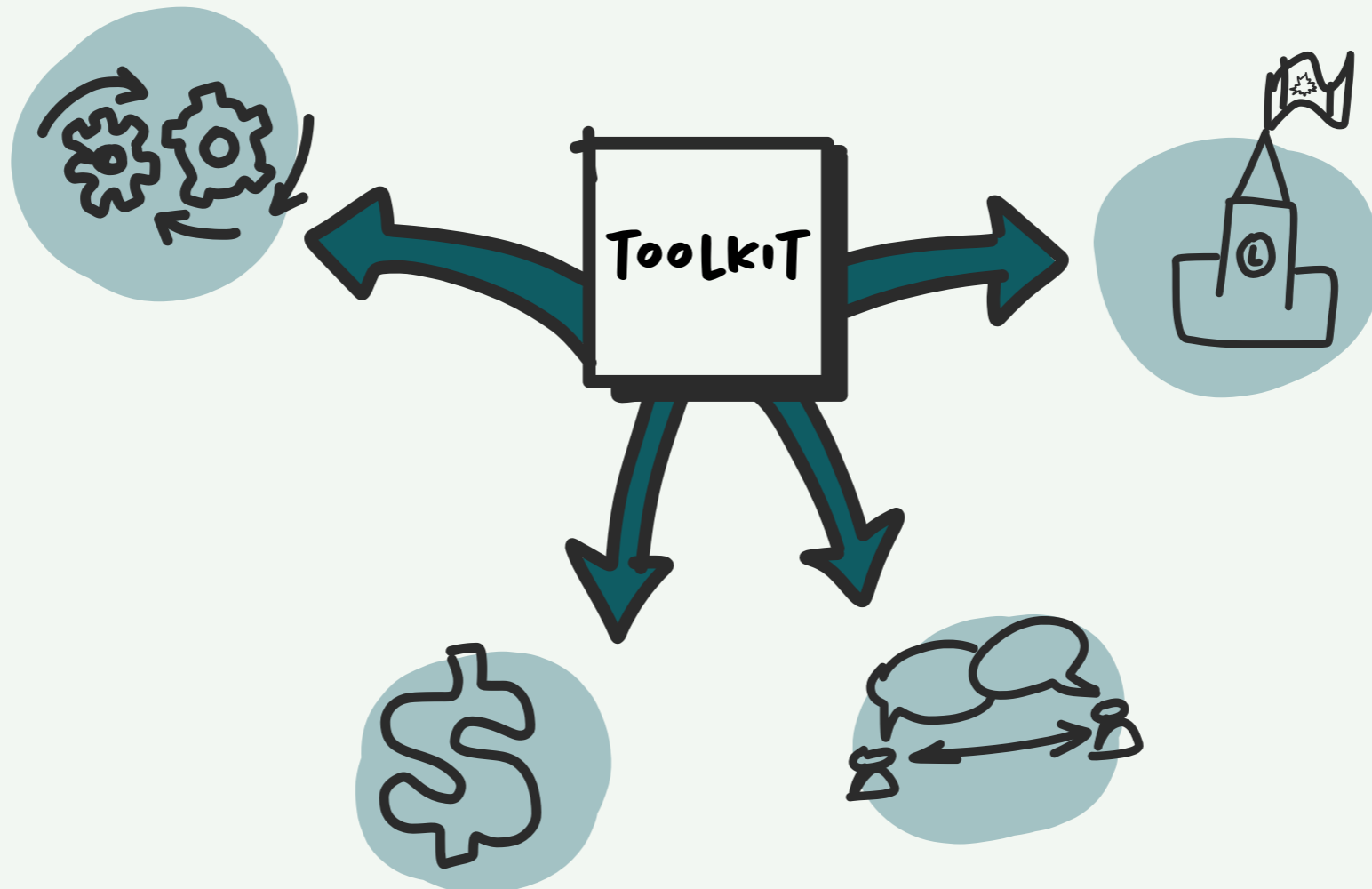




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CIVICS WORKS

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Canadian Council of Muslim Women (CCMW)
Le Conseil canadien des femmes musulmanes (CCFM)

CONTENT MAP

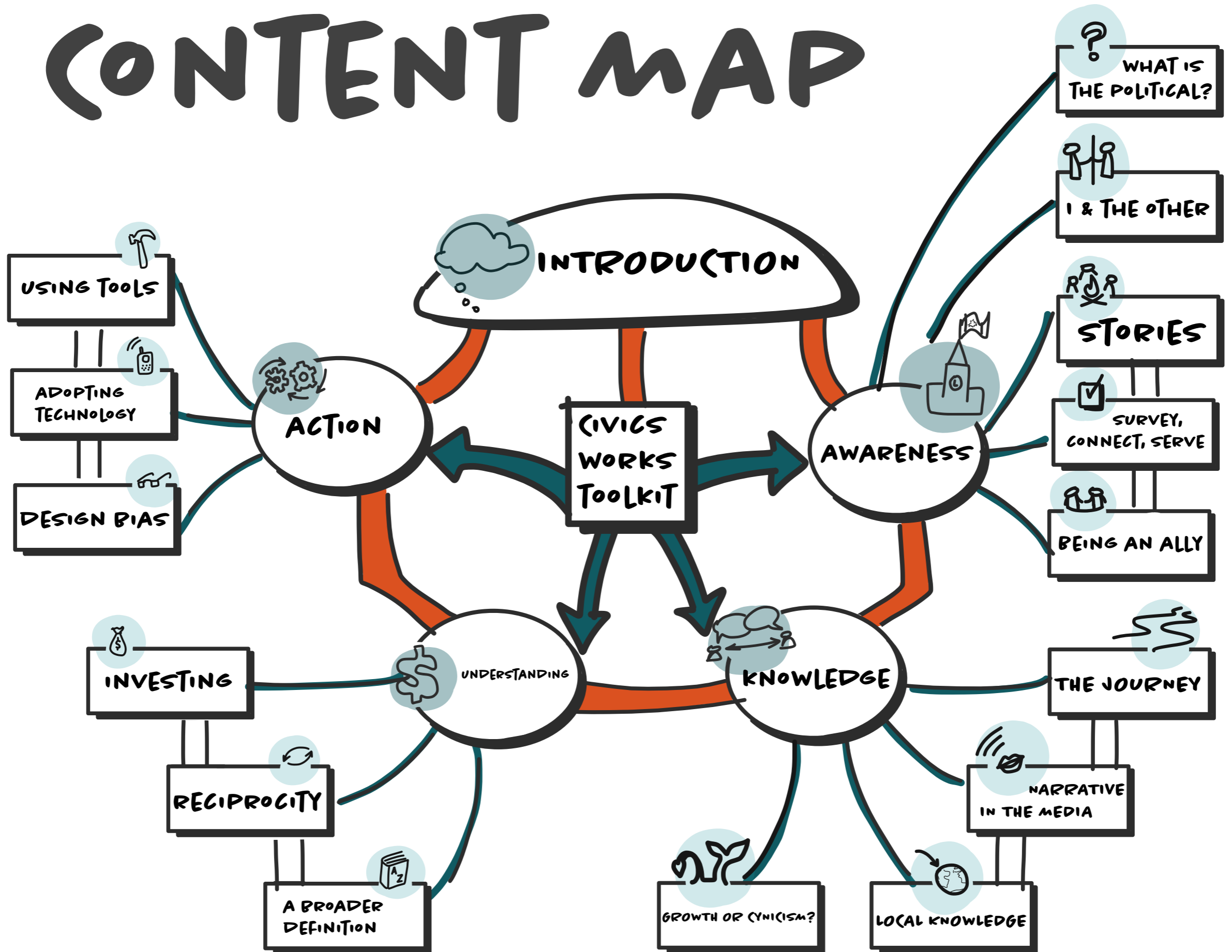


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ABOUT CCMW

The Canadian Council of Muslim Women (CCMW) is a national not-for-profit organization whose overarching mission is to ensure the equality, equity and empowerment of Muslim women. The story of CCMW begins in 1982 when a group of dynamic and devoted Muslim women from across Canada congregated in Winnipeg, Manitoba. Led by the late Dr. Lila Fahlman, these women sought to mobilize their passion for social justice and faith in order to enrich their communities and work towards the common good of Canadian society. For over 30 years CCMW has proudly advocated on behalf of Canadian-Muslims, encouraged civic engagement, empowered communities and promoted inter-cultural and inter-religious understanding. Past initiatives include the coalition for *No Religious Arbitration*, the *Muslim Marriage Contract*, *Muslim Youth Canada Project*, the *Common Ground Project*, and *Project Communitas*. CCMW is composed of a National Board that works to further CCMW's objectives at the national level, and among its local Chapters and members.

GUIDING PRINCIPLES

- We are guided by the Quranic message of God's mercy and justice, of the equality of all persons, and that each person is directly answerable to God.
- We value a pluralistic society, and foster the goal of strength and diversity within a unifying vision and the values of Canada. Our identity of being Muslim women and of diverse ethnicity and race is integral to being Canadian.
- As Canadians, we abide by the Charter of Rights and Freedoms and the law of Canada.
- We believe in the universality of human rights, which means equality and social justice, with no restrictions or discrimination based on gender or race.
- We are vigilant in safeguarding and enhancing our identity and our rights to make informed choices amongst a variety of options.
- We acknowledge that CCMW is one voice amongst many who speak on behalf of Muslim women, and that there are others who may represent differing perspectives.
- We aim to be actively inclusive and accepting of diversity among ourselves, as Muslim women.



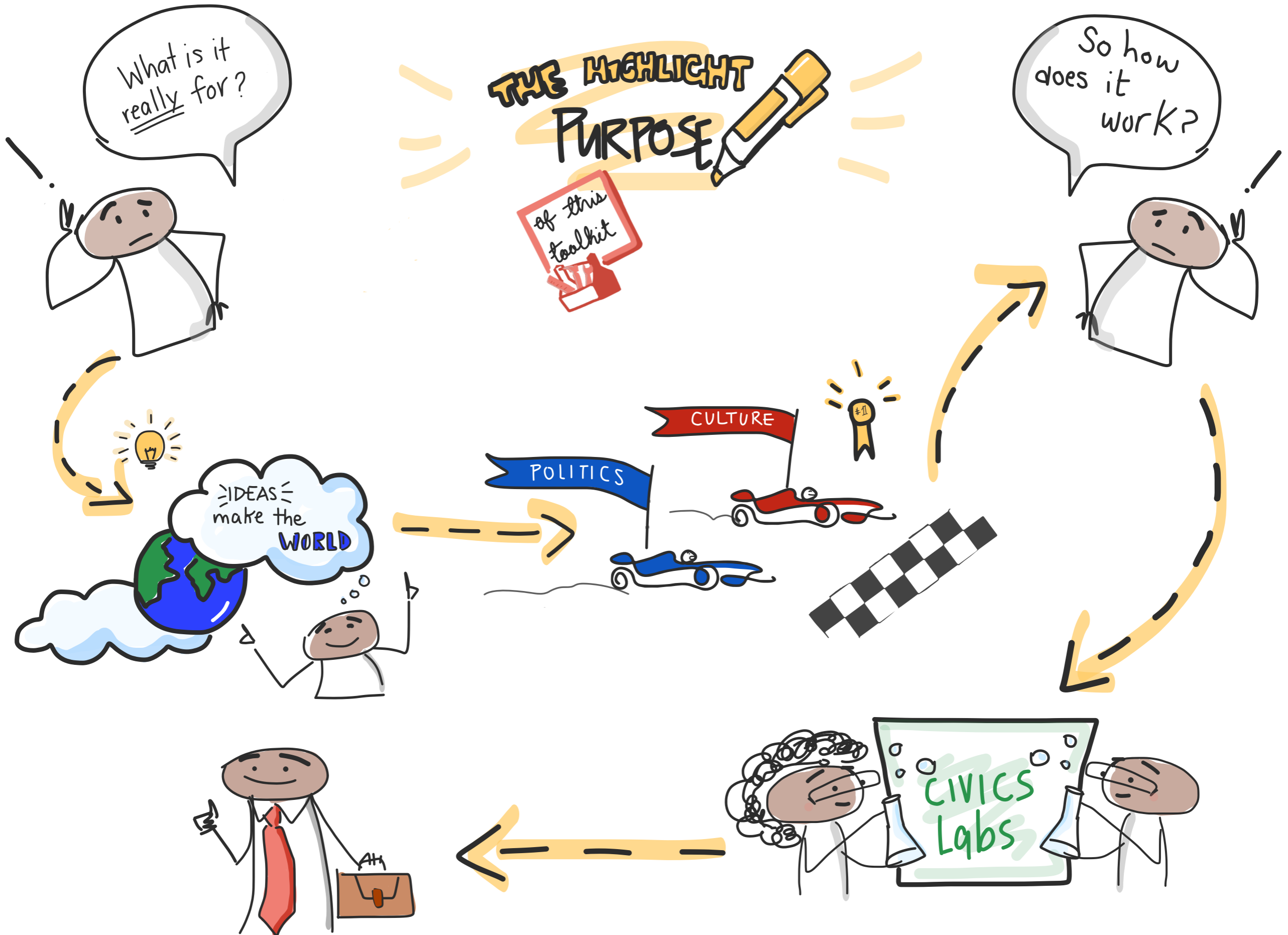
INTRODUCTION



The purpose of this toolkit is to explore how citizens increase their understanding of who they are, their responsibilities to their neighbours, communities, cities and government.



How does an idea come to fruition?
What are our responsibilities as engaged citizens?
How can civic engagement build human beings?



“Ideas make the world, for they are the guide to future practice. Even the flimsiest ideas rooted in prejudice and ignorance make history and form public culture... Ideas, when mobilised, become the templates of thought and practice.”

Ash, Amin & O’Neill, Michael. *Thinking About Almost Everything*, 2009, p.8

User Guide

This toolkit comprises four civics labs to be delivered in 3-hour sessions. Each civics lab has an educational component and activity component. Additional resources throughout the toolkit are available online.

The Civics Labs are a series of classroom and field learning to provide participants skills to increase civic literacy, civic engagement skills, and employability skills. The Civics Labs are divided into two modules: 1) ideas (classroom learning); and 2) action (field learning).

The Civics Labs are partly inspired by a traditional Indigenous (Ojibwe) pedagogical framework that focuses on four phases of learning, namely: 1) Awareness, 2) Knowledge, 3) Understanding, and 4) Action.

The emphasis is to encourage progress through these phases of learning by facilitating practice of listening, understanding (comprehension), and speaking (communication) skills. At the Civics Lab, there is some theory but focus more on small group exercises to practice certain skills and to learn from each other.

At the beginning of every section, you will find a visual map of the Civics Labs. Once you get acquainted with the material, the visual map will help you understand the process, the method of delivery and the expected outcomes.

CORE OBJECTIVES

The core objectives are divided into theoretical and experimental. Throughout these activities, participants will develop civic skills, and a deeper understanding and appreciation of society and active citizenry.

There are four key literacy pieces in this toolkit which are divided, yet intersect, throughout the four sessions.

Political Literacy: Participants learn about advocacy, engagement, and building community solidarity across intersections of gender, race, and class. The focus is about understanding one's own history and narrative, one's relationship to others, and a renewed commitment to active citizenry.

Media Literacy: Participants learn how to engage proactively instead of reactively to media.

Financial Literacy: Participants develop a deeper understanding of the relationship between people, money, power, and poverty in their cities and communities.

Tech Literacy: Technology impacts our everyday life. Participants will learn how to use technology more effectively for civic engagement and community building.

Participants are also challenged to conduct civic "experiments" through which they learn more about civility, rights, and responsibilities. These include three active skills.

Listening: Listening empathically is key to building meaningful communities. Participants will learn how to refine their listening skills to better work with others.

Speaking: Our voices convey our needs and wants. By understanding how to use our voices powerfully, we can develop important and crucial relationships to affect change in our communities and in society-at-large.

Understanding: It is so easy to listen and speak without understanding. Participants will learn how to deeply understand an issue, including their own assumptions and how others are impacted by an issue.

“Culture always moves before politics. [...] Cultural change is often the dress-rehearsal for political change. Or put in another way, political change is the final manifestation of cultural shifts that have already occurred.”

Chang, Jeff. *Culture Before Politics*, 2010, <http://prospect.org/article/culture-politics>



AWARENESS

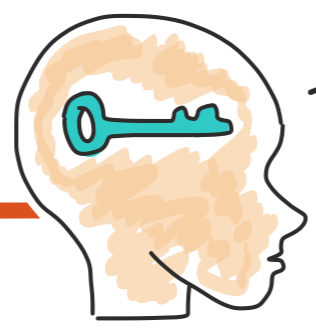


The purpose of the awareness lab is to improve analysis of policy and increase in civic literacy and civic pride.



Participants integrate analysis of gender, race, and class in civic action, increase active listening skills, and develop a better understanding the community they are serving.

Political Literacy



Who am I?
Who is not I?
How do I relate to others?



THE
&
Other



- SURVEY
- CONNECT
- SERVE



What is the “political”?

“When several villages are united in a single community, perfect and large enough to be nearly or quite self-sufficing, the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a good life. And therefore, if the earlier forms of society are natural, so is the state, for it is the end of them, and the nature is the end. For what each thing is when fully developed, we call its nature, whether we are speaking of a man, a horse, or a family. Besides, the final cause and end of a thing is the best, and to be self-sufficing is the end and the best.



Aristotle

Hence it is evident that the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either above humanity, or below it; he is the “Tribeless, lawless, hearthless one” whom Homer denounces—the outcast who is a lover of war; he may be compared to a bird which flies alone.

Now the reason why man is more of a political animal than bees or any other gregarious animals is evident. Nature, as we often say, makes nothing in vain, and man is the only animal whom she has endowed with the gift of speech. And whereas mere sound

is but an indication of pleasure or pain, and is therefore found in other animals (for their nature attains to the perception of pleasure and pain and the intimation of them to one another, and no further), the power of speech is intended to set forth the expedient and inexpedient, and likewise the just and the unjust. And it is a characteristic of man that he alone has any sense of good and evil, of just and unjust, and the association of living beings who have this sense makes a family and a state.”

From Aristotle. Politics. 1253A, trans. H. W. C. Davis

“Good works, because they must be forgotten instantly, can never become part of the world; they come and go, leaving no trace. They truly are not of this world.”

From Arendt, Hannah. The Human Condition, p.76



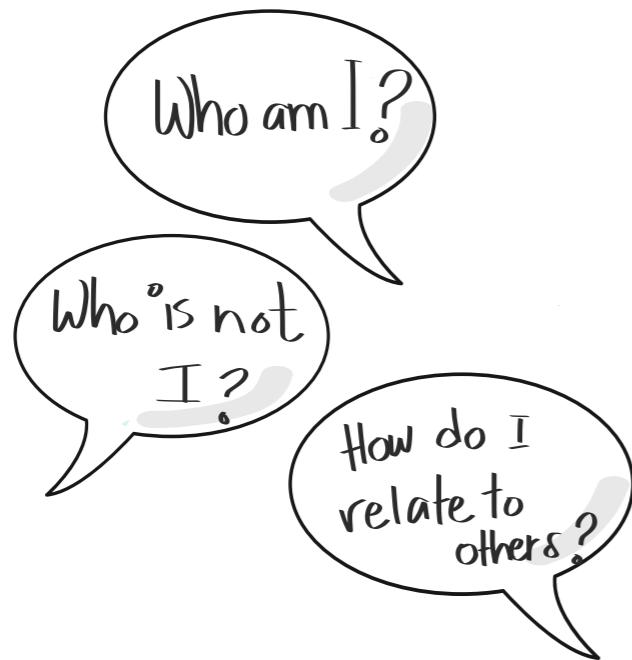
Arendt

I & THE OTHER

Our stories have profound impact on our relationship to the world. A key to unveiling our stories is by answering the following three questions, which helps us to know our past, our future and our present. In this activity participants explore what has shaped them in their life, their goals and ultimately who they are.

ACTIVITY

INVITE PARTICIPANTS TO ANSWER AND JOURNAL THE FOLLOWING QUESTIONS IN THEIR NOTEBOOK:



THE RUNDOWN



We recommend starting with the question “Who is not I?” Typically, participants begin by listing others as people. A good follow-up question is “what about other’s that aren’t human?”

Then, participants answer the question “Who am I?” Additional questions can include: “Where do I come from?” and “Where am I going?”

Finally, participants highlight clear ways in which they relate to others. This can include how they help others, what they get from others, how do others shape where they come from and shape where they are going?

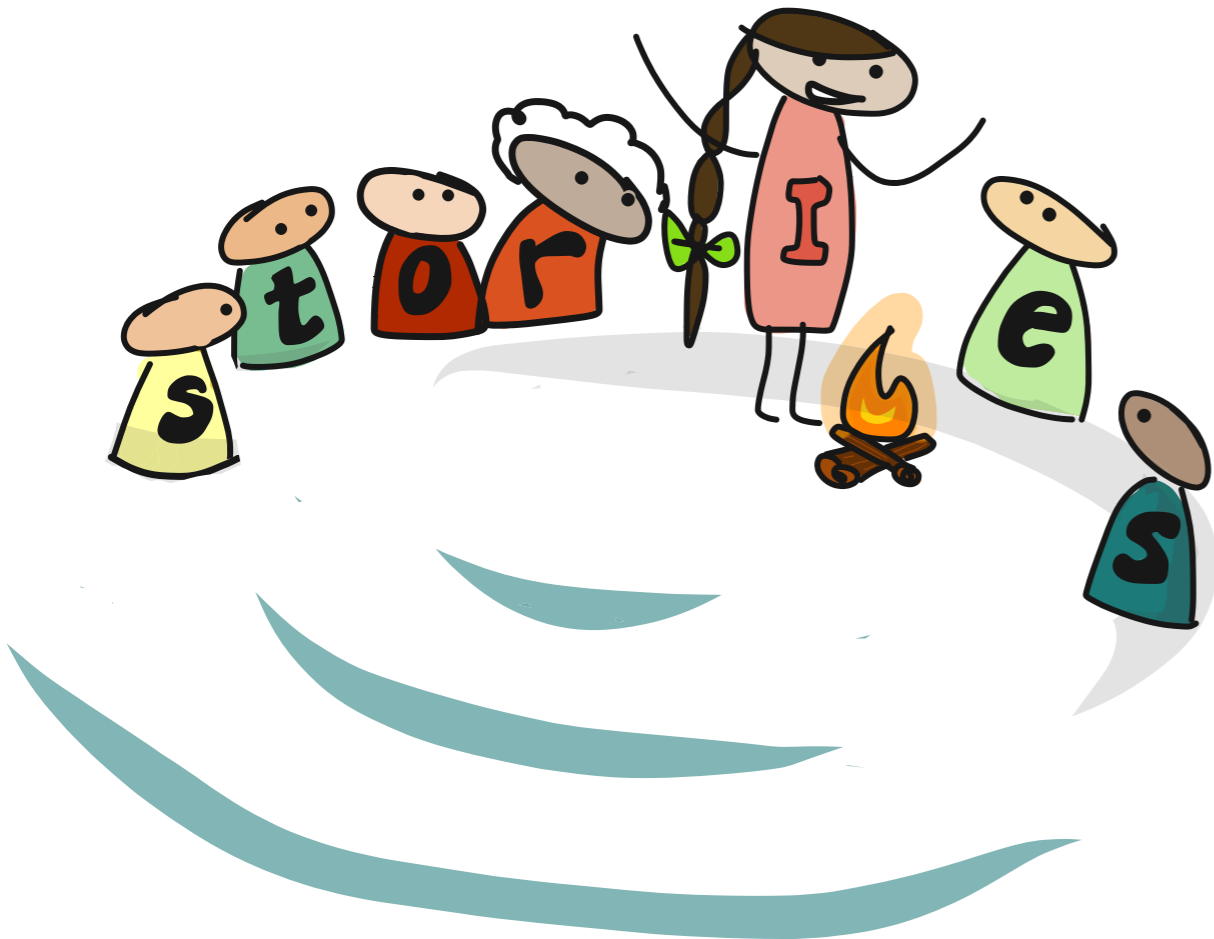
Some of our lessons...

These questions are deeply personal and require trust between participants and the facilitator(s). This is why mentorship and coaching was integral to Civics Works.

We have also found that many of our participants, whether religious or not, rooted their identities in some form of spirituality. This greatly informed their ethical life and their moral responsibility towards others and towards the public space.

STORIES

We are made up of stories. Who we are, our purposes and our histories are all part of our own make-up.



ACTIVITY

TAKE THE OPPORTUNITY TO CREATE A SHARING CIRCLE. INVITE PARTICIPANTS TO SHARE THEIR EXPERIENCE.

SURVEY, CONNECT, SERVE

Now that we've started to think about who we are, who others are and how we relate to them, we can start to see that civic engagement is not about imposing our ideas on others, rather it is about serving and learning from others. Community builders need to know how to listen.



LEND AN EAR



So how do we lend an ear? There are numerous ways to learn about our communities. Sometimes all it takes is observation, empathy and a desire to serve. There are, however, different models. Depending on our needs and what we'd like to achieve, each model has its pros and cons.

The Community Needs Assessment: “A community needs assessment identifies the strengths and resources available in the community to meet the needs of children, youth, and families. The assessment focuses on the capabilities of the community, including its citizens, agencies, and organizations.”

- [Child Welfare Information Gateway](#)

The Listening Campaign: “A Listening Campaign is a focused effort to build community and identify concerns and priorities in a specific neighborhood/workplace or organisation. It is accomplished through “one-on-one” or small group meetings facilitated by leaders.” - [The Poverty Alliance](#)

The Community Asset Mapping: Community “asset mapping provides information about the strengths and resources of a community and can help uncover solutions. Once community strengths and resources are inventoried and depicted in a map, you can more easily think about how to build on these assets to address community needs and improve health.” - [UCLA Center For Health Policy Research](#)

ACTIVITY

CLOSE WITH A DISCUSSION: WHICH IS THE BEST MODEL FOR YOU AND WHY?

Finding Community

So where do you find community? Think about the places you visit, the people you know, the friends and families you have. So many of us find communities in different places. Perhaps, this is where you need to start listening. Only then, will you truly understand who you are serving as an active and engaged citizen.

Being an Ally?

some do's and don'ts



The following is an adaptation from the “FAQ on Being an Indigenous Ally” Tessa Blaikie Whitecloud published on Red Rising Magazine. We are focusing on being an indigenous ally since this toolkit was conceived and published on historically indigenous land.

Do's

- Check-in with those you seek to be an ally to, ask questions like “is this helpful”, just generally ask questions.
- Make sure you talk about your engagement as an ally in ways that are not self-glorifying or remove the Indigenous leadership that allowed for that work to happen.
- Expect challenges, colonialism casts a heavy shadow that frames all of our interactions. It will take time for trust to be developed and it can take time for you to be recognized as an ally. Eventually because of your repeated

listening, showing up, and being supportive you'll not only make great activist connections but also great friends.

- Still take care of yourself- even though I'm about to say don't just be an ally when it's convenient also a burnt out frustrated person might not be an ally anybody wants. Have realistic expectations and make realistic promises of what you can do. Find ways to help that are a fit for you and feel free to recruit for others.

Don'ts


- Make it an Indigenous persons job to direct all your behaviours
- Be an ally only when it's convenient
- Take up all the speaking time, or speak on behalf of Indigenous people,
- Don't get comfortable, if you're not continuously morally challenged by the experiences of Indigenous peoples in your city, or the ease with which racist language is accepted in privileged circles, you're not listening enough.



KNOWLEDGE

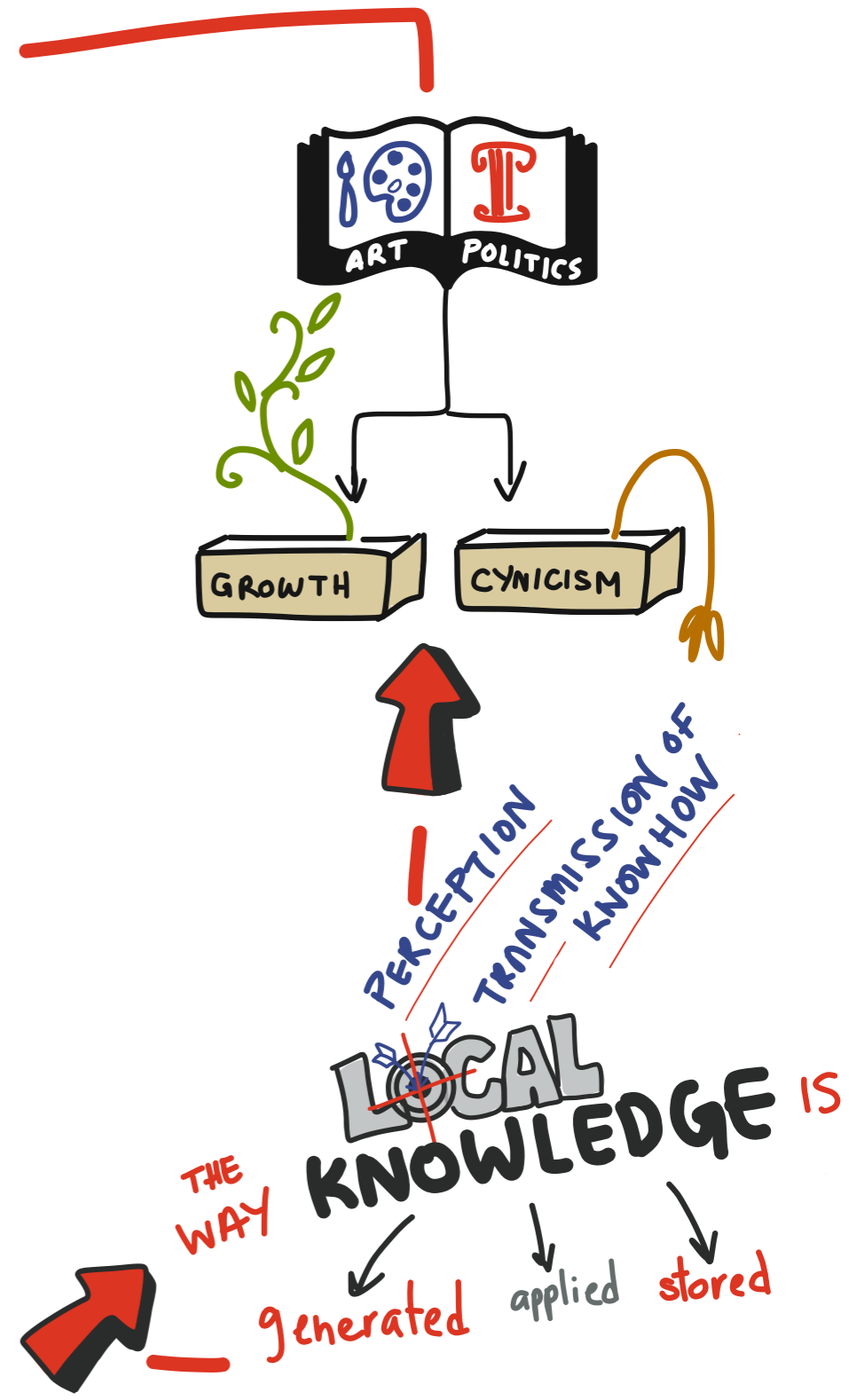
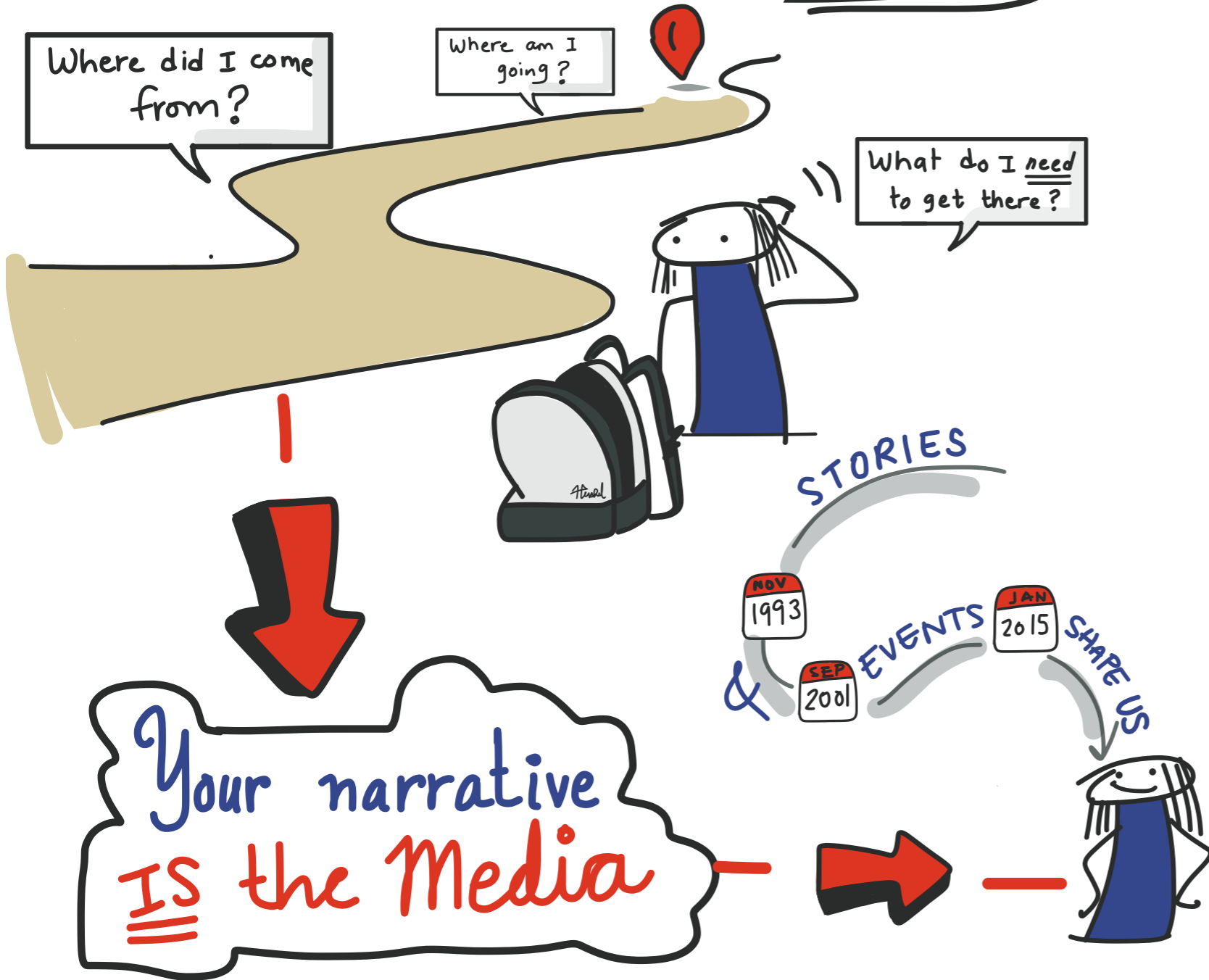


The purpose of the knowledge lab is to build confidence in media engagement.



Participants learn how to identify personal skills and abilities, how to transmit them, and use them to analyze stories and other people's experiences.

Media Literacy



THE JOURNEY

In the previous sessions, we explored the question: “Who am I?” Since this foundational to understanding what meaningful civic life actually is, participants will focus on that question once again.

ACTIVITY

ASK PARTICIPANTS TO RETURN TO THEIR ANSWERS TO THE QUESTIONS FROM LAST SESSIONS. FOCUS ON THE QUESTION: “WHERE AM I GOING?” ASK PARTICIPANTS TO LIST WHAT THEY NEED TO ACHIEVE THEIR GOAL. THIS CAN INCLUDE MATERIAL THINGS, KNOWLEDGE, RELATIONSHIPS AND CHARACTER TRAITS.

Character in a Selfie Age

New York Times Columnist David Brooks has an [interesting short video](#) on the importance of character traits, especially in our time.

He makes a key remark about CV virtues (ie. resume) and Eulogy virtues: “*The eulogy virtues are the things they say about you after you’re dead, whether you’re honest, courageous, straightforward, capable of great love and we’d all want to lead a life where the eulogy virtues are more important. We’d all want to be remembered for those. But we live in a society and certainly an educational system that spends a lot more time on the CV virtues and a lot of us are more clear on how to build a good career than how to build a good inner character.*”

ACTIVITY

INVITE PARTICIPANTS TO SHARE SOME CHARACTER TRAITS THAT THEY ARE STRIVING TO DEVELOP IN THEMSELVES, WHICH THEY THINK AND FEEL WILL HELP THEM GET TO WHERE THEY WANT TO GO IN LIFE.

NARRATIVE IS THE MEDIA

When we say Media, we mean tools to transmit people's voices: social media, new media, artistic media like video and photography, as well as newsmedia etc. By "voices", we mean our own prejudices, biases, values, morals, spirituality, etc. This is an essential step towards developing an authentic voice with which we can represent our experiences in the Media.

ACTIVITY

ASK PARTICIPANTS TO PREPARE A LIFE TIME-LINE OF SOMETHING MEMORABLE THAT THEY'RE GRATEFUL FOR THAT HAPPENED IN EACH YEAR OF THEIR LIVES SINCE BIRTH UNTIL THE CURRENT YEAR (OR AS FAR AS THEY GET). HAVE A CONVERSATION: HOW DO THESE EVENTS SHAPE US AND OUR BIASES?

Moral Revolutions

In an interview on the podcast [On Being](#), moral philosopher Kwame Anthony Appiah shared the following:

"People who've been heard and whose position is understood [...] tend to be more willing to accept an outcome that they wouldn't have chosen because they feel they've had [a] voice; they've participated in the process. [...] if you declare something to be a constitutional right, that's sort of a conversation stopper."

LOCAL KNOWLEDGE

There are many ways to unpack knowledge. Where does it come from? How is it shared? How is it applied? Knowledge is about stories; these are the stories that shape us and our understanding of the world.

"Local knowledge is a collection of facts and relates to the entire system of concepts, beliefs and perceptions that people hold about the world around them. This includes the way people observe and measure their surroundings, how they solve problems and validate new information. It includes the processes whereby knowledge is generated, stored, applied and transmitted to others."

Warburton and Martin, *FAO Web site for Gender, Agrobiodiversity and Local Knowledge*, <http://www.fao.org/docrep/007/y5610e/y5610e01.htm>

After having conducted the listening campaign, we can see that this is the beginning of becoming aware of local knowledge.

GROWTH OR CYNICISM?

Take the opportunity to create a sharing circle. Note the five principles inspired from Professors Robert P. George and Cornel West below to overcome any form of prejudice when attempting to understand:



ACTIVITY

ASK PARTICIPANTS TO IDENTIFY PATTERNS AND ISSUES WITHOUT VALUE JUDGMENTS (THIS IS GOOD, BAD, UGLY, COOL) RELATED TO GENDER, RACE AND CLASS IN THE FOLLOWING:

ART: PICK ONE OR TWO POPULAR MUSIC VIDEOS TO SHARE WITH PARTICIPANTS. PROMPT THEM WITH: "WHAT IS THIS TELLING ME ABOUT OUR SOCIETY?" "WHAT CAN I TAKE FROM THIS TO BECOME A BETTER HUMAN BEING?" "WHY IS THIS PIECE OF ART POPULAR (OR NOT)?"

POLITICS: PICK ONE OR TWO RECENT NEWS REPORTS OR INTERVIEWS TO SHARE WITH PARTICIPANTS. PROMPT THEM WITH "WHY WOULD PEOPLE SUPPORT THIS?" "WHAT IS THIS TELLING ME ABOUT THE NEEDS OF OUR SOCIETY?" "WHAT CAN I TAKE FROM THIS?"

EVERYDAY: ASK PARTICIPANTS TO IDENTIFY PATTERNS AND ISSUES IN THEIR WORKPLACES, SCHOOLS, COMMUNITIES, FAMILIES, ETC.

ACTIVITY

TAKE EXAMPLES OF MAJOR NEWS STORIES IN TV NEWS AND NEWS THAT WENT VIRAL ON SOCIAL MEDIA, AND DISCUSS HOW TO TELL IF THEY CONSTITUTE "FAKE NEWS".

PRESENT ONTHENEWS.ORG'S CONSUMER HANDBOOK: FAKE NEWS EDITION BELOW. GO THROUGH THE CHECKLIST AS A GROUP

BREAKING NEWS CONSUMER'S HANDBOOK

FAKE NEWS EDITION

1. Big red flags for fake news: ALL CAPS, or obviously photoshopped pics.
2. A glut of pop-ups and banner ads? Good sign the story is pure clickbait.
3. Check the domain! Fake sites often add ".co" to trusted brands to steal their luster. (Think: "abcnews.com.co")
4. If you land on an unknown site, check its "About" page. Then, Google it with the word "fake" and see what comes up.
5. If a story offers links, follow them. (Garbage leads to worse garbage.) No links, quotes, or references? Another telltale sign.
6. Verify an unlikely story by finding a reputable outlet reporting the same thing.
7. Check the date. Social media often resurrects outdated stories.
8. Read past headlines. Often they bear no resemblance to what lies beneath.
9. Photos may be misidentified and dated. Use a reverse image search engine like TinEye to see where an image *really* comes from.
10. Gut check. If a story makes you angry, it's probably designed that way.
11. Finally, if you're not sure it's true, don't share it! *Don't. Share. It.*

ON **THE MEDIA** ONTHEMEDIA.ORG



UNDERSTANDING



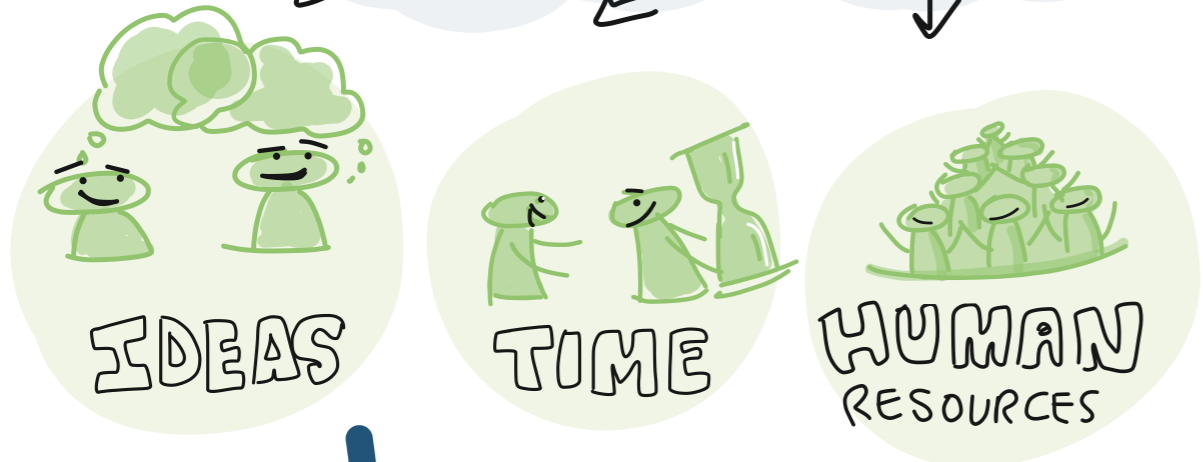
The purpose of the understanding lab is to develop a sense of financial literacy while understanding how citizens relate to one another.



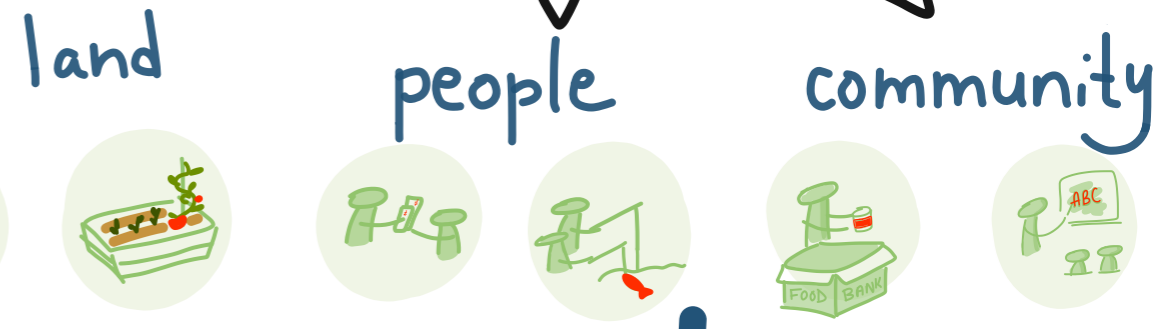
Participants begin to understand different stakeholders in society that they engage with individually and communally.

Financial Literacy

A **BROADER** DEFINITION INCLUDING



INVESTING IN



RECIPROCALITY



VOTING POWER



A BROADER DEFINITION

Let's think about finance as exchange. What kind of exchange? Cultural, linguistic, material, emotional, spiritual, etc. We use money to exchange goods and services, but as human beings, we exchange so much more. We have the ability to exchange ideas.

ACTIVITY

ASK PARTICIPANTS HOW THEY DEFINE FINANCES. CHANCES ARE THEY WILL ALSO THINK ABOUT MONEY. PUSH THEM FURTHER. ASK THEM ABOUT TIME AND ABILITIES. WHAT ARE THE "GOODS" WE EXCHANGE WITH OTHERS?

MAKE A PERSONAL BUDGET



Everybody has different salaries and expenses and they have to figure out how to develop a personal budget.

ACTIVITY

ASK PARTICIPANTS TO MAKE A SAMPLE BUDGET AND THEN COLLECTIVELY ANALYZE THAT BUDGET. ASK PARTICIPANTS TO SHARE ADVICE AND BEST PRACTICES.



RECIPROCITY



ACTIVITY

ASK PARTICIPANTS TO CREATE AN INDIVIDUAL STAKEHOLDER MAP WHERE THEY WRITE DOWN THEMSELVES IN THE MIDDLE AND CIRCLE STAKEHOLDERS IN SOCIETY (FROM PARENTS TO PUBLIC TRANSPORTATION TO THE MILITARY AND EVERYTHING IN BETWEEN). BETWEEN EACH STAKEHOLDER, THEY IDENTIFY WHAT RESOURCE GOES INTO THAT STAKEHOLDER (MONEY, TIME, SERVICES, ETC.) AND WHAT COMES OUT (HEALTH CARE, MONEY, KNOWLEDGE, ETC.).

VOTING POWER



As these power centers shift, we must shift our own voices if we wish to be heard. As citizens, on average, we might vote once every 4 years, if at all. As consumers, we vote every single day with the purest form of power... money.

ACTIVITY

IN TERMS OF FINANCES, ASK PARTICIPANTS TO ANSWER THE FOLLOWING QUESTIONS TOGETHER.

- WHAT IS THE DUTY OF A CITIZEN?
- WHAT IS THE DUTY OF A CONSUMER?
- HOW DO WE HOLD GOVERNMENTS AND CORPORATIONS ACCOUNTABLE?

INVESTING

To truly be civically engaged, we've identified three spheres which citizens ought to invest in when thinking about finances as exchange

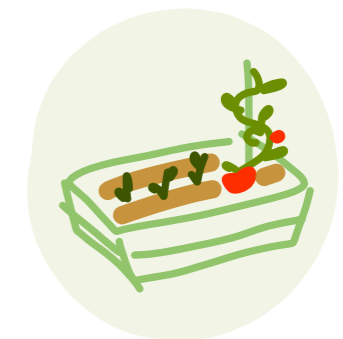
Land: We constantly use spaces in different ways across their cities. Investing in the land is essential to preserve the environment, have access to clean water, have safe places to live, etc.

People: Through exchange, we invest in people. Think about how you use your money. Do you offer loans when someone is in need? Or do you offer your skills and abilities to train others across cultural and/or generational barriers. All these are ways to invest in people.

Community: Either by giving charity or by volunteering your time, there are countless ways to invest in community.



land



people



community





ACTION

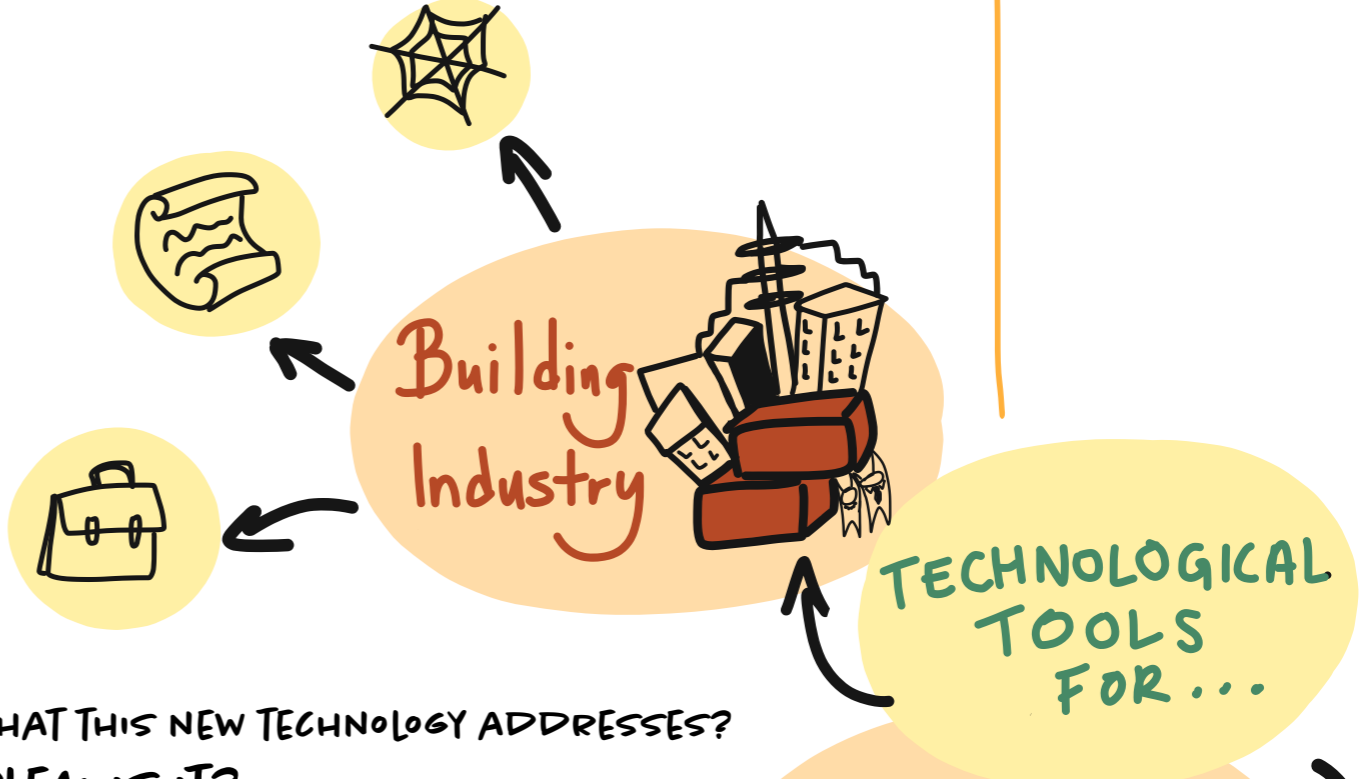
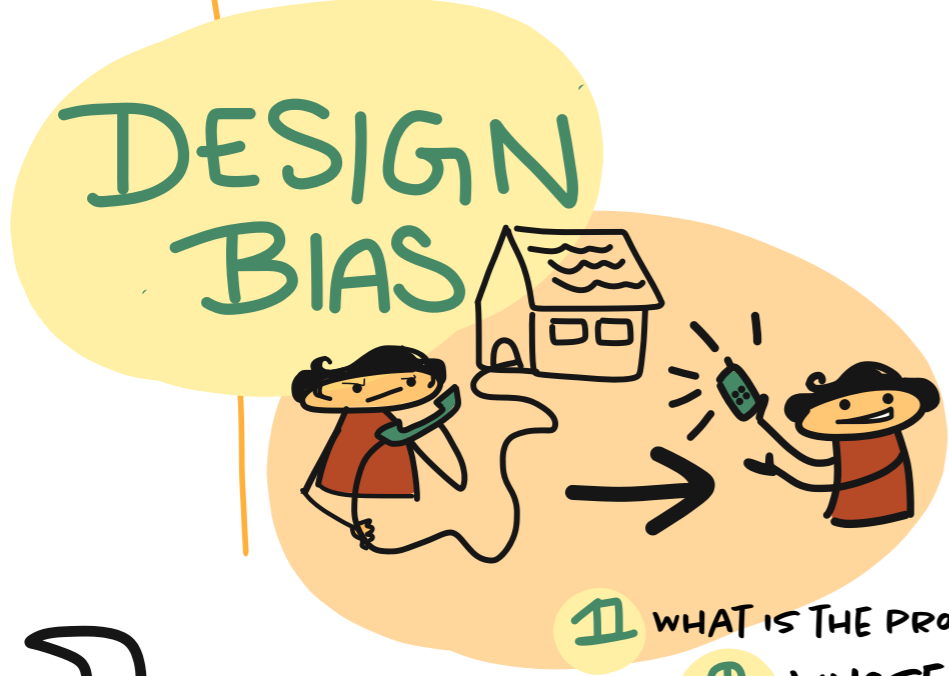


The purpose of the action lab is to increase a sense of civic responsibility by learning about the different tools used for civic action.



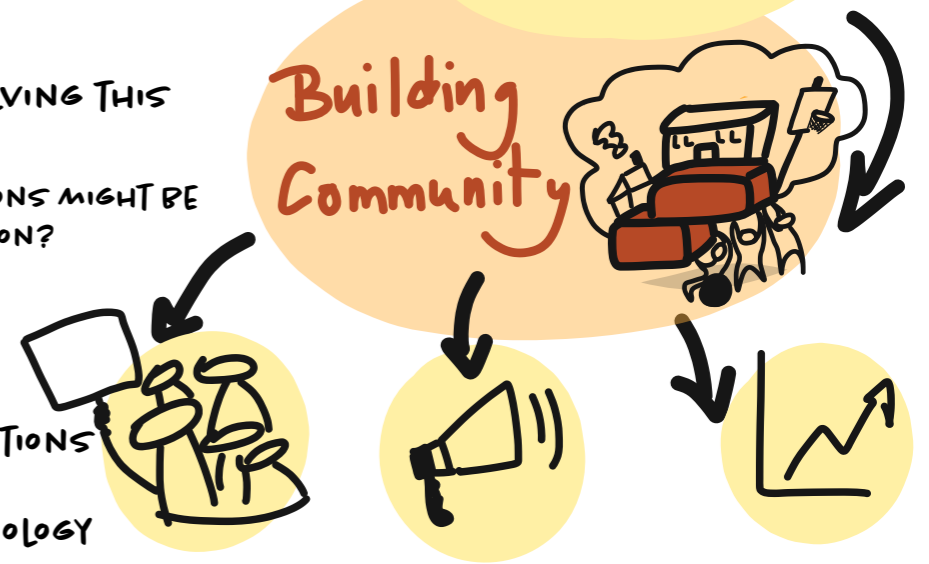
Participants begin to learn to assess the usefulness of a particular technology. They learn to use technology efficiently while remaining critical of their pros and cons.

TECH LITERACY



6 QUESTIONS to hammer down before adopting **NEW** TECHNOLOGY

- 1 WHAT IS THE PROBLEM THAT THIS NEW TECHNOLOGY ADDRESSES?
- 2 WHOSE PROBLEM IS IT?
- 3 WHAT PROBLEMS DO WE CREATE BY SOLVING THIS PROBLEM?
- 4 WHICH PEOPLE AND WHICH INSTITUTIONS MIGHT BE HARMED BY A TECHNOLOGICAL SOLUTION?
- 5 WHAT CHANGES IN LANGUAGE OCCUR AS THE RESULT OF TECHNOLOGICAL CHANGE?
- 6 WHICH PEOPLE AND WHICH INSTITUTIONS ACQUIRE SPECIAL ECONOMIC AND POLITICAL POWER WHEN THIS TECHNOLOGY IS ADOPTED?



DESIGN BIAS



Virtue is to use things according to their purpose. Technology always has a design bias. It limits what you can and cannot do with it. Not only that, but it is designed from a particular local knowledge with deep assumptions about how people act in the world.

How do we discover a particular technology's design bias? Is the design hackable?

Designer and User Bias (from [Machined Prejudice: Three Sources of Technology Bias by Gideon Rosenblatt](#))

1) Designer Bias:

“The most obvious ways we bias our tools is through the assumptions we bring to the design process. Sometimes those assumptions are deliberate, but more often than not, they are unconscious. The other day, my wife and I came across a guy blasting a mini boombox as he walked down the street in our neighborhood. As a society, we’ve now collectively opted for designs that direct audio streams solely into the ears of an individual listener. It’s a logical approach, but as each of us move into our own private audioscape, we gradually erode community (and enable some unusual partying behavior). All design decisions are judgments, and as such, convey some form of bias. We often just don’t notice it — especially if the tool has been with us for awhile.”

2) End User Bias:

“Digital media enables us to interact with information in new ways. That feedback loop introduces a new form of technology bias. As endusers now participate in creating products and services, they introduce bias through their engagement. The way we like and share stuff on social media streams, for example, doesn’t just shape our own experience. It also influences what happens to our friends on these networks. Your bias for cute kittens, clever memes and birthday messages increases my likelihood of seeing that stuff in my stream. Our interactions with each another cause the network to become our bias. The strange thing about end user bias is that radically different types of bias can coexist simultaneously on the same platform. Clusters of hatred and bigotry can thrive right beside communities of love and inspiration. Our engagement fragments us into echo chambers of shared bias.”

ADOPTING TECHNOLOGY

Explore how design biases affect our use of these technologies. e.g. the hammer is not a good tool to eat your food with but why?

ACTIVITY

USE THE FOLLOWING 6 QUESTIONS ADAPTED FROM NEIL POSTMAN AND ASK PARTICIPANTS TO GROUP UP AND PICK A PARTICULAR TECHNOLOGY TO ANSWER THESE QUESTIONS.



1 WHAT IS THE PROBLEM THAT THIS NEW TECHNOLOGY ADDRESSES?

2 WHOSE PROBLEM IS IT?

3 WHAT PROBLEMS DO WE CREATE BY SOLVING THIS PROBLEM?

4 WHICH PEOPLE AND WHICH INSTITUTIONS MIGHT BE HARMED BY A TECHNOLOGICAL SOLUTION?

5 WHAT CHANGES IN LANGUAGE OCCUR AS THE RESULT OF TECHNOLOGICAL CHANGE?

6 WHICH PEOPLE AND WHICH INSTITUTIONS ACQUIRE SPECIAL ECONOMIC AND POLITICAL POWER WHEN THIS TECHNOLOGY IS ADOPTED?

WHAT IS TECH?



Technology can include and of course is not limited to: cellphones, tablets, social media, cars, shoes, word processors, etc.

ACTIVITY

INVITE EVERYONE TO SHARE AND REFLECT ON THE EXERCISE. HAVE YOU DISCOVERED A DESIGN BIAS?



USING TOOLS

Now we need to assess what kind of tools are useful for our work and what kind of tools are distractions or useless. In this case, we have to make some smart choices. This is where we have to think individually. Once participants have reflected on these questions, have a conversation about using technology communally.

ACTIVITY

INVITE PARTICIPANTS TO WRITE IN A JOURNAL WHAT THE MOST EFFECTIVE TOOLS AND/OR TECHNOLOGIES ARE THAT ENRICH YOUR HUMANITY. IN OTHER WORDS, THAT AREN'T DEHUMANIZING AND HELP BUILD COMMUNITY. WHAT TOOLS DON'T UNDERMINE COMMUNITY?

ACTIVITY

PROMPT WITH THE FOLLOWING QUESTIONS: "WHAT TOOLS ARE BEST FOR ADVOCACY (FOR GETTING A POINT ACROSS), PROMOTION, RECRUITMENT AND PROPAGANDA?"

THINKING ON AN INSTITUTIONAL LEVEL NOW...

ACTIVITY

PROMPT WITH THE FOLLOWING QUESTIONS: "WHAT TOOLS ARE BEST FOR EMPLOYMENT, NETWORKING, POLICY-MAKING AND PROGRAM DELIVERY?"



FULL CIRCLE

In the Introduction of this toolkit, we asked three guiding questions: “How does an idea come to fruition,” “what are our responsibilities as engaged citizens,” and “how can civic engagement build human beings?” The exercises in this toolkit provide a framework to begin to answer that question. It is our hope, that by exploring these questions, participants and facilitators develop a sense of civic pride.

For civic engagement to be meaningful, citizens need to develop a deepened sense of civic pride. At the beginning of this toolkit, participants realize the diversity of Canadians, by sharing their own stories, while seeking to come together for the greater good. This theme is woven throughout the text and activity while giving participants opportunities to learn new tools and ways to engage different stakeholders and effectively work with diverse peoples and communities. By the end of the toolkit, participants come to start thinking of themselves as an integral part of the fabric of Canadian civic society. By feeling that sense of belonging, participants begin to recognize their responsibilities as engaged citizens.

ADDITIONAL RESOURCES



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