

DID YOU EVER...?

Think about each of the questions and see if you can remember a time when you witnessed or participated in what is described in the question. You can answer truthfully because this worksheet is for your eyes only! This is an opportunity for you to think honestly about some of your experiences after learning about the dangers of stereotyping and prejudice.

	DID YOU EVER...?	YES	NO
1	Did you ever see somebody big picking on somebody smaller?		
2	Did you ever hear somebody make fun of somebody else because s/he was different?		
3	Did you ever make fun of someone because of the clothes he wore or the music she listened to?		
4	Did you ever think that some groups of people are better than others?		
5	Did you ever think that other people were laughing at you because you're different?		
6	Did you ever see somebody left out of a game, an activity, or a party because s/he was different?		
7	Did you ever hear someone tell a joke that made fun of a person of a different background, religion, race, or gender?		
8	Did you ever become the target of name calling because of your background, religion, race, or gender?		
9	Did you ever tease somebody because s/he didn't speak English well or spoke with an accent?		
10	Did you ever hurt someone because that person was different from you?		

Adapted from *The Pyramid of Hate*, 2003, Anti-Defamation League

GRAPHIC ORGANIZER

Remember the 5WHs: Who, What, When, Where, How and Why.

Fill out the chart below and indicate the following in your answers:

- What **cultures** are included in the fact sheet?
- Who/what group was the **perpetrator**?
- Who/what group was the **victim**?
- Were there any **bystanders**?
- Do you think that a **hate crime** was involved (based on prejudice, meant to be hurtful to others, against the law)? What did you find in your research that would indicate this to you?

Who is involved?	What happened?	When did it take place?
Title of Article(s):		
Why did it happen?	How did it happen?	Where did it take place?

AUSCHWITZ EXTERMINATION CAMP

1941–1945

In 1933 Nazi Germany opened Dachau, its first concentration camp, to hold political prisoners and those considered unfit for the new Germany. The Nazi policy of extermination of the Jewish people became known as the 'Final Solution' (1941–1945). Many existing camps were modified to include some extermination facilities, but six camps were specifically built to carry out the systematic mass murder of Jews, Roma/Sinti, and homosexuals, with the vast majority being Europe's Jews. Four of the six camps, Chelmno, Belzec, Sobibor, and Treblinka, were only killing and cremation centers whereas Majdanek and Auschwitz also held prisoners for slave labour, the Auschwitz complex being the largest of all.



Auschwitz I was located in and around the Polish town of Oświęcim, near the large city of Krakow. On April 27, 1940 Himmler, the leader of the Nazi SS (Schutzstaffel = elite Protection Squad) ordered the camp to be built to house mainly Polish political prisoners for slave labour. As the Nazi 'Final Solution' was implemented, Auschwitz was identified as an ideal location for an extermination facility for two reasons: it was near the center of all German-occupied countries on the European continent and was close to a string of rail lines to transport to and from the network of Nazi camps.

The main camp right in Oświęcim, known as Auschwitz I, had a single gas chamber and crematorium, and contained just over 18,000 prisoners, mainly Soviet soldiers and Jewish men. The gate at Auschwitz I has the infamous "Arbeit Macht Frei" ("Work Shall Set You Free") sign above the entrance gate. At Auschwitz I medical experiments were conducted on prisoners by doctors such as Dr. Josef Mengele. Soviet prisoners were used in experiments using hydrogen cyanide gas for execution. Prisoners were executed by firing squad in an enclosed courtyard at an execution wall, and those who could work were used

for slave labour. Construction on Auschwitz II, known as Auschwitz-Birkenau, started in late 1941 and became the largest and most well-known of all the Nazi camps. Auschwitz-Birkenau had four large gas chambers and crematoria, each of which could kill up to **6,000 people per day**. A train track led right into the camp through the large gate, where prisoners, mainly Jews, arrived in cattle cars. In Auschwitz-Birkenau another medical facility was used for experimentation on prisoners. Of the 1.3 million prisoners deported to Auschwitz-Birkenau, over 1.1 million perished. 9 out of every 10 people who were killed at Auschwitz-Birkenau were Jewish, totaling nearly 1 million Jewish victims. In late 1942, Auschwitz III, a slave camp, known as Buna-Monowitz, was established, as well as 45 smaller sub-camps around the region for various types of slave labour.

At Auschwitz-Birkenau, transport of the prisoners was centralized around the facility with trainloads of prisoners arriving regularly and peaking with 424,000 Jews from Hungary in 1944. After several days locked inside the cattle cars without food, water or toilets, the Jews were unloaded. The prisoners filed down and Nazi officials, often doctors including Mengele, selected who to send to the right or to the left. Families were separated, never to see one another again. The old, the young (even babies), the sick, and most women were sent to the left, and then directly to the gas chambers to be killed and cremated. Those sent to the right were sent to have all their hair shaved; a number was tattooed on their arm, and they were given a blue and white striped prisoners uniform (with a yellow star, if they were Jewish). These prisoners were then used for slave labour.

In January 1945 as the Soviet armies moved closer to liberating the Auschwitz complex, the Nazis began to shut down the operation. They sent the healthiest 56,000 prisoners on a long march to various other camps in the middle of winter, wearing little clothing or shoes. Then they blew up the gas chambers and crematoria of Auschwitz-Birkenau. Approximately 7,000 prisoners who were too sick to leave, were left behind to be liberated by the Soviets on Jan. 27, 1945.

Auschwitz continues to be identified as the most recognizable symbol and place of genocide in the world, and as such has become an important museum, memorial, and education centre. The memories of the victims, the crimes committed in the camp, and relics (including victims' personal items, their hair, and luggage) are all preserved for public education. The evidence against the Nazi dictatorship serves as a warning that everyone must stand up and not be a bystander when others face intolerance, prejudice, and hatred.

THE ROOTS OF SLAVERY IN CANADA

1629–1834

Although the American experience with slavery is better known, Canadians also participated in this inexcusable activity. When Canadian history is told, the focus is often on the heroic efforts of those who organized the Underground Railroad (a secret network of men and women who helped between 30,000–100,000 fleeing American slaves escape to freedom in Canada). Yet slavery actually touched our country with the first arrival of Europeans. It began with Portuguese explorer Gaspar Corte-Real, who enslaved 50 First Nations Canadians in the year 1500 in Newfoundland.

As early as 1608, the French introduced black slaves to Canada, with the first slave transported here directly from Africa in 1629. Slavery was made legal in New France between 1689 and 1709 and, by 1759, there were 3,604 registered slaves in the colony, one third of whom were black. The French preferred First Nations slaves, while the English settlers brought in slaves from Africa.

Slavery in Canada was also affected by events in other parts of the world. At the end of the American Revolutionary War in 1783, many Americans who were loyal to England left their homes and settled in Canada, bringing their slaves with them. But Canada's businesses and farms didn't generally produce the kinds of products that required extremely large numbers of workers that would benefit from the use

of slaves. Therefore, while some Americans brought their slaves with them, the practice of slavery never really took root in Canada as it did in the United States. The majority of black slaves who settled in Nova Scotia after the American Revolution were set free.

There were many people who opposed the practice of slavery. In Canada, John Graves Simcoe, Upper Canada's first lieutenant governor, began to challenge the legality of slavery as early as 1793. Slavery was abolished across the British Empire in 1834. The last surviving former slave in Canada died in 1871 in Cornwall, Ontario.

The end of slavery closed a shameful chapter in Canada's history. Never again would it be legal for one person to own another or for anyone to treat a human being as property.



Slave of Fox Indians or Népissingué slave,
1732 New France

ANTI-ASIAN RIOT IN VANCOUVER

1907

Canada has been built through the efforts and courage of men and women who, although born in countries around the world, have decided to make this country their home. That contribution is widely recognized today, but this was not always the case.

In the late 19th and early 20th centuries, there were many who believed that Canada “belonged” to the white people who lived there. They believed the country needed to be protected from immigrants from countries like China and Japan, who would take jobs away from white people because it was believed they would work for lower pay. Many people in the United States felt the same way.

In 1905, white workers in San Francisco, California formed an anti-Oriental (or anti-Asian) movement, known as the Asiatic Exclusion League. Its goal was to remove all Asians from North America. This racist group quickly spread its influence north into the west coast American states and up to Vancouver, British Columbia. In 1907, the group launched a riot against Asian businessmen in downtown Vancouver. An estimated 9,000 white protesters attacked Asian businesses, destroying signs and smashing windows.

The Vancouver News-Advertiser reported that Vancouver's Chinese bought guns the next morning to protect themselves. According to the newspaper, “Hundreds of revolvers and

thousands of rounds of ammunition were passed over the counter...before the police stepped in and requested that no further sales be made to Orientals...Few Japanese were seen buying arms, but a bird's-eye view today of the roofs of Japanese boardinghouses and stores in the Japanese district disclosed the fact that the Orientals are prepared for a siege.”

Five days after the Asiatic Exclusion League was formed in Vancouver, it disbanded. While this group has disappeared, the ideas that created it still remain in some places in Canadian society. Even today, some people talk about limiting immigration to make sure that there are enough jobs for “real Canadians.” But, with the exception of First Nations Canadians, we are all newcomers to Canada. We all have a role to play in building lives for our families and making Canada strong.



Damage done by the Asiatic Exclusion League to the store of an Asian man in Vancouver.

INDIGENOUS/ABORIGINAL PEOPLE FORCED TO ATTEND RESIDENTIAL SCHOOLS

1874–1996

Before Confederation, the Canadian government did not concern itself with the education of Indigenous/Aboriginal children – they were educated in their own communities. However, starting in 1830, government policy changed, and Canada began a disgraceful chapter in its history – it established church-run residential (or boarding) schools.

By 1900, 64 residential schools had been set up in every province and territory except New Brunswick and Prince Edward Island. They were run in cooperation with the government and staffed by missionary teachers who provided manual and vocational education as well as religious education. Between the mid-1830s and 1970, about one third of Indigenous/Aboriginal children were forcibly removed from their homes to attend these schools. Their parents had no say in the matter.

The government saw the residential schools as a way to assimilate Canada's Indigenous/Aboriginal population into white Christian society and kill "the Indian in the child". These children were removed from the influences of their heritage and their traditional family life, and deliberately deprived of almost all contact with their families. Canada was not the only country to use such practices – the Government of Australia had a similar policy for its own Aboriginal citizens.

From the early 1830s to 1996, thousands of First Nation, Inuit and Métis children were forced to attend Residential Schools in an attempt to assimilate them into the dominant culture. Over 150,000 children, some as young as four years old, attended the government-funded and church-run Residential Schools. It is estimated that there are 80,000 Residential School survivors alive today.

The residential school system was harsh, cruel and humiliating for many students. Children were beaten for disobedience and most teachers and staff would not allow them to speak their mother tongues. Children who tried to run away were caught and severely punished. They were defenseless against the physical and sexual abuse they encountered and, in the early 1900s, it was discovered that significant numbers of Indigenous/Aboriginal children were dying.

The Assembly of First Nations (AFN), representing all First Nations people in Canada, fought for "restorative justice" – an acknowledgement of harm and wrongdoing, combined with compensation in both symbolic and financial terms.

In June 2005, the Canadian government agreed to a proposal from the AFN that would satisfy its search for justice for all victims of residential school abuse. In May 2006, an agreement outlining payments as much as \$6 billion in compensation to former residential school students was signed.

Today, Canadians acknowledge that the residential school system promoted the disintegration of Indigenous/Aboriginal culture and society, a significant part of Canada's multicultural environment.

In 2008 Prime Minister Stephen Harper offered a full apology on behalf of Canadians for the Indian Residential Schools Statement. In 2015, survivors of the residential school system published The Truth and Reconciliation Report – where they shared their painful experiences during that shameful time in Canadian history.



Nuns show young girls how to do "fancy work" at the Williams Lake, B.C., residential school around 1900.

INDIAN IMMIGRANTS ON THE KOMAGATA MARU DENIED REFUGE IN CANADA

1914

In the years after Confederation, the Canadian government actively encouraged immigration to Canada to populate the country. Immigrants from Great Britain, the United States and Europe were considered especially desirable because they were seen as most likely to be white, speak English, and be able to establish themselves in the largely unpopulated interior. Immigration from non-white populations was discouraged in a variety of ways.

By 1908, more than 5,000 immigrants from India had already settled in British Columbia. These immigrants posed a “challenge” to the Canadian government that was unique – as citizens of the British Empire, they argued they had the right to live in Canada.

Unable to find a legal way of stopping these immigrants from claiming those rights, the Canadian government passed the Bill of Direct Passage in 1908. This bill stated that individuals would be forbidden to enter Canada unless they arrived directly from their home nation. Since there was no direct steamship service between India and Canada, the bill had the effect of discriminating against Indians.

In 1913, the government allowed a group of 38 Sikhs from India to enter Canada on compassionate and humanitarian grounds. The decision was not intended as a signal that immigration policy was changing. But the decision encouraged a group of 376 Sikhs from the Punjab area of India to charter the Japanese ship Komagata Maru out of Hong Kong in April 1914, which set sail for Vancouver.

Because the ship stopped in Hong Kong, the passengers were not allowed to disembark in Canada. They were held for two months while the legal case was decided. The Supreme Court of Canada eventually upheld the restriction, and the ship was escorted out of Canadian waters. The Komagata Maru sailed back to Calcutta, India, still full.

The Komagata Maru did not reach India until September 29. By this time the passengers had been confined to the ship for more than five months. They felt their treatment in Canada was a sign of the racism and inequality that existed in the British Empire. In India, the British authorities feared the effect returning passengers would have on the political situation there and decided to arrest those leaders they thought would be the most troublesome. The arrest went badly. Shots were fired and 19 passengers were killed.

The tragedy of the Komagata Maru highlights the negative feelings Canadians felt at that time towards newcomers who were “different” from them.



Indian immigrants on board the Komagata Maru in English Bay, Vancouver, B.C., 1914.

RACE RIOT AT TORONTO'S CHRISTIE PITS

AUGUST 1933

In 1933, Adolf Hitler's National Socialist (Nazi) party came to power in Germany. Hitler's success was based on the poor economic situation in the country due to record unemployment, German anger over the country's treatment after being defeated in World War I, and blaming the Jews for the situation in his homeland. Hitler promised to restore Germany to its former greatness. The swastika, adopted as the emblem of the Nazi party, came to be a powerful symbol of antisemitism and racism.

In the early 1930s, the hatred and discrimination against Jews and other minority groups displayed in Germany found its way across the ocean to Canada. As Ontario became more ethnically diverse, some Toronto residents began to feel threatened. They complained of a "foreign invasion" and of "obnoxious and undesirable elements," referring to the city's Jewish population.

Toronto's Beaches area became a popular vacation spot for the city's poor Jews. On weekends, Jewish families would regularly come to the Beaches for summer recreation. Non-Jewish visitors to the Beaches were uncomfortable with their foreign food, habits and language, and some residents urged the city to erect a "Gentiles Only" sign at Kew Beach.

In response to this supposed "invasion," Swastika Clubs sprung up in Toronto. Their members expressed anti-immigrant sentiments and waged violent street campaigns against Jews. Defiant youths wore swastikas on armbands, sweaters, bathing suits and bare chests, and clashed with Jews visiting the Beaches.

On August 14, 1933, violence erupted after a mainly Jewish baseball team, the Harbord Playground, won a game at Toronto's Christie Pits. A group known as the Pit Gang lifted a swastika-emblazoned sweater into the air. That night, Pit Gang members painted a large swastika and "Hail Hitler" on their clubhouse roof.

The next day, during the second game, the crowd yelled antisemitic insults. Six hours of fighting followed, with baseball bats, stones and lead pipes. Dozens of injuries were inflicted on both sides. At the end of the riot, the "Jewish boys," as the media called them, took the swastika banner from the Pit Gang and destroyed it.

This event still stands as the worst race riot in Toronto's history. The swastika, originally used as a religious symbol in many cultures to represent harmony and good fortune, today remains one of the most recognized and hated symbols in the world. The swastika is still used by racists, antisemites and bigots to promote the message of hatred towards those who are different.



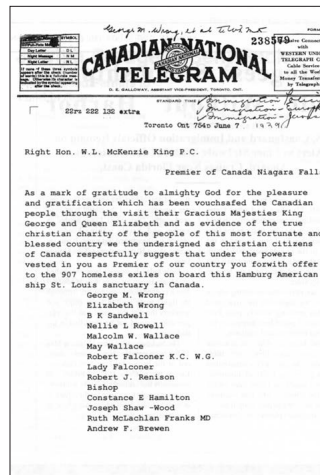
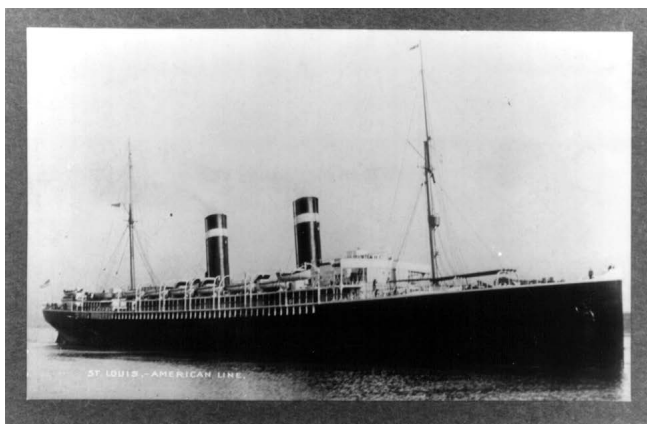
Members of the Ontario Swastika Club wore swastika emblems on their clothing as they paraded on the boardwalks of Toronto's beaches, taunting Jewish visitors.

JEWISH REFUGEES STRANDED ON S.S. ST. LOUIS

MAY 1939

After World War I, Germany experienced a long period of political unrest as different groups struggled for power. Germany's economy suffered and unemployment reached record levels. Ordinary citizens, struggling to survive and humiliated by their country's defeat in the war, became attracted to radical political parties such as Adolf Hitler's National Socialist (Nazi) party. The Nazis came to power in 1933 and enacted a series of antisemitic laws that persecuted German Jews, taking away their human rights, employment and educational opportunities.

To escape this discrimination, 907 German Jews with visas for Cuba left Hamburg aboard the ship, S.S. St. Louis, on May 15, 1939. When the ship reached Havana on May 27, the Cuban government refused to let the refugees enter the country. On June 5, Cuba agreed to let them land if they paid \$443,000 within 24 hours, a deadline the Jewish relief agencies could not meet. Panama, Argentina, Columbia, Chile and Paraguay all denied the ship permission to land. The Americans sent their coast guard ships to escort the St. Louis northward and away from the American coast.



The predicament of the St. Louis touched some influential Canadians, who sent Prime Minister MacKenzie King a telegram asking that Canada offer the exiles sanctuary. King, preoccupied with the British Royal Family visit, did not think it was a Canadian problem. Justice Minister Ernest Lapointe was "emphatically opposed" to admitting the refugees, while Immigration

Minister F.C. Blair said the refugees were not qualified under Canadian immigration law and that "No country could open its doors wide enough to take in the hundreds of thousands of Jewish people who want to leave Europe; the line must be drawn somewhere." When a delegation of Jews went to Ottawa in 1939 to ask the government how many Jews Canada would take in after the war, the answer was, "None is too many."

The St. Louis was forced to return to Europe. Those who disembarked in England were safe. Many of the others who left the ship in Belgium, France and the Netherlands were later caught by the Nazis and murdered in the Holocaust – the Nazi plan for the destruction of the Jews of Europe.

The fate of the Jews on the S.S. St. Louis did nothing to move the conscience of the government of Canada, or any other country. Once World War II began, the immigration policies of many nations condemned the Jews of Europe to death at the hands of the Nazis.

CHINESE HEAD TAX

1885-1923

During the gold rush in British Columbia in 1858, some of the first Chinese immigrants were drawn to Canada. Canada was said to provide a brighter future for new immigrants, where jobs were plentiful.

Between 1881 and 1885, the construction of the Canadian Pacific Railway recruited more than 15,000 Chinese immigrants. When the railway was completed, however, most laborers were laid off, and Chinese immigrants were described as stealing jobs away from Canadians.

The Federal Government reacted by passing the first anti-Chinese bill in 1885. The bill, known as the Chinese Head Tax, was passed in order to restrict the number of Chinese immigrants moving to Canada. Each person was charged a \$50 Head tax upon entering the country. A very small number of people were exempt from this tax. They included clergymen, diplomats, students, tourists, men of science and merchants.

Chinese immigrants were the only people taxed upon entry into Canada. In 1900, the tax increased to \$100 per person and in 1903 it was increased to \$500 per person, which was roughly equivalent to 2 years' salary in China. Despite the high cost of immigrating, Chinese immigrants continued to move to Canada. Therefore, the Chinese Immigration Act was passed in 1923, excluding those of Chinese origin from entering Canada. The act was passed on July 1, which was known as Dominion Day to all Canadians. Chinese Canadians referred to this day as "Humiliation Day" and refused to celebrate Dominion Day for many years. From 1923 until the time the act was repealed in 1947, less than 50 Chinese people were allowed into Canada.

Years of racism against the Chinese caused major setbacks in the development of the Chinese Canadian community. Chinese families suffered the consequences, because husbands and fathers were not allowed to bring their families

with them to Canada. Therefore, many wives and children were left abandoned in China, and in some cases they were never reunited.

After the Federal Government made \$23 million from the Chinese Head tax, they refused to take responsibility for this discrimination for many years. The Chinese National Canadian Council (CCNC) began seeking redress in 1984 on behalf of survivors and their families, for the suffering they had to endure from the discrimination imposed by the Federal Government. With continual pressure from the CCNC, support began to grow. Finally, in 2006, Prime Minister Stephen Harper addressed Parliament with a formal apology. He stated, "We feel compelled to right this historic wrong for the simple reason it is the decent thing to do ... a characteristic to be found at the core of the Canadian soul." He went on to say that \$20,000 payments were to be issued to the 400 surviving widows who had paid the Chinese Head Tax.

It was wrong for the government to profit from racism. Laying their roots down in Canada over 150 years ago, the Chinese Canadian community contributed to this nation and made it the country we know today.



Head tax certificate issued to Chong Lee (Quon Dock Fon) on December 5, 1916. Picture courtesy of Library and Archives Canada.

JAPANESE INTERNMENT CAMPS

1942-1949

Beginning in 1858, Asian immigrants were lured to British Columbia in search of a better future and a new home. Due to increasing economic stress, companies in British Columbia were recruiting Japanese immigrants to work at lower wages in order to maximize their profits. This caused a growing resentment from white Canadians, who believed that immigrants were stealing their jobs and ultimately posing a threat to Canada.

As racial animosity continued to build, politicians took action against the Japanese Canadians. When World War II began in 1939, the military aggression of Japan caused the image of Japanese Canadians to deteriorate rapidly. In 1941, all people of Japanese origin were denied entry into the military despite being Canadian citizens. All Japanese Canadians were forced to register with the Royal Canadian Mounted Police and carry a registration card. A list of “suspicious” individuals was created by the government, which consisted of Japanese leaders in the community such as school principals and businessmen.

After Japan’s attack on Pearl Harbor in December 1941, all persons of Japanese origin were classified as an “enemy alien”. Japanese Canadian fishing boats were impounded and Japanese language schools and newspapers in British Columbia were shut down. Males between 18 and 45 years of age were moved 100 miles away from the coastal areas into B.C. A mass evacuation of all Japanese Canadians started in February 1942, with only 24 hours notice. They were stripped of their possessions and a curfew was imposed. No person of Japanese origin was allowed in the designated “protected areas”.

In March 1942, the first group of Japanese Canadians arrived at Hastings Park pooling centre. They were delayed there for many months in terrible living conditions. From there, Japanese families were forced to split up. The men were sent to road camps, whereas the women and children were sent to “ghost town” detention camps.

Life in an internment camp was hard. Most people were forced to live in overcrowded, poorly built houses and tents, using lanterns to keep warm. Over 22,000 people were relocated to these camps within a nine month period. In total, 10 camps were built in Greenwood, Kaslo, New Denver, Slokan, Sandon and Tashme, British Columbia. It was during this time that the federal cabinet granted the right to confiscate and sell all Japanese property without consent.

Nearing the end of World War II, Japanese Canadians were given a choice to move east, across the Rocky Mountains, or be deported to Japan. Those who chose to travel east found most cities like Toronto closed to Japanese Canadians and were met with extreme hostility upon arrival.

After the war ended in 1945 more than 4000 Japanese Canadians were deported, most of whom were Canadian citizens. Internment camps and the policies that segregated the citizens of Canada were born from the racial hatred against the Japanese. The war was used as an excuse to execute these laws and policies. Prime Minister Mackenzie King stated in 1944, “It is a fact no person of Japanese race born in Canada had been charged with any act of sabotage or disloyalty during the war years”.

Not until 1949, were all restrictions lifted and Japanese Canadians were free to live anywhere in Canada. It took the Canadian Government over forty years to issue a formal apology for all wrongful acts committed against the Japanese Canadians. In 1988, compensation in the amount of \$21,000 was awarded to each survivor for the mistreatment they had to endure.



Notice distributed throughout B.C., outlining the designated “protected areas”. Any person of Japanese origin found within these areas would be arrested.

RUBRIC

Student Instructions: Your group is a news team. You will present your news story based on your research topic. Your target audience will include individuals from different cultures and ethnicities. You want to report what happened, but you also want to take a position about what happened (e.g. a sad part of Canada’s history, inconsistent with the values of a democratic society etc.). Remember that your news report must include a reporter, victim (s) and bystander(s)/witness(es).

Student Name: _____

Date: _____

CRITERIA	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
Identifies the structures and features of different types of media texts, and incorporates those structures and features in their own work	Demonstrates limited understanding of, and ability to use, the structures and features of different types of media texts in their own work	Demonstrates some understanding of, and ability to use, the structures and features of different types of media texts in their own work	Demonstrates clear understanding of, and ability to use, the structures and features of different types of media texts in their own work	Demonstrates thorough understanding of, and ability to use, the structures and features of different types of media texts in their own work
Demonstrates an understanding of, and expresses opinions about, historical events	Demonstrate limited ability to express understanding of, and opinions about, historical events	Demonstrates some ability to express understanding of, and opinions about, historical events	Consistently expresses an understanding of, and opinions about, historical events	Expresses in a clear, persuasive, and engaging manner understanding of, and opinions about, historical events
Assumes the attitudes, attributes, and situations of others in role plays	Demonstrates limited ability to assume the attitudes, attributes, and situations of others in role plays	Demonstrates some ability to assume the attitudes, attributes, and situations of others in role plays	Demonstrates the ability to assume the attitudes, attributes, and situations of others in role plays	Demonstrates strong ability to assume the attitudes, attributes, and situations of others in role plays
Assesses prejudice, stereotyping, or bias in the media to determine whether information is credible and reliable	Demonstrates limited ability to assess prejudice, stereotyping, or bias in the media to determine whether information is credible and reliable	Demonstrates some ability to assess prejudice, stereotyping, or bias in the media to determine whether information is credible and reliable	Demonstrates consistent ability to assess prejudice, stereotyping, or bias in the media to determine whether information is credible and reliable	Demonstrates strong ability to assess prejudice, stereotyping, or bias in the media to determine whether information is credible and reliable
Expresses ideas in ways that are respectful of people of different cultures and ethnicities	Expresses ideas in ways that demonstrate a limited respect for the needs, rights, and feelings of others	Expresses ideas in ways that demonstrate some respect for the needs, rights, and feelings of others	Expresses ideas in ways that demonstrate a respect for the needs, rights, and feelings of others	Expresses ideas in ways that demonstrate a strong respect for the needs, rights, and feelings of others
Analyzes key events within their historical context	Demonstrates limited ability to analyze key events within their historical context	Demonstrates limited ability to analyze key events within their historical context	Demonstrates the ability to analyze key events within their historical context	Demonstrates clear ability to analyze key events within their historical context

Comments: