

Power and Disability Justice

FROM EXECUTIVE PRODUCERS
PRESIDENT BARACK OBAMA
AND **MICHELLE OBAMA**

A NETFLIX ORIGINAL DOCUMENTARY

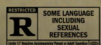
CRIP CAMP

A DISABILITY REVOLUTION

JOURNEYS IN FILM™
educating for global understanding



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AUDIENCE AWARD: U.S. DOCUMENTARY
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Dedication



We dedicate this curriculum to our friend, colleague, co-conspirator, and homie Stacey Park Milbern.

Stacey loved so deeply and unapologetically in ways that will remain revolutionary. Her vision of what is possible is represented in part through this curriculum. She dreamed of a world where crip wisdom is shared and honored, where interdependence is liberation, and where we all experience the freedom and body autonomy we deserve. This curriculum is here to help educate and teach, exactly what Stacey's work on this planet offered. She knew there were multiple stories to share and so many more voices and realities to lift up, and we do so with her as our newest ancestor guiding our path.

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About *Journeys in Film*

Founded in 2003, *Journeys in Film* operates on the belief that teaching with film has the power to prepare students to live and work more successfully in the 21st century as informed and globally competent citizens. Its core mission is to advance global understanding among youth through the combination of age-appropriate films from around the world, interdisciplinary classroom materials coordinated with the films, and teachers' professional-development offerings. This comprehensive curriculum model promotes widespread use of film as a window to the world to help students mitigate existing attitudes of cultural bias, cultivate empathy, develop a richer understanding of global issues, and prepare for effective participation in an increasingly interdependent world. Our standards-based lesson plans support various learning styles, promote literacy, transport students around the globe, and foster learning that meets core academic objectives.

Selected films act as springboards for lesson plans in subjects ranging from math, science, language arts, and social studies to other topics that have become critical for students, including environmental sustainability, poverty and hunger, global health, diversity, and immigration. Prominent educators on our team consult with filmmakers and cultural specialists in the development of curriculum guides, each one dedicated to an in-depth exploration of the culture and issues depicted in a specific film. The guides merge effectively into teachers' existing lesson plans and mandated curricular requirements, providing teachers with an innovative way to fulfill their school districts' standards-based goals.

Why use this program?

To be prepared to participate in tomorrow's global arena, students need to gain an understanding of the world beyond their own borders. *Journeys in Film* offers innovative and engaging tools to explore other cultures and social issues, beyond the often negative images seen in print, television, and film media.

For today's media-centric youth, film is an appropriate and effective teaching tool. *Journeys in Film* has carefully selected quality films that tell the stories of young people living in locations that may otherwise never be experienced by your students. Students travel through these characters and their stories: They drink tea with an Iranian family in *Children of Heaven*, play soccer in a Tibetan monastery in *The Cup*, find themselves in the conflict between urban grandson and rural grandmother in South Korea in *The Way Home*, watch the ways modernity challenges Maori traditions in New Zealand in *Whale Rider*, tour an African school with a Nobel Prize-winning teenager in *He Named Me Malala*, or experience the transformative power of music in *The Music of Strangers: Yo-Yo Ma & the Silk Road Ensemble*.

In addition to our ongoing development of teaching guides for culturally sensitive international films, *Journeys in Film* has developed guides for exceptional narrative films like *Hidden Figures*, the story of the black women who became "human computers," mathematicians, and engineers for NASA. We also have guides for documentaries that teach about a broad range of social issues in real-life settings such as famine-stricken and war-torn Somalia, a maximum-security prison in Alabama, and a World War II concentration camp near Prague. *Journeys in Film* guides help teachers integrate these films into their classrooms, examining complex issues, encouraging students to be active rather than passive viewers, and maximizing the power of film to enhance critical thinking skills and to meet the Common Core Standards.

Journeys in Film is a 501(c)(3) nonprofit organization.

Introducing *Crip Camp*

The documentary feature *Crip Camp* marks a historic moment in mainstream representation of the disability experience. The film shares, with insight, clarity, humor, and beauty, the experiences of one group of disabled young people and their journey to activism and adulthood. It provides an opportunity for all to delve into the rich and complicated history of disability activism, culture, and history.

The goal of this curriculum is to extend the knowledge and understanding of disability and of disabled people offered in the Netflix film *Crip Camp*.

Impact producers Stacey Milbern and Andraéa LaVant invited us, Drs. Bianca I. Laureano and Aiesha Turman, to imagine a curriculum grounded in an equity and justice approach to disability, one that challenges us to go beyond the expectations of inclusion and diversity. We brought together a team and the result is the curriculum you are now reading. You can learn more about the authors and collaborators on page 11.

Our bold collective vision is to support students, educators, and families in a welcomed conversation about the **disability rights movement, power, ableism, and disability justice**. We hope as you read through these lesson plans that you too may envision the possibilities in your homes, classrooms, and communities when guided by those most impacted. We hope to reach as many educators as possible who are teaching now and those who will be teaching in the future. We wish to offer an example of what is possible and to shift from diversity and inclusion to equity and power for disabled people in learning environments!

We invite you to engage with the film and through social media using the hashtag #CripCampFilm. If you use the curriculum let us know!

We are all worthy!

Bianca & Aiesha



Lesson

Power and Disability Justice: An Introduction

Enduring Understandings

- Power can take many different forms and can be found at many levels: in the home, at school, in the community, and at the state and national levels.
- We all feel powerful and powerless at different times.
- Justice comes from working together to see that everyone has a fair opportunity; it encompasses both fairness and equity.
- Disability justice means that people with disabilities are able to live the lives they want.

Essential Questions

- What are the different types of power?
- What do the terms “fair,” “just,” and “equitable” mean?
- What is “ableism”? How is it connected to the concept of power?
- What is disability justice?
- How does the film *Crip Camp* contribute to your understanding of power and disability justice?
- How can we build a just and equitable community?

Notes to the Teacher

[Important:] Before beginning this lesson, be sure to read the notes about accessibility in the “To the Teacher” section at the beginning of this guide.]

In this lesson, participants will explore the concepts of power and justice and how they relate to disability rights and disability justice. It is okay if you don’t always know an answer. Saying “I don’t know” or “This is new information for a lot of us, including me,” helps build a relationship of honesty with participants.

Before teaching this lesson, watch the film *Crip Camp*, view the images included in this lesson plan and visit the resource list to become familiar with the various types of media connected to the film. Read the ten disability justice principles published by disability justice-based organization Sins Invalid, available in the Materials section of this lesson plan, to become familiar with the principles and movement.

Power is everywhere. It is one of those things we cannot always see with our eyes, but we can feel it in our bodies. We can feel the difference between power being used over us or with us. When power is used *over* us, we have limited say and decision-making power. When power is used *with* us, we have a say in making decisions that will affect us.

Often power is used over us when we are younger and, for many disabled people, power is used over them in many situations for their entire lives. When we think about personal power to make decisions that will affect our lives, disabled people are not often offered the personal power to make their own choices. Doctors, governments, and/or family members may decide to use power over a disabled person. In this lesson, participants explore power to understand it more fully and to recognize what having power *with* others means for us all.

In Part 1, participants consider the nature of power and discuss what it feels like to have power and to be powerless. They consider the different types of power and where it can be found. They also view a clip from *Crip Camp* and several stills from the film, considering what each has to say about the nature of power.

Part 2 is concerned with understanding the meaning of justice and related terms. Before the lesson, write the definitions of justice given in the Procedures section of this lesson plan on the board, on newsprint, or on a slide. Participants will discuss the meanings of justice, fairness, and equity, and will consider examples of each as a precursor to the next section of the lesson.

Part 3 extends the discussion to the topic of disability justice. The goal is to help participants understand that ideas of “normal” are not always correct or inclusive. Before the lesson, locate the film clip of Denise Sherer Jackson discussing the hierarchy of disability.

The purpose of Part 4 is to introduce the ten principles of disability justice. After students have had a chance to discuss statements about each of these principles, they select images that reflect one of them and explain how the image illustrates the principle.

There are several extension activities included at the end of the lesson. The first involves identity mapping, which allows participants to see the variety of identities that they hold and to consider the different levels of power that attach to each. This provides an introduction to the concept of intersectionality, the first principle of disability justice.

The second extension activity involves “posing” to convey different types of power and powerlessness. It gives the group leader a chance to introduce the idea of stereotyping.

In Extension Activity C, groups of participants design and name a community of their own. By working through the various parts of the community and considering how they can be inclusive, participants experience the differences between the concepts of “power over” and “power with.”

When possible, have participants watch the full film, either in a group (this could be done over two sessions) or on their own. If time does not allow for viewing the full film, ask participants to watch the first 42 minutes of the film.

Social Emotional Learning Competencies: (CASEL):

Self-awareness:

The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior. The ability to accurately assess one's strengths and limitations, with a well-grounded sense of confidence, optimism, and a "growth mindset."

Self-management:

The ability to successfully regulate one's emotions, thoughts, and behaviors in different situations — effectively managing stress, controlling impulses, and motivating oneself. The ability to set and work toward personal and academic goals.

Social awareness:

The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures. The ability to understand social and ethical norms for behavior and to recognize family, school, and community resources and support.

Relationship skills:

The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups. The ability to communicate clearly, listen well, cooperate with others, resist inappropriate social pressure, negotiate conflict constructively, and seek and offer help when needed.

Common Core Standards addressed by this lesson

Reading (Informational)

CCSS.ELA-LITERACY.RI.11-12.4

Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

CCSS.ELA-LITERACY.RI.11-12.7

Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Writing

CCSS.ELA-LITERACY.W.11-12.3

Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

Speaking and Listening

CCSS.ELA-LITERACY.SL.11-12.1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

Duration of Lesson

The activities in this lesson plan add up to more than a 45- to 60-minute session. This is intentional to allow for choice and flexibility. Activities can be done over several sessions and you may choose to select and edit the activities so they meet the needs of your participants.

Assessments

Class discussions
Image descriptions
Identity map
Community designs

Materials

Handout 1: Images of Power

Handout 2: Identity Mapping

The materials below are also accessible on the education page at <https://cripcamp.com>.

- t *Crip Camp* film on YouTube:
<https://www.youtube.com/watch?v=OFS8Sp-wioZ4t>
- t 10 Principles of Disability Justice by Sins Invalid
<https://www.sinsinvalid.org/blog/10-principles-of-disability-justice>
- t *Crip Camp* stills and photos
- t *Crip Camp* short videos:
 - “Camp Utopia” Clip
<https://twitter.com/CripCampFilm/status/1265379897012301830?s=20>
 - “Unexpected Accomplices” Clip
<https://twitter.com/CripCampFilm/status/1245130398536994816?s=20>
 - Why is the film called *Crip Camp*?
<https://twitter.com/CripCampFilm/status/1242575312967340038?s=20>

Procedure

Part 1: What Is Power (30 minutes)

- 1.t Begin with an access check-in. (See Introduction, page 9.)t
- 2.t Discuss the idea of power with participants, using information from Notes to the Teacher. Explain that this lesson will explore different kinds of power that we have, don’t have, and are affected by. Write the term “power” on the board and invite volunteers to share their ideas of what power means to them. Write the responses on the board (or ask a volunteer to write the responses if this facilitation strategy works well for the group).t
- 3.t Next, point out to participants that power is everywhere, all the time. Facilitate a conversation about this with the following discussion prompts:t
 - t Think about school uniforms. How are school uniforms about power? Who has power in relation to them? Who is impacted the most and how?
 - t What about being online? Who has power when you are accessing the Internet?
 - t What about your home? Where is power in your home or household? How are decisions made?

Point out that power doesn’t just exist between people: it moves on the levels of community, state, and nations. Changing the way power at these levels is used can be a longer process, as it may require changes to laws, policies, and enforcement.

- 4.t Share the video clip from *Crip Camp* where attendees talk about what going to the camp meant to them (before camp and after) at <https://twitter.com/cripcampfilm/status/1242844863458091010?lang=en>

5.t Use the following questions to facilitate a conversation:t

- t Share one word used to describe power andt community. Why did you choose this word?t
- t Who had power in the clip you saw?t

6.t Choose a few still images from *Crip Camp* from thet selections on **Handout 1: Images of Power** and discuss howt and where power is demonstrated.t

7.t Write on the board the following writing prompts:t

- I feel powerful when...t
- I feel powerless when...t

Offer participants a few minutes to respond in writing to each of the prompts. Then have participants share their experience recalling powerful and powerless moments. You can do this in large or small groups. Make it clear that no one has to share their examples; rather they can share what it felt like to remember and write down these examples. After three minutes of sharing, bring the group back together. Facilitate a conversation about the feeling of power by asking:

- What does power feel like for you?
- How do you know when you do not have power in a situation?

Part 2: Justice and Disability Justice (20 minutes)

1.t Tell participants that they are going to discuss justice andt ask them to take two minutes to define justice in their ownt terms. Give them time to share their definitions.t

2.t Share with participants the definitions which you havet previously written on the board or a piece of newsprint or slide:

Justice is like fairness, only bigger. Justice means working together so that everyone can share in the good and hard parts of living. Justice means that every person and every body matters.

—Cory Silverberg, “*Sex Is A Funny Word*”t
(2015, p. 29):

Nothing about us without us!

—Frequent description of justicet
in the disability rights movementt

3.t Point out that the term “justice” is often conflated witht “fairness” and “equity” and that their meanings are similar.t Then give the Merriam-Webster dictionary’s online entryt for “fair” to clarify the differences:t

“Fair” is about achieving a proper balance of conflicting interests (a *fair* decision); “just” implies an exact following of a standard of what is right and proper (a *just* settlement of territorial claims); “equitable” suggests equal treatment of all concerned.

4.t Ask participants: Do the first two definitions of justicet and the dictionary definition say the same thing? Why, ort why not?t

5.t Place participants in groups of 3 to 5 and assign eacht group a term: *justice*, *fairness*, and *equity*. Distribute index cards to each group. Have the group come up with its own definition of the term and 3 to 5 examples of either a situation or person that illustrates the term. Once complete, have groups share and discuss their meanings and examples. There will be some debate over examples but continue to bring participants back to the definitions as a way to help them place their ideas in context.

6.t Tell participants that you are now going to read out loud a series of statements and that after that you have read each, you would like them to say whether they think that statement is an example of justice (J), fairness (F), or equity (E) and to explain why. You can have participants write out the three letters on paper or say the words out loud after each statement is read. (Please note that you can adjust the examples based on the participants' needs.)

- a.t Someone in prison is set free after DNA evidence proves their innocence.
- b.t Family possessions are split between people going through a divorce.
- c.t Some, but not all, students are given the opportunity to do extra credit assignments to increase their grades.
- d.t Someone is told they can no longer bring their support animal to work because of a co-worker's allergies.
- e.t Closed captions appear automatically on films and television shows.
- f. There is a fight at school and both students are suspended for three days.
- g.t Ramps and elevators are installed for access to a building.

7.t In closing, remind students that while these words have different meanings, justice encompasses both fairness and equity. Ask them to think about the ways they want/need to see justice in their communities. If time allows, ask for a few participants who are comfortable doing so to share their thoughts.

Part 3: Disability Justice and Ableism (35 minutes)

1.t Ask participants how they define the word "hierarchy" and what examples of hierarchies they can think of from their own and other people's lives. Depending upon their environment and exposure, some may respond with hierarchies in school (seniors, juniors, sophomores, freshmen), civics and government (president, governor, mayor), or even with learned hierarchies based on race, class, gender, or gender expression.

2.t Write the following definition of "hierarchy" on the board:

Arrangement of items in which the items are represented as being above, below, or at the same level as one another based on perceived value.

Take a few minutes to connect the participants' definitions to the one you've introduced. Say: "We may think of hierarchies as only happening in certain communities among certain groups of people. But there are hierarchies everywhere."

3.t In the film *Crip Camp*, Denise Sherer Jacobson talks about the hierarchy of disability among students with polio at the top and students with cerebral palsy at the bottom. Share the following clip from the film:

DENISE SHERER JACOBSON VOICE-OVER:

At home, some people had a hierarchy of disability. [Footage from the camp captures different campers, from Tommy in his wheelchair to one of the male campers as he runs after the beach ball.] The polios were on top because they looked more normal...

[A camper wheels himself over in his chair, a towel draped around his neck.]

...and the CPs (Cerebral Palsy) were at the bottom.

Ask participants what they heard Denise Sherer Jacobson share about a disability hierarchy. Invite them to share what they understand to be “normal” in our society and communities.

4. Encourage participants to share what someone “looking normal” means. As they share their ideas, connect them to how ideas and values of what people think of as “normal” feed into discrimination, isolation, and harm. You may hear a variety of responses that may be connected to gender stereotypes (“Normal girls wear skirts and can cross their legs”) or racialized stereotypes (“Black boys are good at basketball”). It is important to allow participants to share these ideas and help them understand how these responses and many ideas of “normal” are based on stereotypes of race, gender, and more. The goal here is to help participants understand that ideas of “normal” are not always correct or inclusive.

5.t Introduce the term “ableism” as defined by the disability justice-based performance collective Sins Invalid as:

The system of discriminatory practices and beliefs that maintain and perpetuate disability discrimination

—*Skin, Tooth and Bone: The Basis of Movement Is Our People* (p. 145)

6.t Invite participants to share some examples of ableism they saw in the film *Crip Camp*. If they have not seen the film yet, ask them for examples of ableism based on this definition. Be prepared to hear a variety of suggestions such as “no ramp into the building,” “no ASL interpreters,” and “no accessible bathrooms.” Encourage participants to think about additional examples of ableism, such as online forms that require you to complete them within a short period of time before you get kicked off, low lighting in restaurants and bars, desks that have chairs attached to them, no image descriptions on Instagram, and calling people names to make fun of them.

7.t Ask participants to share how concepts like *ableism*, *normal*, and *power* are connected to each other. Ask participants the following discussion questions:

- a.t Is ableism a form of power?
- b.t Who has power when ableism is valued?
- c.t How are ideas of being “normal” connected to ableism and power?
- d.t How does justice challenge ableism?

8.t Share that when we add the term “justice” to a term and identity such as “disability” it creates a new experience and understanding. Power shifts, it is held by those who are disabled, and the disabled people become the leaders guiding plans and action for equity. Disability justice goes beyond rights and government actions to make sure people with disabilities are able to live the lives they want.

Part 4: Principles of Disability Justice (20 minutes)

1.t Begin by sharing that the phrase “disability justice” was developed in conversation between several disability activists and organizers, all of whom identify as Black, Indigenous, and/or People of Color (BIPOC, pronounced “bye pock”). Many of the organizers also identify as non-binary and queer. They created the term “disability justice,” or “DJ,” as they spoke to each other about the ways they were excluded because of their multiple identities and experiences. They were erased or excluded from BIPOC and queer space because they were disabled. They were erased or excluded from disability spaces because they were BIPOC and/or queer. They were leaders in their communities, yet isolated and not able to gather together because of ableism. They knew they needed something more inclusive for all of us, where everyone can be present and included as their full selves.

2.t Share the image created by Sins Invalid at <https://www.sinsinvalid.org/blog/10-principles-of-disability-justice> and discuss the meaning of each principle.

3.t Group participants together and give each group a copy of **Handout 1**. Have each group select an image that they believe represents an assigned principle. Ask them to write an image description and be prepared to share why they think this image fits their principle. (It is fine if the same image is used for multiple principles.)

4.t To end this session, offer participants the opportunity to share what they have learned about power today. Ask them to turn to the person next to them (or do this as a silent writing exercise) and complete this sentence with a few words: “One thing that surprised me about learning about power today is...” Alternatively, you can assign this as homework and give participants time to share at the beginning of the next session.

Extension Activities

A.t Identity Maps (10 minutes)

1.t Distribute **Handout 2: Identity Mapping**. Ask participants to write their names in the circle. Next, give them a few minutes to write one identity they have for each line/sunray. They may write any identity they wish and you may offer examples such as student, sibling, teen, or artist. They are to write as many as they can, adding more rays as necessary.

2.t Tell participants to read over their entries and pick an identity they don’t often talk about to share with the group. You may also choose to do this in small groups. You may need to go first to model the activity. Allow time for each participant to share.

3.t Remind participants that they take all of these identities with them everywhere they go! Because we hold all of our identities and because sometimes our identities change, we experience the world in many different ways and our power may change in different situations. This is one of the ways that people understand different types of power and harm and call it intersectionality, the first DJ principle.

B.t Pose (20 minutes)

The purpose of this activity is for participants to both imagine and try out what power looks and feels like for a variety of people with varying amounts of power. Remember to always assess the levels of mobility and capacity for your participants that day and adjust this activity to meet people’s needs. People might think that posing or looking powerful requires some minimum amount of mobility, but this isn’t the case. You can share, as an example, the quote from Dennis Billups in the film, who says of Brad Lomax, “He could hardly speak, but he could gesture, and he got his point across.” Let participants know that they can use their bodies in whatever ways feel safe and comfortable. Posing might be making a face, using your eyes, making a sound, or it might mean moving your body, wheelchair, cane, crutches, walker, or anything else you’ve got and holding a pose.

1.t Ask participants to get into a large circle so that everyone who can see, can see each other. Explain that you are going to read a statement about a person and their power and that they are to pose in a way that matches the description of that person. Have half the group do the pose first while the other half watches. Then the group that watched will do their pose while the other half of the group watches them. Continue offering participants the opportunity to watch their peer’s pose. Encourage participants to have fun with this activity and enjoy this joyful movement of their bodies. If participants are shy to start, you can read the first few descriptions with participants having their backs to the center of the circle. This way they won’t see one another and will be able to get comfortable with the activity.

[Be aware that this activity may very well result in participants acting out stereotypes through exaggeration or mocking. Pay attention to this and be prepared to address the behavior as a teachable moment about unlearning stereotypes and about how we all fail sometimes; this is an opportunity to own up to that, apologize, and move on. You may say “I want to pause us right here and share that I notice some folks are depending on stereotypes to do this activity.”]

How is power at play in the choices you are making to pose? I'll offer you an additional ten seconds to reconsider your pose." After the group is ready to discuss their experience, mention this during the discussion. Ask "How do stereotypes impact us and our understanding of power?"

2.t Ask participants to strike a pose of someone who has:

- t A lot of money/financial power (like a celebrity or wealthy heir)
- t Little or no money/financial power
- t A lot of friends/popularity
- t Limited popularity/few good friends
- t A lot of power in their community
- t Minimal power in their community
- t A lot of power helping other people heal (doctor, nurse, dentist, midwife)
- t Limited power to support other people healing

3.t Facilitators may add or edit for relevancy to the community they work in. You may also invite participants to come up with one or two examples from their school/communities.

4.t Facilitate a discussion about participants' experience with this activity, with the following prompts:

- t How did it feel to do these power poses?
- t Were there any poses that were harder to decide on than others?
- t What did you notice about your peers' poses?
- t Did you notice some poses were more similar than others?
- t Why do some of these poses mention limited or minimal power? For example, how can someone with minimal power in their community still have power? What power does that community member have?

C.t Collaborating and Creating Power (30-60 minutes)

The goal of this exercise is to help participants understand how power surrounds them and how they can use their own personal power to create an environment where everyone can thrive. Optional materials for this activity: markers, paper, newsprint, craft materials.

1.t Point out to participants that power comes in many forms and that power is not measured only by concrete outcomes like changing someone's behavior, making money, or having a physical impact on the world. There is power in imagining things that do not yet exist and there is power in creating relationships and communities. Tell participants that this activity allows them to dream and build their ideal communities.

2.t Divide participants into groups of 3 or 4. Give each group paper, pens, and markers. You could offer more craft materials that allow participants to make three-dimensional models, which is possibly more fun but also more time consuming. Give participants adequate time to create their communities.

3.t Post on the board features that each community must include:

Park
Grocery Store
Signage
Health Center
House
Parking Lot
Community Garden

Tell participants that they have free range to create the streets, neighborhoods, stores, and anything else they believe important to building a community people would want to live in. (Especially them!)

4.t Ask participants to name their community and write a community slogan or motto. Give examples of popular slogans based on brands, such as Nike's "Just do it," or Allstate's "You're in Good Hands."

5.t When participants have had sufficient time, invite them to describe their communities. Facilitate a discussion using these and your own questions:

- a.t How have you been able to be a part of a community?
- b.t What does the community you created feel like?
- c.t How many grocery stores and health centers were created in your community?
- d.t Did you include parks? Where did you locate them?
- e.t How did you think about accessibility when creating your community?
- f.t What are some places (or institutions) you created?
- g.t What systems are available to access resources (i.e., education, transportation)?
- h.t Did anyone decide to include law enforcement personnel? If so, where are they? If not, why not?
- i.t What was important to include for your community's philosophy?
- j.t Did you build in access for people with different mobility or transportation needs? If so, how?
- k.t Did you build in access for people who are d/Deaf and hard of hearing? For people who are neurodiverse?
- l. Think of your own multiple identities. Which of your identities could thrive in your community? Which would be neglected?

6.t Point out that this activity is one form of power: to dream, to create, to build. Remind participants how generating ideas like their community is an exercise in structural, institutional, and systemic power. The motto and name they created are the structure they gave their community and examples of structural power. The spaces and places are the institutions important to them. In the imaginary communities these institutions hold institutional power.

7.t Point out that the institutions they created and the ways people access the institutions through systems demonstrate

where systemic power exists and how it can function to include people and support them or exclude them and keep them down. For example, a school is an institution; going to a school is an example of moving through an educational system. A hospital is an institution; going to a hospital is an example of moving through the medical industrial complex (a medical system). These are systemic forms of power.

8.t Tell participants that in addition to understanding the different kinds of power that exist we need to think about how we use power. There's a difference between a "power with" and a "power over" approach. Share the definition of "power with":

A form of sharing power. When people share power to have equitable outcomes they are practicing power with one another. An example is the Disability Justice movement and how it focuses on having those who are the most affected lead their own community efforts by using their community power and collaborating with others.

9.t Ask for a few volunteers to share how they understand this activity to be an example of "power with." (Possible answers: we shared responsibility, we divided the work fairly, we worked together, we listened to one another.)

10.t Next, define "power over":

A way of interacting with other people, places, or things where a person or group holds or has power over another person or group. The power is not shared; instead, that person with more power has different experiences that give that person more control; that person makes all of the decisions for the group and not with the group.

11.t Ask for a few volunteers to share about having decided whether to include law enforcement in this activity. How else did they imagine "power over" together during this activity?

12.t Conclude with the following discussion questions: Do you think the community you created is possible? What power is needed to make it so?

Glossary

Ableism

“The system of discriminatory practices and beliefs that maintain and perpetuate disability discrimination.”
(*Skin, Tooth, and Bone: The Basis of Movement Is Our People*, p. 145)

Body Autonomy

The human right to decide what happens to one’s body.

Consent

An agreement to participate in an activity. It’s important to be honest about what you want and don’t want. Consenting and asking for consent is all about setting your boundaries and respecting others.

Hierarchy

Arrangement of items in which the items are represented as being above, below, or at the same level as one another based on perceived value.

Institutional Power

How power is held and experienced in places (schools, clubs) and spaces (safer spaces).

Intersectionality

A term coined in 1989 by Kimberlé Crenshaw to explain how people with multiple marginalized identities are living in overlapping systems of privilege and oppression.

Justice

“Justice is like fairness, only bigger. Justice means working together so that everyone can share in the good and hard parts of living. Justice means that every person and every body matters.” (Cory Silverberg, 2015, *Sex Is A Funny Word*. p. 29)

Power Over

A way of interacting with other people, places, or things where a person or group holds/has power over another person or group. The power is not shared; instead the person with more power has different experiences that give them more control, and they make all of the decisions for the group and not with the group.

Power With

A form of sharing power. Power is the capacity or ability to direct or influence the behavior of others or the course of events. When people share power to have similar outcomes and experiences they are practicing power with one another.

Self Determination

The process and experience to make decisions about oneself and one’s relationships.

Structural Power

How power is held and experienced in the ways and ideas that lead to how societies and/or communities are built.

Systemic Power

How power is held and experienced in the ways people access resources.

Resources to Learn More

Read More

Sins Invalid. 2019. *Skin, Tooth, and Bone: The Basis of Movement Is Our People*. Disability Justice Primer 2nd edition. Available in PDF and hard copy here:

<https://www.sinsinvalid.org/disability-justice-primer>

Watch More

TED. (2014 June 9,). I'm not your inspiration, thank you very much - Stella Young [Video file] Retrieved from

<https://www.youtube.com/watch?v=8K9Gg164Bsw>

Listen More

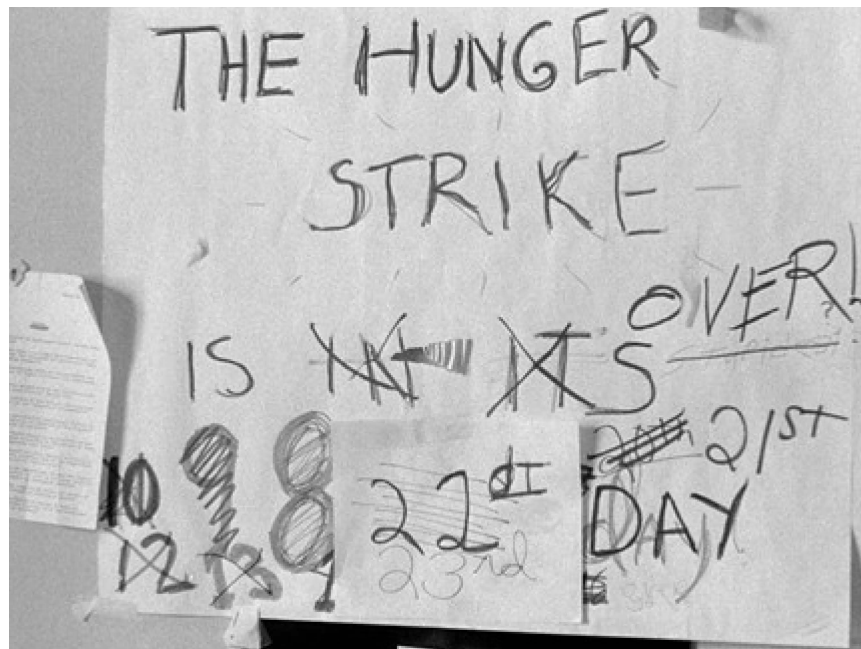
Ep 71: Games. 2020. Disability Visibility Project Podcast. Available at: <https://disabilityvisibilityproject.com/2020/02/24/ep-71-games/>

Handout 1

Images of Power



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Examiner
collection ©
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University of
California,
The Bancroft
Library,
University of
California, Berkeley
(both images)



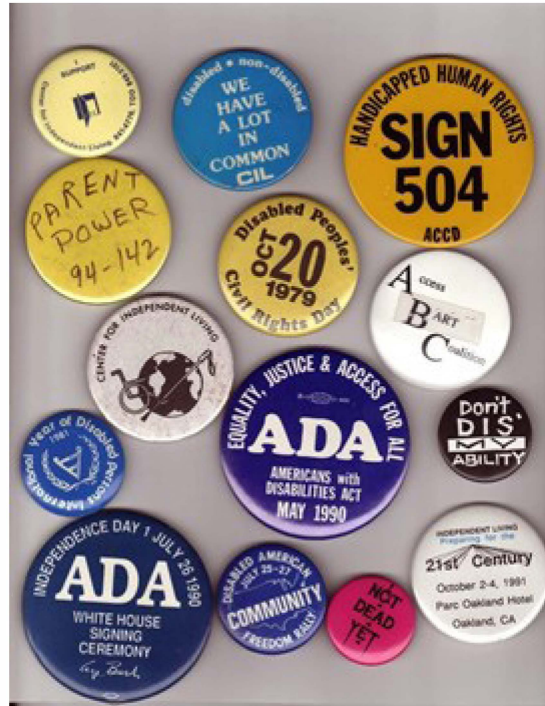


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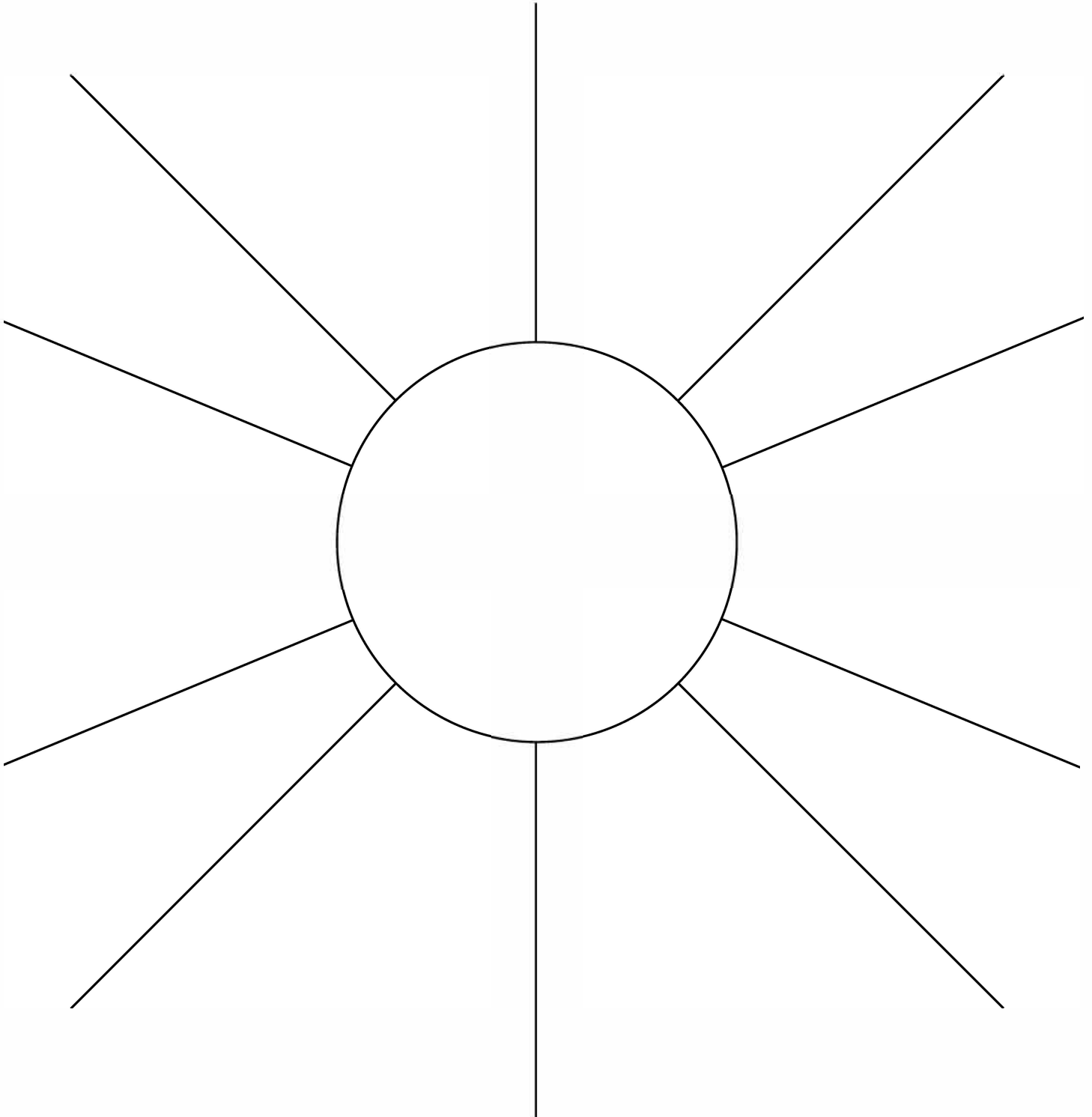


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Handout 2

Identity Mapping

Directions: Write your name in the circle below. Then on each ray, write one of your identities. You may add extra rays if you need them.



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