day conspiracy theories.

Another idea is to generate your own fabricated social media in connection with information you are currently studying. Using a reply chain generator, I created the two tweets depicted on the right, relying on accurate information for the first tweet and the debunked Kensington Runestone hoax for the second.

Asking students to question the accuracy of this media and practice fact-checking will help them hone necessary media literacy skills. The ultimate goal of teaching lateral reading, and other media literacy skills, is to give students the tools they need to assess the accuracy of the media they see outside of school in their

own digital lives. Debunking Viking hoaxes or satirical websites are the beginning steps, so that when students encounter actual conspiracy theories or other harmful online content, they know what questions to ask and where to find reliable information.



About the Author

Ellen Bees is a middle school teacher who is passionate about social justice and sustainability. For more book recommendations, check out her blog at <https://teacherbees.ca/>.

Suggested Resource:

Civic Online Reasoning: Teaching Lateral Reading

<https://cor.stanford.edu/curriculum/collections/teaching-lateral-reading/>

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Digital Skills for Democracy

Assessing Online Information to Make Civic Choices

-RACHEL COLLISHAW, ELECTIONS CANADA



Elections Canada provides bilingual civic education resources and programming for educators to help prepare students to participate in elections and democracy. One of these resources is Digital Skills for Democracy, which was

developed in collaboration with MediaSmarts. The activity engages secondary students in rich discussions about the role of online information in a democracy, and in the electoral process specifically.

Activity Outline

During the activity, students work together to consider different online information scenarios. They learn about five strategies for verifying information:

- find the original
- verify the source
- check other information
- read fact-checking articles
- turn to places you trust

This free resource is available to order as a physical kit complete with scenario cards, or in a blended learning version using Google applications.

Students apply these strategies to each scenario and track how their thinking changes as they uncover new information. Next, they reflect on the impact of false or misleading information in politics, and think about the importance of trustworthy information when making a decision on a political or electoral issue.

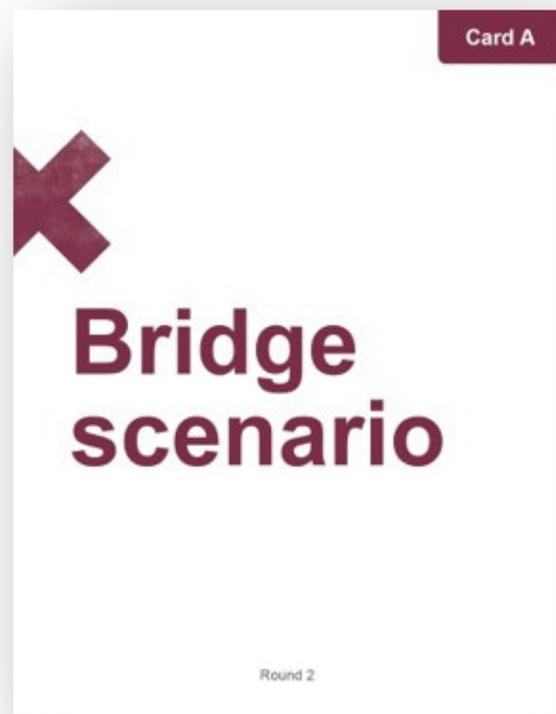


In each scenario, multiple and balanced viewpoints are represented. Events are described clearly and factually, using non-partisan wording that is carefully reviewed to bring students back to the big idea of the lesson:

Citizens need to be well informed to make good decisions about political issues, especially when they are deciding how to vote in a federal election. We all need to make sure we can trust the news and other information that might help us make up our minds when it comes to voting.

Student voice is prioritized as they work in small groups and use the five strategies to decide for themselves what is trustworthy in each scenario.

Whether using the cards, designed to simulate an online experience, or the blended learning Google forms, students stay focused on the strategies for verifying information. These strategies will remain useful to them long after the activity is over.

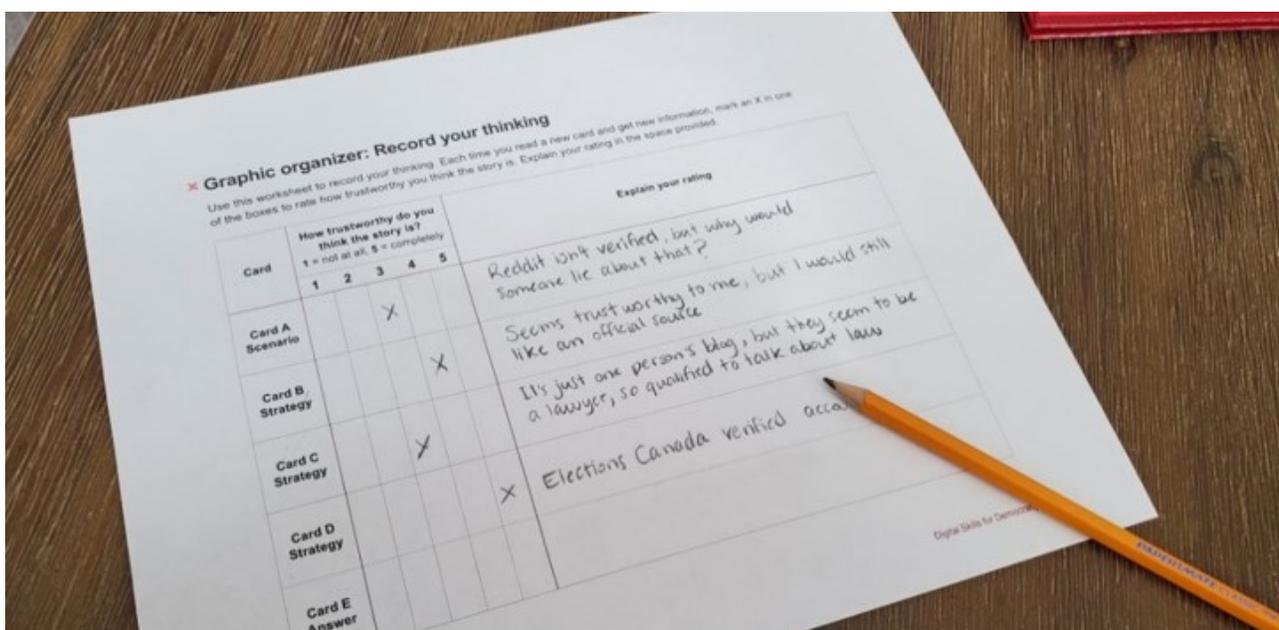


Responding to the Research

Emerging research in media literacy has found that students tend to be cynical, with low levels of trust in all sources of information. Also, most people don't naturally possess the digital skills to determine whether a piece of information is trustworthy. However, anyone can dramatically improve their ability to determine the trustworthiness of information with practice.



Digital Skills for Democracy is designed to address this research by allowing students to practice determining the trustworthiness of information, especially when it comes to our elections and democracy. More of the scenarios in the activity are more trustworthy than not. This intentional design helps students see that there are trustworthy sources of information about elections in Canada, like Elections Canada, Elections Manitoba, political party websites and trusted news sources. The scenarios show students how to easily find those trusted sources.



Like Elections Canada's other educational resources, Digital Skills for Democracy is inquiry-based, hands-on, interactive, student-centered, non-partisan and free. It's also cross-curricular and can be used in many subjects, including Global Issues and History, as well as language arts in English or French.

Teachers can order or download the resource or access the blended learning version at electionsanddemocracy.ca.

About the Author:

Rachel Collishaw is the pedagogical advisor at Elections Canada, where she gets to create learning resources and professional learning for educators across Canada. She is the founding president of the Social Studies Educators Network of Canada (SSENC) and the president of the Ontario History and Social Science Teachers' Association (OHASSTA). She brings twenty years of experience as a secondary history teacher to these many roles.

What is Making the Front Page?

A Pedagogical Tool for Discussing What Stories Are Being Told, How, and Why.

-KELSEY COLLINS-KRAMBLE

Activity: Examining & Comparing the First Page of Local Newspapers
Grade 9: Social Studies



An important feature of the grade 9 social studies curriculum is the critical examination of identity and how it intersects with media. This pedagogical tool directly connects to this particular aim of the curriculum. Specifically, this tool asks students to consider “personal, regional, and national identities” and “the influence of mass media...on individuals, groups, and communities” (Manitoba Education, Citizenship and Youth, 2007, p. 69).

Further, this tool addresses Canada’s place globally, providing students opportunities to examine “Canadian perspectives regarding current global issues” and “compare media portrayals of current issues,” as well as consider “Canada’s connections with other nations” (Manitoba Education, Citizenship and Youth, 2007, p. 72).

Additionally, this pedagogical tool provides an opportunity to further develop and strengthen a number of the skills outcomes that persist through Manitoba social studies curriculums at all grade levels. During this activity, students will “analyze material and visual evidence,” compare diverse perspectives and interpretations in the media,” and “analyze...bias in the media” (Manitoba Education, Citizenship and Youth, 2007, p. 66). Further, students will develop their communication skills by “listen[ing] to others to understand their perspectives,” “express informed and reasoned opinions,” and “articulate their perspectives on issues” (Manitoba Education, Citizenship and Youth, 2007, p. 67).

Connections to Theories of Media Education

Belinha De Abreu (2020) argues, “[b]eing media literate today is about understanding that platforms of communication manipulate” (p.10). With this in mind, the following pedagogical tool aims at developing students’ understanding of the ways that media, in this instance newspapers, construct, present, and omit information.

Following Richard Johnson's circular model, as described by Hoechsmann and Poyntz (2012b), this tool asks students to question how culture both influences and is influenced by media. Students will need to consider not only what decisions news editors make, but why they make them. This includes examining how perspectives, assumptions, and values influence what is produced (Hoechsmann & Poyntz, 2012b). This will be particularly highlighted by the comparison of newspapers from different regions. Further, students will examine the production and form of the media text (Hoechsmann & Poyntz, 2012b). Specifically, this tool asks students to identify and briefly research the owner of the paper to bring awareness to how media is funded and, consequently, who may be mediating the information being shared. In regard to form, students will be examining different codes and conventions used by editors in the construction of a newspaper's front page. The comparison of the different newspapers is important here as well, as students will have the chance to examine how publications use these codes in similar and different ways.

Finally, this pedagogical tool engages students with a number of the eight key media literacy concepts identified by the Ontario Ministry of Education, including that "media contain ideological and value messages" and "have social and political implications" (as cited in Hoechsmann and Poyntz, 2012b, p. 65). In

particular, students will compare and examine the different perspectives presented in the various newspapers and identify what stories (whose voices) may be missing. Moreover, students will consider the harms associated with engaging with only one news source, given the constructed and, at times, ideologically-laden messages presented by media.

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Student Handout: What is Making the Front Page?

Objectives

- Examine choices made in producing a front page and consider the impact of those choices
- Consider how media is influenced by a region's identity / values, and how it influences, perpetuates, or challenges a region's identity / values
- Identify the owner of a media outlet and critically consider potential bias
- Examine and compare perspectives of current issues presented by Canadian media
- Critically consider what stories get told and which do not, and the impact of these choices

Instructions

Step 1) In your group, select one newspaper Front Page for each group member. They can be local, regional, or national. Each group member should have a different newspaper.

Step 2) Individually, examine your newspaper's Front page.

(a) Record what you notice about the Front Page. Possible items to consider:

- How is the page laid out?
- What is prioritized?
- Are there photos / images? What is their effect?
- Are there advertisements? About what; by who?
- What types of stories are you seeing and not seeing?
What topics are there? Are they local, national, or international stories?
- Do you notice any biased language (in headlines, captions, etc.)?

(b) Identify where this paper is distributed. Where is it delivered? Who is the audience?

(c) Identify who owns the paper. Briefly research the owner; what can you find out about their political or social values? Remember to take note of your source.

Step 3) As a group, compare the different newspapers' front pages. What are the similarities? What are the differences? You can use what you noticed in Step 2 as a starting point.

Step 4) As a group, discuss the following questions. Use your newspapers as examples.

- (a) How do you think publishers decide what to put in a newspaper and, specifically, on the front page? What might influence their decision?
- (b) Does the owner influence what appears in a paper? If yes, how and why does it matter?
- (c) Did any stories appear on more than one front page? Did the stories have a similar or different view / perspective?
- (d) Were there important stories missing from any newspapers? Why does this matter?
- (e) Why might it be problematic to only read a single newspaper?



Activity Extension:

One possible extension of this activity would be to have students go on to create their own Front Page. This will require them to further engage with the media literacies, asking them to consider aspects of production, audience, and semiotics from the perspective of a producer, as well as their own choices regarding perspective, re-presentation, and bias. As Hoehsmann and Poyntz (2012a) argue, it is crucial that we provide opportunities for our students to engage with media literacies through production, not just through analyzing texts (p. 13).

About the Author

Kelsey Collins-Kramble is a teacher in the Louis Riel School Division where she has taught in both Senior Years and Middle Years classrooms. She specializes in English Language Arts, Geography, and History, which she strives to teach through a lens of social justice.

Kelsey is a member of the MSSTA Executive and the MSSTA journal team.

RE-STORYING INDIGENOUS MEDIA PROJECT

-ALUNDRA ELDER

Many educators are doing amazing work in their classrooms to challenge the harmful, essentialist, dehumanizing re-presentations of First Nations, Metis and Inuit peoples in mainstream media. It is incredibly important that students critically examine media re-presentations, and their consequences on lived experience.

Suggested Resource:

MediaSmarts.
Common Portrayals of
Aboriginal People:

<https://mediasmarts.ca/diversity-media/aboriginal-people/common-portrayals-aboriginal-people>

Re-Storying

While critical analysis is essential to media literacies, it is also important to introduce students to Indigenous content creators and artists.

Now, let's learn about Indigenous artists who are changing the way that Indigenous Peoples are represented.

Getting Started:

Introduce the students to Angry Inuk, directed by Alethea Arnaquq-Baril
https://www.nfb.ca/film/angry_inuk/

Activity:

Choose one of the following artists OR another artist of your choice, and do some research!

Each student must research a different artist:

- | | | |
|---------------------|--------------------------------|------------------------------|
| 1. Gwaai Edenshaw | 10. Mike Kanentakeron Mitchell | 19. Sheman Alexie |
| 2. Caroline Monnet | 11. Chris Eyre | 20. Kamala Todd |
| 3. Taika Waititi | 12. Kawennáhere Devery Jacobs | 21. Marie-Peir Ottawa |
| 4. Serlin Harjo | 13. Shirley Cheechoo | 22. Neil Diamond |
| 5. Alanis Obomsawin | 14. Carol Geddes | 23. Kim O'Bomsawin |
| 6. Zacharias Kunuk | 15. Drew Hayden Taylor | 24. Courney Montour |
| 7. Jeff Barnaby | 16. Shelley Niro | 25. Deidra Peaches |
| 8. Tasha Hubbard | 17. Kent Monkman | 26. Kimberly Norris Guerrero |
| 9. Merata Mita | 18. Erica Tremblay | |

Find more here:

https://www.nfb.ca/indigenous-cinema/directors/?&indigenous_nation=all_nations&first_letter=a

Instructions

Create a poster using canva.com or any other design space of your choice. You may also make a poster using paper, markers, etc (example shown on next page)

The poster must include:

Front:

- Artist name, nation, professional title (career) and photo
- The names of three well known media, movies, shows they have been involved in
- Explain how one of the pieces of media had an impact on Indigenous portrayal in the media
- The artist's philosophy (belief) on Indigenous representation in media

Back:

- Your opinion: If Indigenous produced films were mainstream media, and people across the world viewed these representations of Indigenous Peoples: What is the most important thing that viewers would come to understand about Indigenous Peoples?
- Links to sources of information

BEN-ALEX DUPRIS



Dupris is a Miniconjou Lakota man who was the producer of *Shining Earth* (2019), the director of *Sweetheart Dancers* (2019) and the director of *In the Making* (2020).

Sweetheart Dancers is the film he is widely known for. It is a film about the first 2-Spirit couple who compete and win a "Sweetheart Dance" at a Powwow. This made a big impact on Indigenous representations in film as this work showed that Indigenous communities are inclusive and welcoming to Two-Spirited people.

After waiting half of his life to see accurate representation of Indigenous Peoples in media in film, Ben-Alex has taken it upon himself to make the change himself, to reflect Indigenous culture and home life in film.



Poster Example

Opinion

1. If films like this were mainstream media, I believe their would be much less racism, prejudice and discrimination because the movie is all about acceptance and inclusiveness. If diverse sexual orientations and gender identities are shared in film in a positive way, racial identity can be too.
2. Many negative stereotypes are spread through film, so I believe that by having more films that appropriately represent Indigenous Peoples, we can stop these stereotypes from existing. However, news media continues to misrepresent Indigenous Peoples by focusing on negative stories, and instead on stories involving murder and addiction. To completely eliminate negative stereotypes, more than just film needs to be addressed.
3. One thing that people would come to know about Indigenous Peoples by watching films like this, is that it was Europeans who tried to exclude Two-Spirited peoples from society, and prior to colonization, Indigenous communities were accepting of all identities. This is a beautiful aspect of Indigenous cultures that should be celebrated more frequently.

Resources

- https://www.youtube.com/watch?v=OezjwsRHe_g
- <https://jonreiss.com/2019/11/introducing-four-sacred-colors-by-ben-alex-dupris/>

About the Author

Alundra Elder is a teacher at Southeast Collegiate, a First Nations school based in Winnipeg. She specializes in Indigenous Education, Mental Health, Geography and STEM.

She has experience working at Indigenous Services Canada, Indigenous Languages of Manitoba, WISE Kid-Netic Energy, and regularly volunteers for mental health awareness and education through She Wore Flowers in Her Hair.

Further Reading Suggestions

Anderson, M. C., & Robertson, C. L. (2011). *Seeing Red: A History of Natives in Canadian Newspapers*. Univ. of Manitoba Press

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The Power of Murals

Power Dynamics & Climate Change

-KEANA RELLINGER

Overview – Murals

Street art has long been a form of expression. From critiquing to understanding, processing to resisting, street art has functioned as a way for many to share stories, perspectives, and experiences. The medium is rooted in politics and solidarity, acting often as the voice of people who are otherwise silenced, oppressed, or missing from the narrative completely; a form of civic engagement that aims to reclaim public spaces and share ideologies.

Objective

The objective of this mini-assignment is to further develop our media literacy skills in de-coding alternative media. In your Poverty, Wealth and Power case studies you examined global climate action and the complex roles of governments, corporations, and individuals involved. As an extension of this, you will examine murals from around the world that are environment or climate themed, working to de-code them using media literacy elements. Following our de-coding work, we will focus on re-interpreting key messaging found within the murals, reflecting how other audiences may interpret the same mural.



Enduring Understandings – Curriculum Connections

- Individuals, groups, governments, and corporations have the power to effect change the responsibility to contribute to a sustainable future.
- There is no them or over there: we all belong to the human species, our concerns are interdependent, and we are part of the natural world.

Media Literacy – Key Concepts

All media are constructions	People make interpretations of messages that can be shaped by the context in which they experience them and the context in which they are produced.
Media construct reality	
Audiences negotiate meaning	Both authors and audiences add value to media messages as part of an economic and political system.
Media contain ideological and value messages	The content of media messages contain values, ideology and specific points of view.
Media have social and political implications	Messages have effects on people’s attitudes and behaviors. Messages are selective representations of reality.
Each medium has a unique aesthetic form	Messages use stereotypes to express ideas and information.

Instructions

Part A – De-Coding Murals, 1-3-3

Select 1 of the murals to de-code with your group. Continue to refer back to the key concepts to guide your inquiry.

- ‘Greta’, by Jody Thomas
- ‘KIN’, by Sonny
- ‘The Legend of Giants,’ by Natalia Rak
- ‘Fossil’, by Pejac
- ‘Torta’, by BLU
- ‘Plastic Sea’, Marti Lund

1 Select at least 3 elements to focus on de-coding in each mural. You may repeat elements or choose different ones for each mural.

2. Mark up the image to record your educated guesses and observations, working to de-code the murals using the media literacy elements listed below.

Record a statement identifying what power dynamics may be at play in the creation and viewing of this mural (at least 3 sentences)

Media Literacy – Elements

Media literacy elements to consider in your de-coding:

Authors and Audiences	Messages and Meanings	Representations & Realities
Creator's purpose	Colour	Accuracy
Target Audience	Typography	Omissions
Power	Symbolism	Point of View
Interpretations	Feelings or Emotions	Stereotypes
	Ideas	Authority

Chart Information Source: <https://mediaeducationlab.com/media-literacy-concepts-and-definitions>
<https://www.medialit.org/reading-room/canadas-key-concepts-media-literacy>

Part A – De-Coding Murals

Group Members:		
Mural # _____		
	Element	Observations
Element 1		
Element 2		
Element 3		

Part B – Re-Thinking our Interpretations

As a class, we will select one mural of interest and divide into groups. Taking on an alternative perspective than our own, you will reexamine the mural in question, working to critique, adjust, or dismantle the original from your new perspective.

Would you like it painted over, the artist prosecuted or celebrated, imagery or symbolism changed, different colours? From our class discussion following Part A, work with your group to come up with final recommendations for the mural.

The Power of Perspective

From Ancient Myth to Modern Day

-JODI DUNLOP, HEATHER KREPSKI

Grade 8: Social Studies- *Two Lessons* *55 Minutes each*

Through these two connected lessons, students engage with concepts essential to media literacies. In the first lesson, students consider the societal purpose of myths, and the way heroes and villains are constructed. Students interrogate the tactics used in mythology to represent heroes and villains, and consider how these constructions are gendered. Discussions of representation are key to media literacies. In the subsequent lesson, students are asked to consider how particular stories/myths have been concretized through sculpture. This involves an exploration of the medium of sculpture, alongside an interrogation of the underlying story of Perseus and Medusa.

Guiding Questions

- What is the danger of a single narrative?
- How does the way that a story is told shape meaning and perspective?
- Through Greek mythology, how can we understand what a feminine/masculine hero meant then and compare that to what a feminine/masculine hero means now?

Themes

- Mythology in Greek culture
- Questioning our biases
- Probing into notions of femininity/masculinity

These lessons

- Demonstrates the danger of a single narrative
- Exemplifies the importance of exploring all sides to a story before forming an opinion
- Encourages learners to be critical of their sources

Skills

- Skills for Managing Ideas and Information
- Critical and Creative Thinking Skills
- Communication Skills

Diversity and Equity

- Exploring notions of gender and stereotyping
- Reflecting on the process of forming opinions and unlearning our biases
- Applying a critical lens to texts and normative notions of femininity/masculinity
- Viewing issues, events, and themes from diverse perspectives

Learning Outcomes

- KI-016 Describe the importance of Greek myths in ancient Greek culture.
- KH-031 Identify people, events, and ideas in ancient Greece and Rome.
- VH-011 Appreciate stories, legends, and myths of ancient societies as important ways to learn about the past.

Appropriate for

- Cluster 3: Ancient societies of Greece and Rome
- Interdisciplinary studies with ELA

Background topics for context (Optional):

- Stories about Zeus, Poseidon, or Athena
- Review Genderbread person (Hues, n.d.)



Lesson One | The power of mythology: Who gets to be a hero or a villain?

In this lesson, learners will engage in a brief introduction to mythology and its purposes, become familiar with the Perseus and Medusa myth (hero/villain narrative), develop character profiles using graphic organizers, relate mythology to their own life experiences, and examine modern-day heroes/villains

- Student predictions and connections grant the opportunity to assess *for* learning.
- Learners will watch the video to determine the purposes of mythology, explain, make sense of, and understand.
- A brief group discussion will allow for the consolidation of ideas, answering any questions, and ensuring that all learners are ready to move forward.

Activate | What is a myth?

1 - Predict

What is a myth? What purpose does mythology serve?

2 - Connect

Students connect the idea of a myth to their own life. What is a myth they either know or believe(d) in, and what connection do/did they have to that myth?

3 - Watch

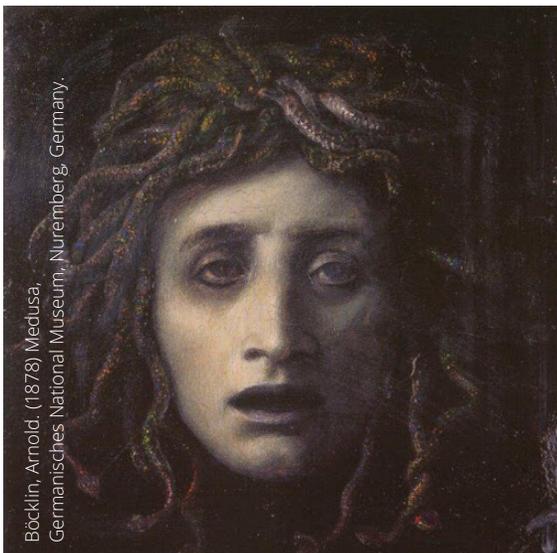
Intro to Greek Mythology for Teens

(<https://www.youtube.com/watch?v=T9mypXd5hTU>)

4- Discuss

Were your predictions correct? What purpose(s) did mythology serve to ancient cultures? What purpose(s) does mythology serve to you?

Acquire | Medusa and Perseus



Böcklin, Arnold. (1878) Medusa.
Germanisches National Museum, Nuremberg, Germany.

1. **Watch** *Medusa and Perseus*

(<https://www.youtube.com/watch?v=ryzUNqQJSSg>)

2. Complete a **character profile** graphic organizer

3. **Class discussion**

Discussion Prompts

- Who is the hero in this story? Why?
- Who is the villain in this story? Why?
- What characteristics make a feminine hero? Masculine hero?
- What characteristics make a feminine villain? Masculine villain?

Apply | Exit slip

Students will write a modern-day example of a hero and villain on a scrap piece of paper and explain what makes that person a hero or a villain. Answers will be turned in and displayed anonymously in the following class for discussion.



Recreated from student exemplars

- By examining modern-day heroes and villains, learners will begin to form connections between modern-day values and the values of ancient Greek civilization.
- Learners will compare gender representation of modern-day and ancient myth. What are the similarities? What are the differences? What has changed over the past 2,700 years?

Lesson Two | The Power of Perspective

In this lesson, learners explore the other side of the myth (Medusa's origin story) and examine the danger of a single perspective.

Activate | Discuss student responses & review character profiles

1. Display and discuss student anonymized responses to yesterday's exit slip. Point out any patterns and interesting observations.
 - Do you agree/disagree with your peers' choices?
 - Do your heroes and villains have anything in common with Perseus and/or Medusa?

2. Transition to discussing the hero/villain narrative of the myth. Display Cellini's bronze sculpture, Perseus with the Head of Medusa and Caravaggio's Medusa.

- Based on the information you have collected from the story, what do you see? What kind of person is Perseus? How/would you feel differently if Perseus was female?

Acquire | Medusa's origin story

1. Learn the other side of the story

Watch The Story of Medusa - Betrayed Priestess of Greek Mythology

(<https://www.youtube.com/watch?v=TL85KGB6qsl>)

2. Introduce Böcklin's Medusa

Medusa's origin story tells the tale of a loyal, smart, and kind young woman who was unfairly taken advantage of by sea god Poseidon and then punished for it by goddess Athena. Medusa was cursed into a monster that had snakes for hair and a gaze that would turn any person into stone. She was banished from her home and sent away to live on a dark and desolate island, forevermore perceived as a dangerous and unwelcomed threat to society.

3. Examine your assumptions

Revisit the above questions

Look Again: What do you see now that you know more about Medusa? What kind of person is Perseus? (Consider expression, the way he is depicted and presented, etc.)

- Selfish, entitled, greedy, oblivious, etc.

Revisit the above questions

Look Again: What do you see now that you know more about Medusa? What kind of person is she? (Consider expression, the way he is depicted and presented, etc.)

- Sad, lonely, victim, helpless, tired, etc.

Apply | Critically reflect**Small groups will reflect on the following prompts****Assessment as Learning**

Small group discussion format (See group round table tracking sheet)

1. Students will individually answer the following prompts:

a) Has your perspective on the myth changed now that you have learned Medusa's backstory? Why? Why not?

b) Are femininity and masculinity represented fairly, equally, and accurately in mythology? In modern day stories?

c) What is the danger of a single narrative?

2. Students will be asked to form groups of 4-6 students and discuss the above three prompts together

3. Students end the discussion by personally reflecting on the highlights of the discussion using the prompts

a) What were some of my strengths during today's round table discussion?

b) What were some things I would like to improve during the next round table discussion?

c) What was one comment or new idea you learned from a classmate during today's round table discussion?

d) What was your favourite comment or new idea that you contributed to today's round table discussion?

e) comment or new idea that you contributed to today's round table discussion?

Next Steps:

Watch *The danger of a single story* (Adichie, 2009)

About the Authors

Jodi Dunlop is a visual artist, musician, and educator from Gimli, Manitoba. She is passionate about creating authentic learning experiences that merge creativity with critical thinking.

Heather Krepski is a PhD candidate in the Faculty of Education at the University of Manitoba. Prior to moving to Winnipeg, Heather taught Social Studies at several high schools in the Toronto District School Board. Her research focuses on student well-being, interdisciplinary childhood studies, assessment in education, and educational justice. Heather is an instructor at the University of Winnipeg and the University of Manitoba.

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Decoding Advertisements for Continuity and Change

-JOE BLIXT

Curriculum: Grade 12 Global Issues: Citizenship and Sustainability

Unit: Consumerism

The grade 12 Global Issues Curriculum includes the topic of consumerism and the role of media as a driving force. My pedagogical tool asks students to engage with the historical benchmark of change and continuity in media advertising. Students are asked to select a historical advertisement that is at least twenty years old and compare and contrast it with a contemporary advertisement for a similar product. As a result, students will discover how marketing codes have remained the same or have shifted to meet social norms. Further, students will have to consider who produced their advertisements, the purpose of their advertisements, and the role of media in fueling consumerism (B.G-2.4). Further the assignment and gallery walk creates opportunities for discussion about the impact of branding, marketing, and advertising, mass media manipulation, corporate sponsorship, product placement, lifestyle and health issues, and corporate and consumer greed (B.G-2.5)

Theories of Media Education

My learning tool exemplifies theories of media

education by having students examining the continuity and change of semiotics of advertisements. This involves an examination of codes and conventions that give concreteness to how signs and symbols function within media (Kellner and Share, 2019, p.27). After the class completes their individual assignments, they will share out their advertisements and analysis as a whole classroom. This way, students will engage with multiple forms of semiotics used in multiple mediums and consider how and why advertisements use the same techniques for different ads throughout history. Students will have to consider how media culture provides significant insights about the social world, from empowering visions of gender, race, or class, to advancing sexism, racism, and questionable values (Kellner and Share, p.22). Thus, students will develop a critical media literacy through "... a multiperspectival critical inquiry of popular culture and the cultural industries that addresses issues of class, race, gender, sexuality, and power..." (Kellner and Share, pg. 15).

STUDENT HANDOUT

Part 1) Select your Advertisements

a) Select two advertisements for similar products or services. Your historical ad must be at least twenty years older than your contemporary ad.

These ads could be for the following products

Automobile products and services	Technology (communication, electronics)	Food (fast food, junk food, healthy food)
Beauty Products	Cleaning Products	Television Shows/ Entertainment
Health Products and services	Office Products	Traveling

Historical Advertisement:	Decade:	Contemporary Advertisement:	Decade:

Part 2) Decode your Advertisements

Analyze both of your ads and list the codes used in both ads, and a description of how they are implemented in your advertisements, more than one code may stack in a category.

Symbolism	Persuasive Tactics (ethos, pathos, logos)	Colour/Design/Lighting	Body Language
Background	Framing/Perspective	Positioning of Product	Celebrity
Text/Language Used	Gender	Facial Expression	Omission
Music/Sounds	Context	Representation	Rhetoric

Code	Historical Advertisement Description	Contemporary Advertisement Description

After de-coding the ads: What can you infer from the differences and similarities of these two ads?

Part 3) Gallery walk!

Professional Resources

AML

The Association for Media Literacy has links to professional development resources and workshops, as well as resources to help you structure and implement media literacy instruction in your classroom. You will also find a link to the AML podcast.

<https://aml.ca/>

Media Education Lab

The Media Education Lab website has an extensive array of lessons, resources, and self-education material.

<https://mediaeducationlab.com/curriculum/materials>

Media Smarts

MediaSmarts is an extremely interesting resource because the site is funded by some of the most popular and widely used mass-media providers on the planet today. You will also find two series of lessons; Media Literacy 101 and Digital literacy 101.

<https://mediasmarts.ca/>

Media Education Foundation: Documentaries

The Media Education Foundation website is a data-base for current-issue documentaries. Anyone with access to a public library card can access many of these documentaries for free by following the links to Kanopy – an alternative video streaming service to big names such as Netflix and Prime, etc.

<https://www.mediaed.org/>

Media Literacy Now

The Association for Media Literacy has links to professional development resources and workshops, as well as resources to help you structure and implement media literacy instruction in your classroom. You will also find a link to the AML podcast.

<https://medialiteracynow.org/what-is-media-literacy/>

Crash Course Media Literacy Series

The Crash Course YouTube series on media literacy is accessible, organized, and to-the-point. It covers the history and future of literacy, the psychology of media, uses and misuses, its relationship with money, and how it is used to influence society. All in a series of 12 short videos.

<https://mediaeducationlab.com/curriculum/materials>

Canadian Encyclopedia

The Canadian Encyclopedia has a collection of historical political cartoons that can be analyzed to understand not only the moods and perceptions of 19th and 20th century Canadian politics but also how cartoons are used by artists to critique government officials, policies, and processes.

<https://mediasmarts.ca/>

Canadian History Museum

What does the intersection of Media Literacy and the study of history look like? Primary source analysis! The Canadian History Museum website has a package called Think Like a Historian: Working with Primary Source Evidence that includes activities and supporting materials that your students can use to learn and practice historical thinking and primary source analysis.

historymuseum.ca/teachers-zone/think-like-a-historian-working-with-primary-source-evidence

”

Perhaps we should be less concerned with whether [students] can answer our questions than with whether they can ask their own.

“

-EISNER, 2001

Call for Submissions

FALL 2022 ISSUE

MB Speaks

Greetings!

You are invited to submit to the Fall 2022 Issue of the Manitoba Social Science Teachers' Association (MSSTA) Journal.

Social studies teachers across the province have been using inquiry-based learning to recognize and legitimize student's interests, develop critical thinking, enhance understanding, and encourage more questioning. Beyond acknowledging the importance of student interest, inquiry-based learning recognizes that our curriculum is always incomplete. Inquiry projects invite topics that are ignored, trivialized, or narrowly presented in our curriculum. By inviting student interests and perspectives we can encourage more fulsome, complex and diverse understandings. Moreover, inquiry-based learning encourages important skills: researching, evaluation, communication, and action. Teachers across the province are using inquiry-based learning in a variety of ways, and we would love to hear about it!

Through this issue, we hope to explore the ways in which social studies educators in Manitoba are engaging in inquiry based learning.

Educators can submit to any section of the journal:

1. Pedagogy: scholarly writing connected to the issue theme. Writers should aim for 5-7 double-spaced pages. Submissions accepted in this section will serve as the anchor essay for the entire issue.
2. Practice: class activities, lessons and/or unit plans.
3. Professional Development: events, learning resources, books, podcasts, organizations including student groups
4. Photos: If you have any photographs of Manitoba that you would like featured in the issue, we would love to include them.

Submissions should be sent to msstajournal@gmail.com no later than August 1st. We hope to publish this issue in October, 2022. Please send your submissions as word documents.

For immediate response to any journal inquiries, please reach out to shannon.moore@umanitoba.ca.

If you are interested in advertising in our journal, please contact us directly; we are in the process of developing protocols and policies around advertising.

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MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION