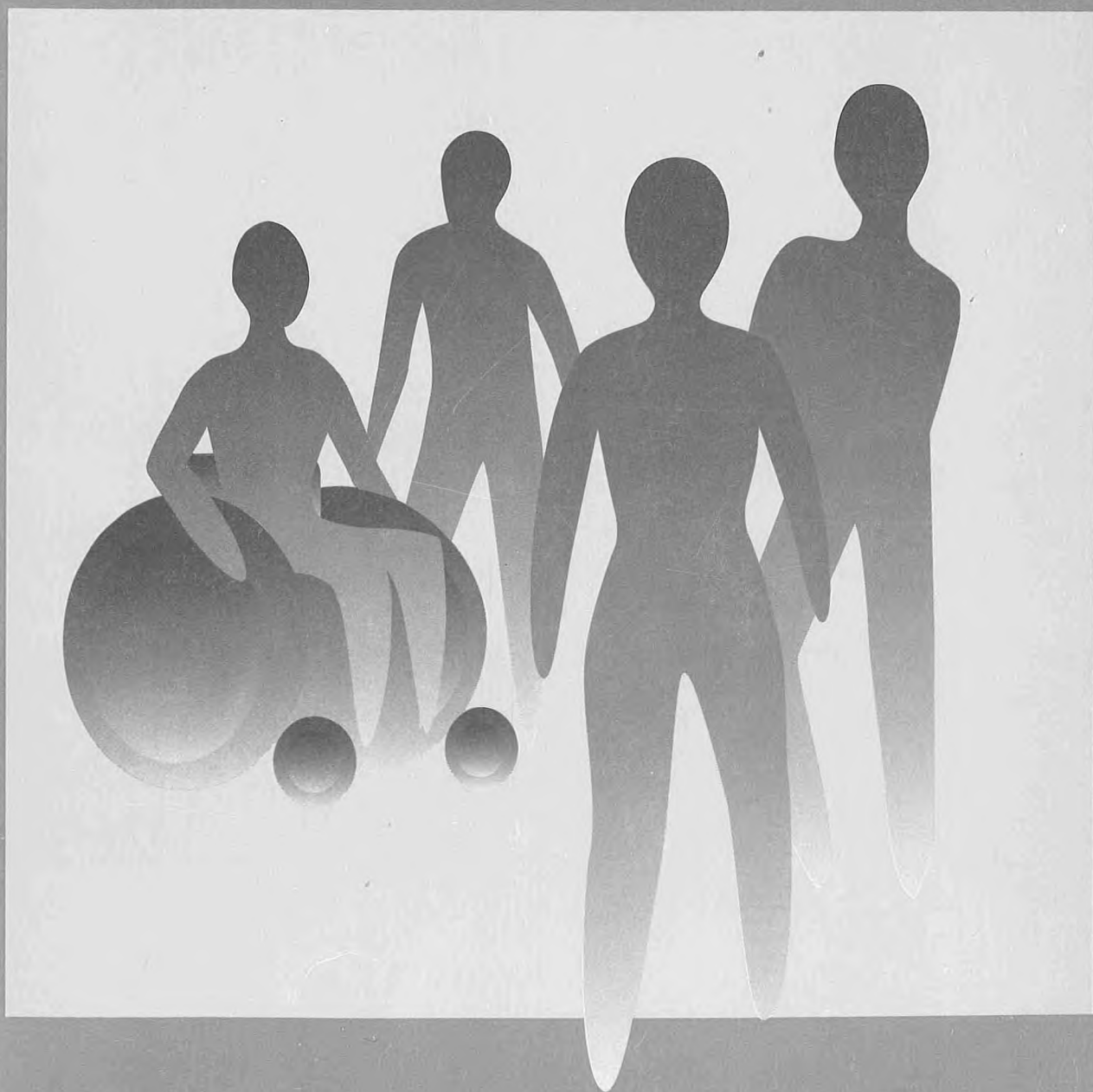


# *Rights and Responsibilities: The 4th and 5th R's of Education*

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A Common Sense Guide to Human Rights Education for Adults

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**New Brunswick Human Rights Commission**

# RIGHTS AND RESPONSIBILITIES: The 4th and 5th R's of Education

A Common Sense Guide to  
Human Rights Education for Adults



Foundations for Fairness Series  
New Brunswick Human Rights Commission

Rights and Responsibilities The 4th and 5th R's of Education: A Common Sense Guide to Human Rights Education for Adults

1996

This publication is designed to serve as a resource for anyone interested in utilizing the educational process for promoting human rights.

Includes acknowledgments and references.

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# FOREWORD

*Those who do not learn from history, are doomed to repeat it.*  
*Santanyana*

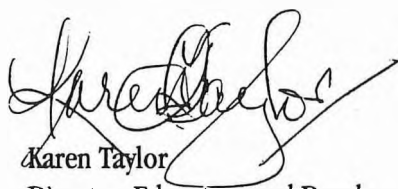
Discrimination is a serious problem which affects the very fabric of our everyday lives. The social and economic costs of discrimination in our communities, workplaces and institutions go far beyond the calculation of mere dollars and cents. Rather, the human toll can be more accurately measured in the real life stories behind the cases which come before human rights commissions across Canada.

As Canadians, we must look to the future and be prepared for the challenges which will be presented to us by changing trends in immigration; by our aging population; by the expanding role of working women and minorities; and traditional versus modern concepts of family. Whether intentional or unintentional, subtle or overt, discrimination is deeply rooted in stereotypes and prejudiced attitudes. Self-examination through proactive educational measures can propel a re-evaluation of our attitudes - from a negative cynicism to a positive optimism about the diversity of people who inhabit this world.

The New Brunswick Human Rights Commission has maintained an active stance in the development of human rights education programmes, which aim at changing both prejudiced attitudes, and finding effective means to combat discrimination and its serious negative effects. *Rights and Responsibilities: The 4th and 5th R's of Education* is designed to assist educators in the practical application of human rights principles in everyday settings. From the community hall to the classroom, from the workplace to workshops, we hope this guide will prove to be a useful tool in the development of a society where racial and cultural harmony are the norms.

I wish to acknowledge, with thanks, the work of Melynda Jarratt, who assisted in the research and development of *Rights and Responsibilities: The 4th and 5th R's of Education*. Her understanding of human rights issues and the enthusiastic manner in which this project was carried out, are much appreciated. I also wish to acknowledge the input of Errol Williams, Tanya Walsh, Kembubi Ruganda and Veena Verma.

I hope that you will enjoy the activities which are found on the following pages.



Karen Taylor  
Director, Education and Development  
New Brunswick Human Rights Commission

# HOW TO USE THIS GUIDE

**Rights and Responsibilities:** The 4th and 5th R's of Education was developed by the New Brunswick Human Rights Commission as a means of introducing the New Brunswick Human Rights Act and social justice issues to adult learners. The premise upon which this publication is based is that people who are aware of their rights and responsibilities will be less likely to be victims, or perpetrators, of discrimination.

This guide examines fundamental issues in human rights, such as stereotyping, prejudice, discrimination and racism. It consists of a wide variety of lesson plans and workshop activities which can be used by adult learners in a class-room setting and includes resource materials from provincial, national and international sources. It is aimed at adult educators, workshop facilitators and others interested in human rights issues.

The material in this guide is suitable for teaching persons in high schools, community colleges, universities and for those interested in applying human rights education in their workplaces, in communities or in community groups. In this respect, we hope you will find this publication easy to read, uncomplicated to carry out, and useful in teaching about some of the more salient issues in human rights such as combatting racism, discrimination, stereotyping and prejudice.

Each lesson contains a time frame, objectives, a list of materials needed and methodology. You will note that all the printed materials for each lesson have been included in the publication itself. Except for some items, you will have everything you need readily available in any classroom. The most complicated activities require a photocopy machine and a few small items one could find in a kitchen cupboard.

Each lesson plan requires that a facilitator guide participants through the activity. Therefore, we encourage the facilitator to familiarize himself or herself with the lesson plan(s) and to do any advance preparation required. We would also advise the facilitator that these lessons are designed to be flexible. Adaptations and changes are the key to flexibility, so do not be afraid to do so! It is also important that the facilitator familiarize the participants with the definitions found on page xi and xii.

The following lessons are designed to be user friendly and are based on a practical application of human rights knowledge. We hope that the activities included in this publication will provoke participants to develop positive attitudes about human rights and empathy for others.



## QUESTIONS AND ANSWERS ON THE HUMAN RIGHTS ACT

### 1. What is the *Human Rights Act*?

The New Brunswick *Human Rights Act* is a provincial law that prohibits discrimination —inequality of opportunity— in:

- \* all aspects of employment;
- \* leasing and sale of premises;
- \* public accommodations, services or facilities;
- \* membership in labour unions and professional, business or trade associations;
- \* signs.

Certain exceptions apply. The Act applies to all governments, businesses and organizations, except those that are federally regulated, such as broadcasters, banks, railways, ships, airlines and the federal government. These federally regulated bodies are subject to the *Canadian Human Rights Act*, which is enforced by the Canadian Human Rights Commission.

### 2. What types of discrimination are prohibited?

Not all types of discrimination are illegal. The *Human Rights Act* prohibits discrimination based on age, sex, sexual orientation, marital status, physical and mental disability, religion, race, color, national origin, place of origin and ancestry.

### 3. What are some examples of discrimination?

- \* dismissing a person from a job due to any of the grounds listed in question 2;
- \* refusing to rent an apartment to someone because he or she has children;
- \* questions on a job application form or in an interview regarding age, sex, disability or any ground listed in question 2;
- \* refusing to hire someone because of a physical or mental disability;
- \* different wages based on sex;
- \* refusing to admit patrons to a nightclub or hotel because of their sexual orientation;
- \* sexual or racial harassment;

### 4. If I have been discriminated against, what can I do?

Contact the Commission office nearest to you and we will advise you whether a violation of the Act may have occurred. If we cannot help you, you will be referred to an appropriate agency. Should you decide not to file a complaint, your inquiry will be kept strictly confidential.

If you file a complaint, an officer will thoroughly investigate it and submit a report to the Commission. If the investigation confirms that a violation has occurred, the officer will conciliate the dispute and try to negotiate a settlement satisfactory to both parties. These services are free of charge.

If a settlement cannot be negotiated, a Board of Inquiry may be appointed to hold a public hearing. If the Board finds that there has been a violation of the Act, it can order, for example, that:

- \* the discrimination stop and that any harm be remedied;
- \* the victim be compensated for expenses, loss of pay and emotional suffering;
- \* a dismissed employee be rehired;
- \* the next vacant apartment be offered to a person who had been denied an apartment.

**5. If I file a complaint, will I lose my job?**

No, section 8 of the Act forbids retaliation against anyone who has filed a complaint, given evidence or otherwise assisted in the processing of a complaint.

**6. What is the role of the New Brunswick Human Rights Commission?**

The Commission is the provincial agency charged with the administration and enforcement of the *Human Rights Act*. It investigates and conciliates complaints of discrimination and advances equality of opportunity through public education programmes and community development activities.

**7. What is the difference between the *Human Rights Act* and the *Charter of Rights*?**

The New Brunswick *Human Rights Act* is a provincial law adopted in 1967 that forbids certain types of discrimination by private businesses as well as by the provincial and municipal governments. It is enforced by the New Brunswick Human Rights Commission.

The Canadian *Charter of Rights and Freedoms* was included in Canada's Constitution in 1982. It requires that all governments in Canada respect certain fundamental freedoms as well as democratic, mobility, legal, equality, linguistic and aboriginal rights. The Charter is enforced by the courts, not by any government agency. To enforce your Charter rights, or to obtain information on the Charter, contact a lawyer.

**8. What can I do to help eliminate discrimination?**

Everyone has an important role to play in promoting equality of opportunity for all by:

- \* recognizing that we are all individuals with unique abilities and needs;
- \* avoiding stereotypes based on race, sex, disability, etc.;
- \* accommodating the special needs of others whenever possible;
- \* speaking out against discriminatory comments and conduct;
- \* supporting those who are discriminated against;
- \* being constantly aware of the need to ensure equality of opportunity and fairness in our daily activities.

**9. Where can I obtain more information about the *Human Rights Act*?**

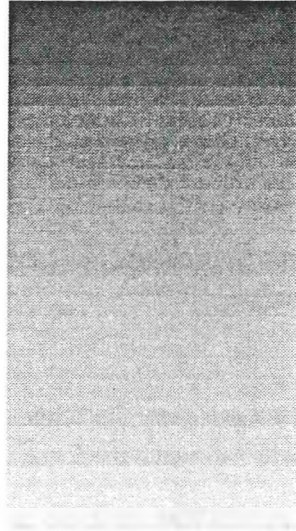
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(506) 453-2301	(506) 856-2422	(506) 658-2414	(506) 789-2338

**CAUTION: This guide is not a legal interpretation. It is intended as a convenient source of general information about the Act. This publication is up-to-date as of January 1, 1996.**

# SOME IMPORTANT DEFINITIONS

- Culture:** the customary beliefs, social forms, and material traits of a racial, religious or social group. Examples include: rites of passage such as birth, marriage and burial traditions; styles of clothing; types of food eaten; language and literature; religious observations; artistic expressions including music, and art; forms of architecture; etc.
- Discrimination:** the denial of equality based on personal characteristics, such as race and colour. Discrimination is usually based on prejudice and stereotypes. There are three types of discrimination: direct; indirect; and systemic or adverse effect discrimination.
- Direct Discrimination:** the application of a practise, rule or behaviour which on its face involves a blatant or obvious difference in treatment based on a personal characteristic, such as sex, pregnancy, marital status, age, physical disability, mental disability, religion, race, colour, national origin, place of origin, ancestry or sexual orientation.
- Indirect Discrimination:** the application of a practise, rule or behaviour which indirectly or implicitly involves a difference in treatment on a prohibited ground. An example of this is sexual harassment, involving unwanted innuendoes and implicit suggestions of a sexual nature.
- Systemic or Adverse Effect Discrimination:** the application of a practise, rule or standard which on its face is neutral and which applies equally to all persons, but which has a discriminatory effect on a prohibited ground on one person or a group of persons, by imposing some limitation or restriction on them. An example of this kind of discrimination is requiring all employees to work Saturdays, which may have an adverse effect on employees whose religion requires them to observe the Sabbath on Saturdays.
- Ethnocentrism:** an attitude which leads one to believe that one's own culture or race is superior. Ethnocentrism is different from pride in one's own culture or race in that ethnocentric people are excessively proud, judging others through the perspective of their own, so-called superior culture or race. Ethnocentrism can lead to stereotyping, prejudice and discrimination.
- Fact:** a fact is something that can be proven to have an objective reality. The opposite of a fact is a stereotype (see definition below), gossip or hearsay.
- Prejudice:** literally means to "prejudge" and is often based on preconceived ideas about others. While no law can prevent prejudiced attitudes, laws can prohibit discriminatory practices and behaviours flowing from prejudice. See also page 33.
- Racism:** the mistreatment of a group of people on the basis of race, colour, national origin, place of origin or ancestry. The term racism may also denote a blind and unreasoning hatred, envy or prejudice.

- Overt Racism:** Some expressions of racism are obvious, such as graffiti, intimidations or physical violence. Racial and ethnic slurs or so-called “jokes” are other examples of obvious racial discrimination. People often ignore overt racism because they do not know how to deal with it.
- Subtle Racism:** Other expressions of racism are more subtle, such as discrimination in hiring, apartment rentals and admission to clubs. Subtle racism is more difficult to detect.
- Stereotype:** means “set image”. The word comes from the process of making metal plates for printing. When applied to people, stereotyping refers to forming an instant or fixed picture of a group of people, usually based on false or incomplete information. Stereotypes are often negative. Since they are not based on facts, stereotypes cannot be proven to be true.
- Values:** values are things which we believe have either a relative worth or insignificance in society. An example would be the importance assigned to religion in certain societies. Values change over time and they differ between and within groups. Some North American values include personal success, privacy, individualism, prestige and personal property. Other cultures and societies, and even persons or groups within North American society, may place a higher or lower importance on these North American values. A clash of values often leads to misunderstandings between and within groups of people. These clashes can lead to stereotyping, prejudice, and discrimination.



# Unit One: Stereotypes

*Don't confuse me with the facts - my mind is made up!*

Anonymous

## **ACTIVITY ONE**

### **Fat People are Thin**

**Time:**

Approximately 30 minutes

**Objective:**

To understand how stereotypes can lead to prejudiced attitudes towards certain groups of persons.

**Materials:**

Handout *Fat People are Thin* found on page 3; definition of stereotype found on page xii; pencils for each participant.

**Methodology:**

Distribute the handout *Fat People are Thin*. Instruct the participants to match the pairs in the left-hand column with a characteristic in the right-hand column. When they have completed the match-up exercise, tell the participants that these are all common stereotypes about groups of people. Read aloud the definition of stereotype. By giving a show of hands, ask participants for their answers to the exercise. As you go through the answers, use the following questions as guidelines for discussion.

***Guidelines for Discussion:***

1. *What made you choose that particular characteristic for \_\_\_\_\_ people?*
2. *Are all \_\_\_\_\_ people \_\_\_\_\_?*
3. *Are you overgeneralizing, or stereotyping, when you say that? Why? Why not?*

***Additional Questions:***

4. *Could stereotyping people according to characteristics such as those we have discussed hurt or help them? Give some examples from elsewhere (ex. The actress Madonna has benefitted from the stereotype of blonde beauty while Native people have been hurt by stereotypes of them being lazy).*

5. *Would you agree that stereotypes are generally harmful?*

## MATCH-UP COLUMNS

fat people	1.	1.	are thin
redheads	2.	2.	are dirty
old people	3.	3.	have quick tempers
politicians	4.	4.	don't respect adults
poor people	5.	5.	are dishonest
teenagers	6.	6.	are always happy
actresses	7.	7.	are absent minded
professors	8.	8.	are beautiful
nervous people	9.	9.	are grumpy
tattooed people	10.	10.	are tough

*Adapted from Teaching Human Rights, Australia Human Rights and Equal Opportunity Commission, 1984.*

## ACTIVITY TWO

### The Sponge

**Time:**

Approximately 50 minutes

**Objective:**

To illustrate the influences, such as stereotypes, which shape our attitudes and opinions;

**Materials:**

3 large clear glasses, 3 vegetable dyes (from the grocery store), red, blue, and yellow, 3 sponges medium-size, 1 or 2 buckets of water; paper towels; handout of definitions of Stereotype, Prejudice, Discrimination as found on pages xi and xii, chalkboard and chalk or flip-chart and markers.

**Methodology:**

Fill each glass with water, then place a drop of different colour dye in each glass. Place one sponge in each glass, which has a sign on its front that says either "Stereotypes", "Prejudices" or "Discrimination". Begin by saying:

Notice how the sponges soak up the coloured water until they turn the colour of the water? That's like us. We soak up ideas until they colour our perceptions, our ideas and attitudes. They can be positive ideas that lead to peace, harmony and intercultural understanding, or they can be negative ideas and attitudes that lead to discrimination, bigotry and pain for the victims of discrimination. Studies of discrimination show us that we develop most of our ideas from the examples set forth by members of our families, our peers ie. our friends, the media ie. television and music and the educational system. Just like sponges, our minds soak up information which becomes translated into the way we think and view the world, our values - that is, what we think is important in society - and our cultural behaviours, customs and traditions. This information also influences our opinions and attitudes towards others, and the way we act towards groups of people. For example, whether we do or do not associate with people of different ethnic backgrounds, with different religions or races is a result of our upbringing, our experiences and the environment in which we grew up. Whether we use or do not use sexist or racist language, whether we discriminate or do not discriminate against people of certain races, ethnic or religious groups is a direct result of what we think of them. In turn, what we think of others who may be different from us is shaped by the influences of our peers, our families, the media and our educational system. Now let's take these sponges one at a time, and put them in this bucket of clean water. (The bucket of water has the word "FACTS" written on it). Notice how the colour (the stereotypes, the prejudice and discrimination) fades from the sponges. If you keep cleaning it with more clean water ie. "FACTS", the sponges will return to their normal colour. You might need more than one bucket of water, if the dye is very strong. If so, you can tell your students that like the two or three



buckets of water, it may take a long time to unlearn negative attitudes - but it is possible through education and by being constantly aware that we must always look for the truth by seeking the facts.

Next, have the participants share their thoughts and feelings about what you have said by using the following guidelines for discussion.

### ***Guidelines for Discussion:***

*1. Imagine that your father or mother is a 1. white supremacist, 2. civil rights leader, 3. visible-minority immigrant. How do you think your mother's or father's attitudes will influence the decisions you make about who you choose for friends? Your attitude towards people of a different ethnic group? Race? Colour?*

*2. Imagine that the only thing you ever heard said about a certain racial, religious or ethnic group was 1. negative, or 2. positive. How do you think what you heard will influence the way you think about that group? The way you treat them? Whether or not you like or dislike them?*

*3. What would you say is the most influential source of attitudes in your own personal case? Your family; the media/advertising; your peers; personal experiences; education and religion? Can you think of some ways that these have influenced your own attitudes, or the decisions/choices you make in your life? In a good way, a bad way?*

### ***Additional Questions:***

*4. How would you explain young people who are attracted to neo-Nazi or racist ideas? What shaped their attitudes? Can their attitudes be changed?*

*5. Think of a stereotype. You do not have to tell us what it is. How do you account for people who do not fit that stereotype?*

*6. Have you heard of overgeneralizing? Are stereotypes the result of overgeneralizing? Give an example. (Ex. Latins are romantic, Irish people are fun-loving)*

*7. What would you do if you heard someone overgeneralizing? Have you ever been in such a situation? What did you do? or did not do? What would you do differently next time?*

*Education and Development Branch, NB Human Rights Commission, Fredericton, NB, 1992.*

## **ACTIVITY THREE**

### **Stereotyping Groups of People by Nationality**

**Time:**

Approximately 50 minutes

**Objective:**

To define stereotype.

**Materials:**

Newsprint or chalkboard and chalk or flipchart and markers; definition of stereotype found on page xii.

**Methodology:**

Advance Preparation: The list below is written on a chalkboard or a flipchart. You should also write the definition of stereotype on a chalkboard and cover it with a piece of newspaper, or write it on a page of the flipchart that is not immediately visible. This exercise is strengthened by inviting a few persons of other cultures to be present and to respond after the small group work is completed. The guests should be advised that many of the descriptions of their nationality may be stereotypical and that their role is to provide alternatives to the stereotypes.

Africans ...  
Japanese ...  
Chinese ...  
Middle Easterners ...  
Native Indians ...  
Acadians...  
Russians...  
Black Canadians...  
Asians...  
Canadians...

Divide participants into groups of three to five persons. The task of each group will be to complete each sentence on the list. Give each small group ten minutes to write down all the endings of the sentences they can think of, for example, "Japanese wear kimonos" or "Chinese eat with chopsticks." After the ten-minute session is completed, the small groups should reconvene into a single large group. Participants then discuss their responses and how they feel about them. The guests, who have been observers in small groups, are invited to share their perspectives and feelings as they hear themselves being "described". It may be helpful to uncover the definition of stereotype at this point. Use the following questions as a guideline for discussion.

### ***Guidelines for Discussion:***

- 1. According to the definition of stereotype provided, would you define your responses to the exercise as stereotypical?*
- 2. Do most of your responses have to do with the cultural differences between these national groups and your own, ex. the kind of food they eat which is different from your own; the clothes they wear that are different from your own; their different religions, languages or customs? Or do your responses have to do with the similarities between these national groups and your own, ex. role of men and women in the family, importance of education; changing family structures; types of technology; importance of agriculture; political systems, etc.?*
- 3. Do we prevent ourselves from seeing persons as individuals? From seeing the many similarities between the world's peoples?*
- 4. What part does the media play in perpetuating stereotypes about national groups? (Ex. During the Persian Gulf War, how were the people of Iraq portrayed by the media; in South Africa, how are the Black people portrayed? In Canada and the United States, how are Native People portrayed in movies and books?)*
- 5. What has this exercise taught me about myself?*

*Adapted from Make a World of Difference: Creative Activities for Global Learning, Copyright © 1989. Office on Global Education, Church World Service. Used by permission of Friendship Press, Inc.*

## **ACTIVITY FOUR**

### **Attitudinal Survey Sheet**

**Time:**

Approximately 50 minutes

**Objectives:**

- To be aware of the stereotypes we may believe in;
- To understand that stereotypes affect our attitudes.

**Materials:**

Handout *Attitudinal Survey Sheet* found on pages 9 and 10.

**Methodology:**

Tell the participants that they will be asked to complete a multiple-choice survey on an individual basis. An evaluation of the survey will be made immediately following its completion. It is important to stress to the participants that this is a subjective survey. Ask them to answer it honestly from the point of view of their feelings. They will not be marked on their results, although a discussion of the results will be held at the end of the class. Distribute the handout *Attitudinal Survey Sheet* to each participant. Read each statement and the appropriate multiple choice responses. The participants are asked to choose a response. The thought behind having the facilitator read these is to make sure all participants understand the question and possible responses. After each statement, the facilitator should ask if there are questions. After completing the survey, poll the class on each question to determine how individual participants answered. Put the responses on the board. Ask individuals to explain why he/she chose a particular response to a question. Call for reaction to this by encouraging discussion of the answers. Following the discussion of the questions and answers, tell the participants: The author of this survey intended that E be the open-minded, tolerant response. But at the same time, the survey was constructed with the intent of tempting stereotypical, prejudiced responses. The reason the most open-minded response is E follows this line of thought. All questions were directed at professions or professionals. The open minded person would say that the best answer to any of the questions would depend on the individual involved, not the class or group they are in. End the discussion by stating that the survey was attempting to point out that to be human is to have some prejudices. However, prejudices which tend to harm people should be discouraged and eliminated. Ask if any of the students are experiencing an awareness and lessening of personal prejudices because of this activity.

*Adapted from Workplace Discrimination Training Manual, Equal Opportunity Division. City of Toronto. 1986.*

## ATTITUDINAL SURVEY SHEET

Circle the letter of the answers provided which you think best answers the question for you.

1. What sort of automobile do you feel a business executive would drive?
  - a. Cadillac
  - b. Volkswagen
  - c. Corvette
  - d. Panel Van
  - e. Any of these
  
2. Who do you feel would most likely participate in camping as a sport?
  - a. Bank clerk
  - b. Miner
  - c. Social workers
  - d. Lawyer
  - e. Any of these
  
3. In what part of the city do you feel the owner of a company would live?
  - a. Downtown area
  - b. Near the waterfront
  - c. Loyalist Estates
  - d. Forest Hills Subdivision
  - e. Any of these
  
4. In what kind of sport do you feel a lawyer would be most interested?
  - a. Golf
  - b. Hunting
  - c. Fishing
  - d. Skiing
  - e. Any of these
  
5. Which of these professionals do you feel would have a social mission to fulfill?
  - a. Teacher
  - b. Nurse
  - c. Housewife
  - d. Banker
  - e. Any of these

6. Which of these professions would seem to you to have individuals who would be best preoccupied with personal grooming?
- a. Law
  - b. Medicine
  - c. Art
  - d. Unskilled labour
  - e. Any of these
7. Which of these professions do you feel are best suited for women?
- a. Law
  - b. Education
  - c. Medicine
  - d. Banking
  - e. Any of these
8. Which of these people do you feel would be most inclined to do volunteer work in a hospital?
- a. Artist's wife
  - b. Teacher's wife
  - c. Labourer's wife
  - d. Lawyer's wife
  - e. Any of these
9. Which of these professions do you feel has the best chance of achieving financial security?
- a. Sociologist
  - b. Teacher
  - c. Artist
  - d. Writer
  - e. Any of these
10. Which do you feel is the best kind of a professional for a person to be?
- a. Model
  - b. Actor
  - c. Doctor
  - d. Banker
  - e. Any of these

*Adapted from Workplace Discrimination Training Manual, Equal Opportunity Division, City of Toronto, 1986.*

## ACTIVITY FIVE

### Its Link to Prejudice and Discrimination

**Time:**

Approximately 50 minutes

**Objective:**

To illustrate the links between stereotyping, prejudice, discrimination.

**Materials:**

Handout *BC Elementary School Cancels Plan to Segregate East Indians* and questions found on pages 12 and 13.

**Methodology:**

Divide the class up into groups of 3 to 5 persons. Distribute the handout *BC Elementary School Cancels Plan to Segregate East Indians*. After the participants have read the article, have them discuss the questions and possible answers. Have the smaller groups share their answers with the larger group, using the questions as guidelines for discussion. The answers are provided below for the facilitator's use only.

***Answers to Questions (for facilitator only):***

1. *The stereotype was that the officials at South Poplar School believed all the East Indian students could not speak English.*
2. *"Jim Dyck said South Poplar officials erred in thinking all the East Indians youngsters would require English as a Second Language Training...I guess there was a bit of an assumption that all of the students would need at least some language training." The officials assumed that all the youngsters would require English lessons because they believed in the stereotype that all East Indian youngsters could not speak English.*
3. *If the officials had asked the parents whether or not the children need English training, this would not have happened. The officials didn't ask because they assumed all the children could not speak English.*
4. *The stereotype became prejudice when it affected the attitudes of officials towards the children's perceived language ability. It became discrimination when the officials acted on that prejudice and segregated the students on the basis of perceived language ability.*
5. *Open answers.*
6. *Open answers.*
7. *Open answers.*

# BC Elementary School Cancels Plan to Segregate East Indians

Abbotsford, B.C. (CP) - An elementary school in this Fraser Valley community moved quickly Wednesday to integrate its kindergarten classes after a protest by angry East Indian parents.

The parents were outraged when they found South Poplar Elementary School had placed about 20 children of East Indian origin in one kindergarten class and white children in a separate class.

The school board's superintendent called the segregation incident a mistake and said an apology was made.

Jim Dyck said South Poplar officials erred in thinking all the East Indian youngsters would require English as a

Second Language training.

Dyck said principal Brian Bell felt children who might require English language training should be in one class so they could receive extra assistance.

"An error was made because several of those children of Indo-Canadian descent did not require language assistance because their parents were raised in this country and they are very assimilated.

"I guess there was a bit of an assumption that all of the students would need at least some language training."

East Indian parents say they are pleased that the kindergarten colour bar they

found on Tuesday has been removed, but wonder why there was no attempt to assess the kids' ability to speak English.

"I was hurt - I was really hurt when I saw all the Indo-Canadians on one side and all the caucasian kids on the other side," said Pummi Alamwala, whose daughter Mandy was placed in the language class.

Alamwala said her five-year-old daughter Mandy, a third-generation Canadian, has always spoken English.

"Without evaluating or interviewing them, they made this kind of separation. It made me disgusted."

*A Canadian Newspaper - September 5, 1992*



### ***Questions for Discussion:***

- 1. What stereotype did the officials at South Poplar School have of East Indian students?*
- 2. Find the sentence(s) in the article which explains the stereotype which the officials had.*
- 3. Why do you think officials assumed all the East Indian students needed English language training?*
- 4. If the officials had asked the parents if their children needed English Language training, would the children have been segregated? If so, why did the officials not ask?*
- 5. How did that stereotype become prejudice? and then discrimination?*
- 6. Do you know of any other examples where a group of persons have been discriminated against because of the stereotypes and prejudices people have? Examples might be people who have been discriminated against because of their race, religion, ancestry, national or ethnic origin. List them.*
- 7. How might the BC incident, and other incidents like it, have been avoided? Put suggestions on the board.*

*Education and Development Branch, New Brunswick Human Rights Commission, Fredericton NB, 1992.*

## **ACTIVITY SIX**

### **Labeling is Judging a Book by its Cover**

**Time:**

Approximately 30 minutes

**Objective:**

To understand that you should not judge or label a person by appearances only.

**Materials:**

Two small boxes of the same size and shape, one filled with stones or scrap paper and wrapped in fancy wrapping paper with a ribbon; one filled with candies and wrapped in old brown paper.

**Methodology:**

Take two small boxes the same size and shape and prepare them in advance. Partially fill one with stones or scraps of paper and wrap it in attractive paper with a gift ribbon. In the other box, put candies and wrap the box in old brown paper. Place the boxes at the front of the group. Indicate that they are gifts from a rich relative, perhaps, and that the class has first choice. Some, maybe most, will express a preference for the attractive box. Open the other unattractive one, show its contents and put it away. Give the attractive box to someone to open up and show to the rest of the group. Tell the following story:

The owner of a department store once decided to test consumer gullibility by setting out two piles of handkerchiefs. They were identical. On one pile, however, he put the sign "Soft-textured Genuine Linen Handkerchiefs, Special: 3 for \$2.50". On the other, he put a sign saying: "Nose Rags: 3 for \$1". Needless to say, he sold plenty of the former and almost none of the latter. People didn't look at the stock itself. They only saw his labels. Ask the class to share their feelings on the idea of labeling, by using the following questions as guidelines for discussion.

***Guideline for Discussion:***

- 1. Have you heard of the following sayings: don't judge a book by its cover; beauty is only skin deep; don't jump to conclusions; first impressions are important? What do those sayings really mean? Do you know any other sayings like these?*
- 2. Are there other occasions when you have made a decision based on appearance alone? What happened?*
- 3. How does the advertising industry use this ploy to sell goods and services? Give some examples from television, radio or magazines.*
- 4. Why do people so often judge a book by its cover?*

5. *Are there other occasions when you may have labelled or judged another person on how he or she has looked, what he or she was wearing, or some other difference; or some other occasion when you yourself were judged by the same superficial standards? How did it make you feel?*
6. *Is prejudging people on the basis of a stereotype fair? Do we do it often anyway? Why?*
7. *What can we personally do to stop “judging a book by its cover?”*

### **Concluding Remarks:**

Humans often anticipate things on little information or without thinking about their own values. Friends and relatives can have a big effect on our tendency to be prejudiced or to stereotype others. If our own personality is open, however, and unafraid of other people, we are more likely to be able to see the individual qualities other people may have. Whole cultures also differ in their expectations of what is socially acceptable with regard to prejudice.

You might offer examples of your own, where one case “confirmed” a stereotype, or led to a prejudice for or against a whole category of humanity; for example, where a bad hockey referee “confirmed” a stereotype of, and a prejudice against, all referees as “biased”. However, referees can shed their role once the game is over. Physical or cultural attributes like colour and race are not so temporary.

Note that despite the above, differences are also important, and variety is very valuable. Pretty boxes and plain ones each have a place in the larger scheme of things.

*Adapted from Teaching Human Rights, Australia Human Rights and Equal Opportunity Commission, 1984.*

## **ACTIVITY SEVEN**

### **Customs and Traditions**

**Time:**

Approximately 30 minutes

**Objective:**

To increase intercultural understanding and empathy;  
To illustrate the link between lack of knowledge of other cultures and the development of stereotypes based on cultural differences.

**Methodology:**

Give each participant a slip of paper upon which is written a description of the appropriate behaviour expected of a person from a specific country and culture in a greeting situation. The participants could also draw the slips of paper out of a hat. Begin by saying:

Human beings are always making decisions with little or no information. For example, first impressions are important in North American society. We often judge people we meet on the impression they make when we meet them the first time. That judgement might be good or bad, and it might be totally wrong. It is a lot like a stereotype in that it is a small picture or snapshot of the way people are. How can we possibly judge people after only one meeting? In the same vein, can you imagine how many wrong impressions have been made because of cultural differences? The following exercise is a hilarious way of illustrating the difficulties people of different cultures can encounter when meeting each other for the first time. It is also important in that it shows us that every cultural expression has value and worth, and that cultural expressions such as handshaking or not handshaking, should not be stereotyped as negative simply because it is different from one's own.

Tell the participants they are going to participate in a role-playing exercise, based on the following scenario. The Mayor is hosting a reception to welcome international students who have just arrived in Canada. There are \_\_\_ students representing \_\_\_ different countries and \_\_\_ different cultures. The Mayor is in a receiving line and is welcoming the students. The goal is to meet as many people as possible. Give participants enough time to study their paper. Then begin the exercise, letting it go for approximately 10 minutes. After the exercise is over, have everyone return to their seats and use the following questions as guidelines for discussion.

***Guidelines for Discussion:***

- 1. How did you feel when you encountered a cultural greeting behaviour that you were unfamiliar with? Uncomfortable? Uneasy? Didn't mind?*
- 2. What is the best way to overcome misunderstandings based on customs and traditions between persons, between groups of people?*

*Adapted from the Workplace Discrimination Training Manual, Equal Opportunity Program, City of Toronto, 1986.*

### **Municipal Delegation including Mayor (Up to five people)**

You are part of a delegation to meet several new arrivals to the City. You are expected to show respect when welcoming these people. You will describe to them some important features of life in the city and offer any assistance they might need to make their stay comfortable. **Meet as many guests as possible.**

#### **Immigrant # 1**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. You are trying to make a good impression on your new hosts. *In your culture it is a sign of respect not to look the person you are talking to in the eye.* **Meet as many people as possible.**

#### **Immigrant # 2**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. You are trying to make a good impression on your new hosts. *It is a sign of respect in your culture to stand very close to the person you are talking to.* **Meet as many people as possible.**

#### **Immigrant # 3**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. You are trying to make a good impression on your new hosts. *In your culture it is a sign of respect to stand 5 feet away from the person you are talking to.* **Meet as many people as possible.**

#### **Immigrant # 4**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. You are trying to make a good impression on your new hosts. *In your culture it is a sign of respect to gesture wildly to emphasize a point when talking to another person.* **Meet as many people as possible.**

#### **Immigrant # 5**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. You are trying to make a good impression on your new hosts. *It is normal for people in your culture to touch the person they are talking to regularly to maintain contact e.g. holding someone's hand for a long time while you talk to them.* **Meet as many people as possible.**

### **Immigrant # 6**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. *In your culture people talk very loudly to make sure they are heard and understood even when asking very intimate questions.* **Meet as many people as possible.**

### **Immigrant # 7**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. *In your culture it is normal for people to nod one's head in greeting and to ask if the person has eaten.* **Meet as many people as possible.**

### **Immigrant # 8**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. *In your culture it is normal for people to shake hands and exchange business cards after an introduction.* **Meet as many people as possible.**

### **Immigrant # 9**

You have just arrived in the city. The Mayor has invited you to attend a welcoming reception at City Hall. *In your culture it is normal for people to greet each other with an upward flick of the eyebrows.* **Meet as many people as possible.**

## **ACTIVITY EIGHT**

### **Personal Attitudes Towards Minorities**

**Time:**

Approximately 50 minutes

**Objective:**

To understand that negative stereotypes of minorities can lead to prejudice and discrimination.

**Materials:**

Handout *Personal Attitudes Towards Minorities - Questions* found on page 20; pencils.

**Methodology:**

Distribute the handout *Personal Attitudes Towards Minorities - Questions*. Ask participants to complete the questionnaire. After 5-10 minutes, have participants trade questionnaires. Begin by asking participants to give a show of hands as you go through the questions, asking: *Who Agrees? Disagrees?* After you have gone through the list of questions, turn to the Answer sheet which only the facilitator has, and provide answers to the questions. Ask for feedback and comments from participants using the following questions as guidelines for discussion.

***Guidelines for Discussion:***

- 1. Can you really judge someone or a group of persons if you have had little or no experience with them?*
- 2. Why do you suppose people form an image of immigrants which is often not based on solid evidence?*
- 3. How can overgeneralizing on the basis of a stereotype lead to prejudice and discrimination?*

*Adapted from Workplace Discrimination Training Manual, Equal Opportunity Program, City of Toronto, 1986.*

## PERSONAL ATTITUDES TOWARDS MINORITIES

QUESTION	AGREE	DISAGREE
1. East Indians don't mix well with other workers.		
2. Black workers are always saying there is discrimination when they don't get a job or a promotion.		
3. Immigrants take jobs away from Canadians.		
4. Canada will become overpopulated if more immigrants come.		
5. Immigrants put a strain on social services.		
6. Blacks in Canada should not blame slavery for their problems because there has been slavery in Europe too but people have overcome it.		
7. Immigrants should have to speak English on the job.		
8. Most Canadians don't discriminate against non-white minorities.		
9. Immigrants from hot countries cannot fit in easily because they are unable to adjust to the climate.		
10. Each black immigrant usually brings 17 relatives with him.		



**ANSWERS FOR FACILITATOR**  
**Personal Attitudes Towards Minorities**

1. A stereotype which may have been fed by language difficulties, shyness, lack of understanding of Canadian culture.
2. A stereotype. Discrimination against black workers is widespread and well documented.
3. In 1975, the Economic Council of Canada demonstrated that unemployment would be the same whether or not there is immigration. Immigrants often contribute specific job skills or take jobs that Canadians don't want. Immigrants also create a demand for goods and services.
4. To have a stable population Canada needs an immigration rate of 150,000 per year.
5. The main strain on social services comes from internal immigrants.
6. This statement projects an image of Blacks as whiners and complainers. Slavery did leave a legacy of disadvantage in North America which it did not leave in Europe because it was not institutionalized there.
7. Yes, if English is a necessary skill to do the job.
8. The evidence (complaints, the status of minorities, etc.) shows that enough discrimination exists for there to be cause for concern.
9. No evidence. Many Canadians who have lived here for a long time have as much difficulty with the weather as do new immigrants.
10. No evidence.

## **ACTIVITY NINE**

### **Personal Attitudes Towards Native People**

**Time:**

Approximately 30 minutes

**Objectives:**

- To increase knowledge of the Native population of Canada;
- To dispel myths and stereotypes about Native People;
- To illustrate how stereotypes contribute to prejudice and discrimination.

**Materials:**

Handout *Personal Attitudes Towards Native People* found on page 23; pencils.

**Methodology:**

Distribute the handout *Personal Attitudes Towards Native People*. Have participants complete the questionnaires individually. Once the questionnaires are complete, ask participants to share their answers with other members of their group to see how similar or divergent their answers are. (Only the facilitator has the answer sheet.) Provide the answers to the questionnaire and check for reaction. How far off were their answers? Have the group share their answers using the following questions as a guideline for discussion.

**Questions:**

1. *Who in this group thinks they know a lot about Native People? Where did you get your information? On the other hand, who doesn't know very much about Native People? Would you like to learn more? (Read information on Status Indians, Inuit, Non-Status Indians and Metis on page 23.)*
2. *How can negative stereotypes affect the way we perceive Native People (or any other group of persons) and our behaviour towards them?*
3. *Can we really judge someone or a group of persons if we have had little or no experience with them?*

*Adapted from Workplace Discrimination Training Manual, Equal Opportunity Program, City of Toronto, 1986.*

### **Note:**

Status Indians and Inuit refers to Native People registered by the Department of Indian and Northern Affairs. Most Status Indians and Inuit occupy reserve lands. Status Indians and Inuit are under federal jurisdiction.

Non-Status Indians and Metis: refers to Native People not covered by special agreements and Metis, who are of mixed ancestry. Non-Status Indians and Metis do not live on reserves. They come under provincial jurisdiction.

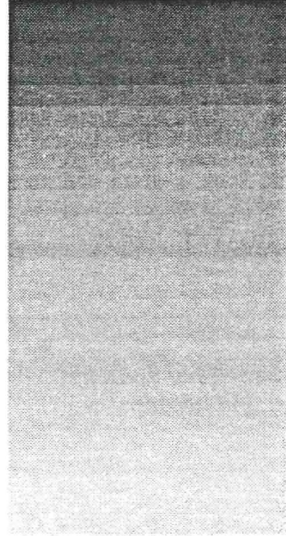
## **PERSONAL ATTITUDES TOWARDS NATIVE PEOPLE**

<b>QUESTIONS</b>	<b>AGREE</b>	<b>DISAGREE</b>
1. Native People are not reliable in work situations because they do not get to work on time and do not tell their superiors why they miss work.		
2. Native women are passive and unable to assert themselves.		
3. Native people cannot handle money. They always blow their pay in one shot.		
4. Many Native people have a serious drinking problem.		
5. Native people do not like to work. They would rather live off the government.		
6. Native people are happier when they work outdoors. They get restless on indoor jobs.		
7. Native people are better at hard manual labour.		
8. Indian land claims are not based on reality but on popular novels, movies and television.		
9. Granting Native Indians special privileges because "they were here first" is stupid. They have done little to build Canada into the great country it is today.		
10. Calling an Indian savage is just being friendly - like calling an Irish person Paddy.		

## **ANSWERS FOR FACILITATOR ONLY**

### **Personal Attitudes Toward Native People**

1. This generalization about Native People assumes that they are unable to adapt to normal work situations and to the work ethic. Occasionally, because of cultural patterns, Native People may have their own time concepts and values. In this case, it is the responsibility of the employer to attempt to accommodate their values as far as possible without undue hardship.
2. This image of Native women is frequently based on stereotypes of the beautiful Indian princess or the second-class "squaw". Native women suffer the same disadvantages as non-Native women; lack of positive self images and an almost complete lack of real power. Yet they also face the additional handicap of being members of a disadvantaged group.
3. These opinions are of course, stereotypes. Generalizations are as out of place in this connection as in all other similar situations. If there is a problem, perhaps stemming from cultural values in conflict, the solution is certainly not a paternalistic approach of "let me handle your money for you", as often expressed by do-gooders. As is the case with so many other similar aspects, the answer must be found in education.
4. Alcoholism is a common problem wherever there is poverty.
5. Many Native People do not have a choice between the reserve and employment.
6. This stereotype does not credit Native People with the ability to adapt to jobs indoors. Many Native People have not lived the traditional lifestyle of hunting, trapping, etc.
7. There is no evidence to prove that Native People are unable, due to any mental and intellectual difference, to learn the necessary skills required to become successful supervisors and managers, and to hold other office positions. However, it is true that until the mid-1950s, the view of the government and churches (which ran what schools existed for Native People) was that Natives were not educable and did not have the capability of going beyond grade 5 or 6 in elementary school. For this erroneous belief by non-Native officials, the Native People have paid a horrendous price in terms of lost job opportunities, educational advancement and earning income.
8. Indian land claims are based on historical facts.
9. Indians are not asking for special privileges but for a means of survival. Indians contributed greatly to the development of Canada.
10. "Savage" has far worse connotations than Paddy. One might argue that Indians in Canada are far more disadvantaged than Irish people and are, as a result, more likely to be hurt by stereotypes.



## Unit Two: Prejudice

*It is never too late to give up our prejudices.*

From *Walden* [1854] by  
Henry David Thoreau 1817-1875

## **ACTIVITY ONE**

### **Readings on Prejudice**

**Time:**

Approximately 50 minutes

**Objective:**

To increase awareness of the major causes of prejudice and discrimination.

**Materials:**

Handout *The Causes of Prejudice* found on pages 27 and 28; chalkboard and chalk or flipchart and markers; pencils.

**Methodology:**

Divide the class up into groups of 3 to 5 persons. Distribute the handout *The Causes of Prejudice*. Give students 15-20 minutes to read the document individually. After the time is up, instruct participants to answer the questions together in the small groups. After they have answered the questions, ask the smaller groups to share their answers with the larger group, using the questions as guidelines for discussion.

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## THE CAUSES OF PREJUDICE

First we should recognize that we all make prejudgments. Our views are not always objective and can change. For instance, we often make prejudgments or have preconceived notions about such things as food and the way we dress. Generally, these are harmless. However, there are prejudices which hurt people, such as prejudices against women, a certain race, a religious group and so on. These concern us.

What then are the causes of such prejudices? Probably it is impossible to say what all the causes are. Several writers agree that four important ones are ignorance, fear, frustration and pride.

### **Ignorance**

How can we relate a lack of knowledge to prejudice? If we know little about others people's ways, we usually rely on the opinions of people with a close influence on us. Thus, in our early years, we reflect the views of our parents and other family members. Later, with increased knowledge, particularly through personal contact, we will usually modify these views. But are our acquired views unprejudiced? And do we change them objectively? These questions can only be answered by each individual. The fact of discrimination is strong evidence that some have soaked up prejudiced views and do not want the facts to confuse them.

Here is another factor to consider. We like to think well of ourselves; that is both normal and necessary. Our customs, habits and special ways seem the best. Other people's ways, about which we know very little, seem strange and therefore unpleasant; surely ours must be best. A time may come, when the only way we can think well of ourselves is to think badly of someone else; and a race or a religion is a handy place to hand this thought.

### **Fear**

Fear, as a cause of prejudice, has its roots in ignorance or wrong information. The story is as old as history - a majority's belief that it will be swamped by a minority. There is plenty of evidence today of this; religious fighting where both groups, claiming that they are the very elect of God, and no earthly or heavenly power can conquer them, refuse to take a chance by turning the other cheek; dark predictions of a French takeover of Canada's civil service; the fear of immigrants pushing Canadians out of jobs. We are too easily persuaded that a minority poses a threat.

The extent of the fear is directly related to position and income; those with a low income and or a precarious job are understandably more afraid than the economically secure. In any case, if we accept a supposed threat to be a real one, we cannot be objective about a situation. (A unilingual civil servant, whose position has been classified as bilingual, will probably have a biased opinion of the government's bilingual policy.)

### **Frustration**

In the course of growing up and after reaching adulthood, we encounter many frustrations or disappointments. Reactions of anger and hostility are usually not allowed. As youngsters we are supposed to love our parents even though they may do the most ridiculous things. As adults we meet many setbacks, but society frowns on, or

forbids, our natural reactions. (Cartoons using the “urge to kill” theme illustrate this frustration.) Repressed feelings have to find an outlet, and that outlet may be someone who is different in some way. Often, it is directed towards groups or institutions like the Jews, the government, the police, rather than personal enemies. It is safer.

Another factor which adds to his inner hostility is our emphasis on success. Doing well in school, being first in the minor league, playing the lead part; we quickly learn what is important. But this kind of success is pyramidal so most of us do not reach the top. Naturally, we would like to place the blame somewhere. A race or religion, already set apart in some way, makes an attractive target.

## **Pride**

As mentioned earlier, it is natural and necessary to think highly of ourselves, our nation and our culture. The Scots, the Irish, the English, the French; each rightly has a sense of superiority and wants legislation to protect his or her culture and traditions. No social group can endure, unless its members are proud to belong to it. So pride is a good thing. However, there is a danger in excessive pride; some consider it to be the main cause of prejudice. We must not assume that our group is so superior to another group, that it should be discriminated against. Rather we must learn to respect differences and live with them.

The major causes of prejudice and discrimination can be summarized as follows:

1. If we know little of someone whose ways are different, we allow the fact of being different to be a reason for prejudice.
2. Fearful of an imagined threat by a minority, we react by discriminating against it.
3. At times, our repressed anger and the need to find a scapegoat provide favourable ground for the growth of prejudice.
4. Sometimes excessive pride in a group will result in discrimination against another.

## ***Guidelines for Discussion:***

1. *Do you think there are other reasons why people are prejudiced? If so, name them.*
2. *Give a local or national, or international example of prejudice which can be linked to one of the four causes of prejudice which we have identified, or to any other reason.*
3. *Have you ever personally encountered prejudice, as a victim or a bystander? What did you do?*
4. *Suggest some positive ways we can deal with prejudice on a personal and institutional level.*



## ACTIVITY TWO

### The Links between Stereotyping, Prejudice and Discrimination

**Time:**

Approximately 50 minutes

**Objectives:**

- To know the meaning of stereotype, prejudice and discrimination;
- To recognize how stereotyping and prejudices lead to discrimination;
- To examine the impact of prejudice and discrimination on our lives and the lives of others.

**Materials:**

Handout *Questionnaire Sheets* found on page 32; handout *Definition of Prejudice* on page 33; one small box; wrapping paper or newspaper; fancy ribbon or string; pens.

**Methodology:**

Special note: Participants should not be given the title nor the purpose of the exercise.

Take a small box, perhaps the size of a shoe box, and place in it any object, valuable or useless (eg. your watch, a worn out ballpoint pen). Then wrap the box, either in a fancy way like a gift or in a careless way with newspaper and string. Put the box in a prominent place. You will refer to it during the questionnaire and later during the discussion on prejudice. (Discussion (e)). Each participant should have the questionnaire sheet, with the sheet folded lengthways along the line of the second questionnaire. Explain to the participants that you are going to give them a "psychological test", but do not explain what the test is meant to measure. Assure them that it is meant to be fun. Ask the participants to give honest answers to the questions you will ask them. Have them mark down the answers to the first and second questionnaires in the appropriate boxes. Have the participants score their own answers, while you read out the scoring system found on the next page. To help facilitate class discussion hand out the "Definition of Prejudice", found on page 33.

## SCORING THE QUESTIONNAIRES

	Response Questionnaire # 1 is:	Response Questionnaire # 2	Score
For Questions 1-5 and 8-10	Yes	No	0
	No	No	0
	Yes	Yes	1
	No	Yes	1
	Uncertain	No	2
	Uncertain	Yes	3
Questions 6 and 7	Yes, No or Uncertain	Yes or No	0
	Yes, No or Uncertain	Uncertain	3

For example, if you answered Yes to Question 1 on the first Questionnaire, and Yes to Question 1 on the Second Questionnaire, your score for that question is 1. Score each combination of questions following the key.

### Interpretation

After everyone has totalled his/her score, announce the following ranking:

- 24-30    Open minded, you are honest and willing to study facts.
- 15-23    Average.
- 8-14    Below average, tendency to jump to conclusions and to prejudge.
- 0-7    Great tendency to prejudge, easily influenced by the opinions of others and by appearances.

At this point, participants might want to challenge the validity of the test, justify their answers, and question the implications. As a possible help to you, we offer a rationale for two of the questions:

**Question 2** - If you answered "Yes" or "No" to the first questionnaire and "No" to the second, you are pre-judging because you pass judgement on oysters without any experience of them. If the answer to the first questionnaire is "Yes" or "No" and "Yes" for the second, your decision is still biased because it is founded on only a limited number of experiences with oysters. If you wrote "Uncertain" for the first part and "No" to the next, you are showing signs of open-mindedness. However, because you lack experience on this matter, this question will not reveal much about you; therefore you do not obtain full score. We should also examine the reason why you never ate a raw oyster; perhaps you never had the chance or again you might have refused the opportunity to eat one because it did not look very appetizing to you. You get full score if you wrote "Uncertain" and "Yes" because your answers denote that even though you have eaten oysters before, you refuse to pass judgement on the basis of your limited experience.

**Question 7** - If you answered “yes” or “no” to the second questionnaire, you are judging that unemployed person without knowing any facts about him or her. “Uncertain” is a better answer because it implies that you are unwilling to pronounce yourself on the matter before having enough facts to make a sound judgment.

***Guidelines for Discussion:***

*a) Can you really judge something if you have had little or no experience with it? Can you judge the taste of an oyster by its appearance, the beauty of music without seriously listening to it?*

*b) Jumping to conclusions based on first impressions or on the hearsay evidence of a friend is rather common. Is it a good habit? Can you think of possible dangers in it?*

*c) What's the difference between forming a rash conclusion about oysters or cats and doing the same thing to a person? What are the similarities?*

*d) How do you suppose people form a mental image of certain group or category of people which is most often not based on solid evidence? Is it good or bad?*

*e) People are like boxes; they all have different wrappings but we can never be sure what is inside them until they open up. Is it a kind of prejudice to judge a person before you get to know what's inside them? How often does a person's wrapping actually indicate what's inside? Ask a student to open the unwrapped box - does it contain what was expected?*

*f) We don't mind if people make a bad judgment so long as they are willing to change their mind when they are proven wrong. What happens when people refuse to change their minds? What do you do then?*

*g) From the exercise we have just done, we can see that just about all of us are at least slightly prone to prejudice. Just what was the prejudice in your opinion?*

*h) What would be the opposite of prejudice? How can you develop the habit of “not being prejudiced”?*

This seems a good way to close the discussion; it leaves the participants with a positive goal to strive for after having examined something as negative as prejudice. Open-mindedness could be explored as a counter to prejudice. An open-minded person seeks truth no matter where it is found or what efforts it demands of him or her. This person will want to weigh all the available facts before passing judgment.

## QUESTIONNAIRE ONE

QUESTION	ANSWER		
	Yes	No	Uncertain
1 Do you like cats?	Yes	No	Uncertain
2 Do you like raw oysters?	Yes	No	Uncertain
3 Do you like classical music?	Yes	No	Uncertain
4 Would you like to live in Europe?	Yes	No	Uncertain
5 Do you like to waltz?	Yes	No	Uncertain
6 Would you like to know what is in this package I am holding up?	Yes	No	Uncertain
7 There are regions in Canada where the unemployment rate is higher than 30%. Would you like to know why?	Yes	No	Uncertain
8 Do you believe that people who are on income assistance do not want to work and are happy to pick up their cheques?	Yes	No	Uncertain
9 Do you think that most people on income assistance spend more for liquor and beer than people of average income?	Yes	No	Uncertain
10 Do you think young people are naturally irresponsible?	Yes	No	Uncertain

## QUESTIONNAIRE TWO

QUESTION	ANSWER		
	Yes	No	
1 Have you ever owned a cat for more than a month?	Yes	No	
2 Have you ever eaten raw oysters?	Yes	No	
3 Have you ever attended a symphony or listened to a complete recording of one?	Yes	No	
4 Have you ever been to Europe?	Yes	No	
5 Do you know how to waltz?	Yes	No	
6 Do you think that there is a valuable item in this box?	Yes	No	Uncertain
7 Do you think that an unemployed person living in a region where the unemployment rate is high is lazy?	Yes	No	Uncertain
8 Have you ever asked people on income assistance if they wanted to work?	Yes	No	
9 Have you ever seen statistics comparing alcoholic consumption of poor people and that of average income people?	Yes	No	
10 Have you ever seen a medical, psychological or other report on young people and responsibility?	Yes	No	

## DEFINITION OF PREJUDICE

Prejudice means to make up your mind ahead of time, to decide before you have examined all the facts. To pre-judge is not always bad. It may at times be necessary. You may be called upon to act quickly in an emergency situation. Intuition is also a form of pre-judgement; a person understands a situation instantly and can make a sound judgment without analyzing the problem any further. You can also have a positive prejudice; you may decide you like someone or something before knowing all the details.

Prejudice becomes a fault when it meets certain criteria. It is bad when it first indicates a lack of logic. A prejudiced person is drawing the wrong conclusions from the facts available or, more accurately, he or she is drawing conclusions without examining the evidence.

For a prejudice to be bad, it must also refer to a person. A person may decide he or she doesn't like oysters, just by looking at them. This is illogical, but it doesn't hurt anyone. If, however, we judge a political candidate by the car he or she drives, their racial background or area of residence instead of by their ideas and leadership abilities, we are not giving justice to the person, nor to the public whom they wish to serve.

Third, for prejudice to be a fault, it must contain an unwillingness or inability to change. This attitude of stubbornness is the major symptom of the prejudiced person. A person becomes prejudiced when they refuse to look at the facts or listen to new evidence. He or she may make illogical decision, decisions that may rob others of their rights, but as long as they are willing to reconsider their decisions and able to change their minds, they are not really a prejudiced person.

These three characteristics are therefore included when we speak of racial prejudice, class prejudice, political or religious prejudice. Prejudices against cats or opera do not harm anyone, but they are a threat to human rights because they strengthen the habit of prejudice. Prejudice is a serious social problem.

Prejudice therefore requires careful evaluation. An individual usually receives prejudice unconsciously along with the culture and way of life of his or her environment. It is often well established in a persons' life before he or she becomes a teenager. To attack a prejudice in a person is therefore to attack his or her whole being. We cannot even explain to this person that their judgement is faulty because they have not realized that they are prejudiced; they have developed a whole system to justify their attitude.

To change a prejudiced person we must work on the person rather than on a particular judgment. We must study what prejudice is, how it is acquired, and recognize that it is a thwarted view of the world. The first step towards change in a prejudiced person is for the person to admit that they may be prejudiced. He or she has not the necessary attitude to examine their way of life for prejudice.

*(Adapted from Self Awareness Through Group Dynamics, Dayton, Ohio: Pflaum/Standard, 1970).*

## ACTIVITY THREE

### The Influence of Values and Attitudes

**Time:**

Approximately 50 minutes

**Objective:**

To illustrate how our attitudes and prejudices towards groups of people and things are shaped, in part, by our value systems.

**Materials:**

Handout *Value Judgments v. Factual Claims* found on page 36; definition of value and fact found on pages xi and xii; chalkboard and chalk or flipchart and markers; pencils.

**Methodology:**

Advance Preparation: On the chalkboard or flipchart, write down the two categories Value and Fact. Underneath, write the numbers one to 25.

Distribute handout *Value Judgments v. Factual Claims*. Read aloud the definitions for Value and Fact found on pages xi and xii and write the definitions on the board. Instruct the participants to select from the statements in the handout, those which are value judgements and those which are factual claims. Write V (value) or F (factual), after each statement. After the students have completed this part of the exercise, discuss their results using the following questions as guidelines for discussion.

***Guidelines for Discussion:***

- 1 By giving a show of hands, indicate the total number of participants who chose fact or values for each statement from one to 25. Write the totals under the each category.*
- 2 Note differences in opinion about certain statements. Ask participants to explain why they chose Value or Fact differently from someone else. Have participants explain to the class why they chose Value or Fact.*

***Additional Questions:***

- 3 After you have gone through all the statements ask: what is the biggest difference between values and facts?*

*4 Why do people have such different opinions? What are the influences on our lives which shape our values and in turn, our opinions and attitudes?*

*5 What is the difference between subjective opinions and objective opinions? Can we ever be truly objective?*

### **Conclusion:**

We often judge other people or things on the basis of an opinion that may not be based on facts. In doing so, we are expressing a subjective opinion (as opposed to an objective opinion) which is based on personal values which we have learned from our families, our peers, the media and many other places. Sometimes, we believe our opinions are facts, even though they could be proven to be wrong. The best rule of thumb to follow is to always be certain that whatever you say can be supported with factual evidence and to never make sweeping statements about groups of people without the evidence to back it up! Otherwise, you could be proven to be seriously wrong. Also, you should consider the harmful effects that overgeneralizations can have on the people who have to deal with negative stereotyping based on untruths.

*Adapted from* Prejudice: Association for Values Education and Research, OISE, 1978.

## VALUE JUDGEMENTS V. FACTUAL CLAIMS

1. There are religious groups in Canada opposed to compulsory school attendance.
2. Parents of all religious groups ought to send their children to school.
3. Native Indians should believe that time is as important as money.
4. Japanese-Canadians should be allowed to compete in business with other Canadians.
5. It is part of the religious tradition of Sikhs to wear a turban.
6. The Parti Quebecois in Canada is advocating that Quebec should separate from the rest of Canada.
7. If an ethnic group is unable to retain its language, then it loses its culture.
8. Canada should not be a multilingual country because it would be too inefficient.
9. Because of the inborn limitations of Native Indians, an Indian should never be Prime Minister of Canada.
10. A religious group called Hutterites do not want their children to listen to music or to dance.
11. In many native Indian communities, material goods are shared with relatives and prestige is a reward for sharing and generosity.
12. Canada should permit all races equal opportunity to come to Canada.
13. Many East Indians living in Canada are finding that they are more readily accepted by Whites if they dress like Whites and hold a steady job.
14. Jehovah's Witnesses, a religious group, do not allow their followers to have blood transfusions because it would be interfering with the will of God.
15. The Province of New Brunswick has decided not to purchase an airplane for government use.
16. Inuit should have the right to keep oil companies out of the North if it changes the Inuit way of life.
17. Prejudiced people are evil.
18. If he's black, he can't be white.
19. The Oka crisis began over a dispute over an ancient Native Indian burial ground.
20. Sending immigrant doctors into remote areas is wrong.
21. The Nazis believed that all Jews are evil.
22. Black is beautiful.
23. He's doing very well, for a small town lad.
24. Discrimination is unjust.
25. If it comes from Newfoundland, it can't be any good.



## ACTIVITY FOUR

### A Role-playing Exercise Emphasizing Values

**Time:**

Approximately 50 minutes

**Objectives:**

To understand that our attitudes are a reflection of our values;  
To demonstrate how prejudiced attitudes are often based on faulty stereotypes which can be challenged by facts.

**Materials:**

Handout *Statements* found on page 38.

**Methodology:**

Divide the class in two. Distribute the handout *Statements*. One side has to justify the statements, the other side has to criticize the statements. Have a different person represent each side for each statement, giving them a maximum of 2 minutes to defend their argument. Have a volunteer keep track of the time. After all the statements have been justified or criticized, have students consider the following questions as guidelines for discussion.

***Guidelines for Discussion:***

1. *Which of the above arguments would you define as prejudiced? Why? Have you ever heard these kind of statements before?*
2. *Were some statements easy to defend, and others not so easy? Why?*
3. *Who liked playing the "devil's advocate"? Why? Who didn't like defending a statement they didn't believe in? Why? How can people who are prejudiced feel confident when they say things about groups that are based on faulty information?*
4. *Do you find it difficult to speak out against prejudice when you see it happen? Why? What can you do to prevent prejudice from happening?*

*Adapted from* Prejudice: Association for Values Education and Research, OISE, 1978.

## STATEMENTS

- 1 When a new employee comes into your workplace, you should make him or her feel welcome.
- 2 There is no reason why we in Canada, who are well fed and comfortable, should concern ourselves about the victims of famine and natural disasters in third world countries.
- 3 Since democracy is rule by the majority, those of us in the majority in a school have the right to dictate how the students in the minority should dress and what they should eat.
- 4 It is acceptable to write racist slogans on walls as long as nobody catches you at it.
- 5 Nations should live up to the treaties they sign with other nations, if we are to have peace in this world.
- 6 Since she is used to a different culture from mine, it doesn't really matter if I keep my word to her.
- 7 Why shouldn't I look down on these foreigners? It makes me feel good.
- 8 All nations should erect high tariff barriers to keep out goods made by cheap foreign labour.
- 9 A person who has worked hard and saved enough money to buy an apartment block has the right to deny accommodation to anyone of whom he doesn't approve.
- 10 Consideration for the rights and feelings of others leads to harmony between people and nations.

## ACTIVITY FIVE

### The Connection between Attitudes and Values

**Time:**

Approximately 50 minutes

**Objective:**

To recognize the values which underpin our attitudes.

**Materials:**

Handout *Value Judgements* found on page 40; blank sheet of paper; chalkboard/chalk or flipchart/pens.

**Methodology:**

Divide participants into groups of 3 to 5 persons. Distribute handout *Value Judgements*. Instruct participants to decide whether the statements contained therein are statements of fact or are actually value statements, or if they are both. If one is a value statement, what kind of a value or values does it reflect? (Examples of values include, respect for the elderly, aesthetics, health, religion, morality, justice, etc.) After the small groups have completed the task, ask them to share their answers with the larger group. Consider the following questions as guidelines for discussion.

***Guidelines for Discussion:***

- 1. Are there any differences in opinion as to what is a factual statement and what is a value statement? What could explain this?*
- 2. List some of the values which have been mentioned. Where do you suppose we get these values? List some possible sources. (Ex. family, peers, media, education and personal experiences.)*
- 3. Suppose you have an opinion about something (give an example from the statements provided, or from your own experience). If you were given evidence to the contrary, could or would you change your opinion? Why or why not?*
- 4. What is the logical consequence of holding opinions which are based on inaccurate information? (Ex. Someone who believes in the truth will challenge you and you will be found to be wrong after an examination of the facts.)*
- 5. Has anyone changed their opinion about an answer as a result of listening to others here today? If yes, which opinion, and what made you change your mind? If not, why not?*

## VALUE JUDGEMENTS

On a separate sheet, indicate whether the following statements are **Statements of Value** or **Statements of Fact**. Following each **Statement of Value**, indicate the value(s) which the statement reflects. Following each **Statement of Fact** indicate how you would prove the statement.

- 1 Overcrowded living conditions are unhygienic.
- 2 In the long run, you will benefit by treating all races with respect.
- 3 It's not smart to deny employment to an immigrant simply because of their race because they may have the skills you need.
- 4 It is bad for business when people are on welfare.
- 5 Totem poles are beautiful.
- 6 Igloos give good protection against the cold.
- 7 Native Indian children should not be deprived of educational opportunity.
- 8 You shouldn't refuse a hotel room to a native Indian simply because of his or her race, because you will be fined.
- 9 Besides, refusing accommodation in such a case would be wrong.
- 10 Settlement of the Indian land claim will be profitable for that band.
- 11 Teepees are more appealing to the eye than are concrete apartment blocks.
- 12 In order to grow properly, children need plenty of good food.
- 13 Canoes are more dangerous than rowboats.
- 14 Immigrants should move back to where they came from.
- 15 Ravi Shankar plays beautiful music on the sitar.
- 16 The Mohawk haircut looks very good on some young men.
- 17 Diversifying the economy of New Brunswick will increase the number of jobs.
- 18 It is wrong to dislike people because of the colour of their skin.
- 19 Immigrants cause the unemployment rate to rise.
- 20 Irish people were discriminated against when they arrived in Canada during the Potato Famine of the 1840s and 50s.

## **ACTIVITY SIX**

### **Proverbs Across Cultures**

**Time:**

30 minutes

**Objective:**

To emphasize similarities across cultures rather than differences which may lead to stereotypes and prejudices.

**Materials:**

Copies of *Universal Proverbs* found on pages 42 to 44, cut-up into single proverbs.

**Methodology:**

Photocopy a copy of the Universal Proverbs. Count the total number of participants in the group. If it is an odd number, include yourself to make the total an even number. Cut the proverbs into pairs, then cut along the dotted line. Distribute only the amount of proverbs pairs you will need for the total number in the group, and only the ones that match. Remember, the total must be an even number and there should only be enough proverbs for the number of persons in the group. Have each participant pick a proverb out of a hat or a box. Explain that the proverbs they now have are actually part of a pair grouped together by similar themes. Tell the group that you have cut up the pairs into single proverbs and their task is to match the proverbs up again by finding the person who has the matching proverb. When all proverbs are paired, ask participants to share their proverbs with the larger group, identifying where the proverbs come from. After each pair shares its proverbs with the class, have them together reword the meaning of their proverbs. What piece of wisdom do the proverbs teach us? Do the participants recognize a similar value in their own culture?

*Adapted from World Literature - A Theme Guide to K-12 Curricular Resources, Activities and Processes, Bay Area Global Education Program, 1983.*

## UNIVERSAL PROVERBS

---

Where there is a will, there is a way. (Swahili)

---

If at first you don't succeed, try, try again. (England)

---

God gives food to the birds, they must look for it. (Germany)

---

If you fail to plant the manioc, God will not raise manioc to feed you. (Zaire)

---

Nobody cries who has not been pinched. (Kenya)

---

An old crow does not croak for nothing. (Russia)

---

You cannot hold on to two cows at the same time. (Burkino Faso)

---

A man cannot whistle and drink at the same time. (Denmark)

---

Do not hold a leopard's tail, but if you hold it, don't let go. (Ethiopia)

---

If you have to kill a snake, kill it once and for all. (Japan)

---

Birds of a feather flock together. (African)

---

Whoever lies down with a dog will get up with fleas. (Hebrew)

---

He who is starving hates him who is eating. (Gabon)

---

When one eats and other look on, there is likely to be a fight. (Turkey)

---

---

In multitude there is strength. (Nigeria)

---

United we stand, divided we fall. (United States)

---

A bad brother is far better than no brother. (Swahili)

---

Blood is thicker than water. (Norway)

---

A wise child is spoken to in proverbs, not in simple language. (Ghana)

---

A wise child listens to his elders. (Italy)

---

Unless you fill up the crack, you will have to build a new wall. (Ewe - West Africa)

---

A stitch in time saves nine. (Holland)

---

Fair speech turns elephants away from the garden path. (Swahili)

---

Gentle words open iron gates. (Bulgaria)

---

Time passes on but sayings remain. (India/Ceylon)

---

Learn proverbs well and good speech will come naturally. (China)

---

Sometimes, the canoe sinks. (Cameroon)

---

Don't count your chickens before they are hatched. (England)

---

---

Two or more walking together keeps one from falling: he who walks alone falls with no one to help (Zaire)

-----

We must all hang together or we'll all hang separately. (United States)

---

Don't be afraid to listen to strangers. Wisdom comes from everyone. (Zaire)

-----

Who is wise? He that learns from everyone. (United States)

---

The prayer of the chicken hawk does not get him the chicken. (Swahili)

-----

God helps those who help themselves. (Scotland)

---



## ACTIVITY SEVEN

### Ethical and Cultural Relativism

**Time:**

Approximately 50 minutes

**Objective:**

To recognize that we interpret the customs and values of others through the perspective of our own customs and values (also called ethnocentrism).

**Materials:**

Handout *Foreign Customs and Traditions* found on pages 46 and 47; answer sheet found on page 48; pens.

**Methodology:**

Divide participants into groups of 3 - 5 persons. Distribute handout *Foreign Customs and Traditions* and answer sheet. Give students as much time as they need to read the handout individually. After they have read the handout, have them complete the answer sheet. Once the answer sheet is completed, initiate a discussion on the answers which they have provided. Using a show of hands, review the answers, one by one. Be sure to emphasize that the following statements are only glimpses of complex traditions and that they exist within a larger cultural context.

(Note that many participants will respond negatively to situations where their own cultural values are challenged, such as the treatment of the elderly, women, children, etc. and positively to situations which do not call their cultural values into question, such as importance of colour, agricultural tools, or hairstyles.)

Use the following questions as guidelines for discussion:

***Guidelines for Discussion:***

*1 Do you think it is appropriate for a person from one culture to judge another's culture? Why or why not?*

*2 If you were from another country, what part of North American culture might you find unusual or strange. List some examples on the board. Some examples are: when a person dies there is usually a three day "wake"; when a couple gets married you throw confetti or rice; when a child is born the father gives away cigars. Perhaps there are participants from another culture who can share their own traditions.*

*3 Would you be insulted if someone from another culture thought our traditions or customs were unusual or strange? Why or why not? Does it depend on the tradition or custom? (Example, social rules for dating or marriage.) Can you think of some examples when Europeans for example, judged Native people's ways when they first arrived here 500 years ago?*

*Adapted from Group Understanding and Human Rights, Dr. Jack Keboe, University of British Columbia.*

## **ETHICAL AND CULTURAL RELATIVISM:**

### **Customs and Traditions**

1. In the highlands of Bavaria, after a death in the family, the corpse was laid out in a room in the house. Corpse cakes were prepared in a dough that had been left to rise on the dead body. The funeral guests ate these cakes so that the virtues and advantages of the departed might be preserved in the living kinspeople.
2. In numerous societies of the South Pacific, parents arrange marriages of their children to strengthen bonds between families.
3. To the Navajo, colours are given a value. Therefore, blue is more valued than red. When exchanging gifts, then, colour would be a significant consideration.
4. Among the Zuni of New Mexico, women can divorce their husbands simply by setting his gear outside the door. The husband has no alternative but to accept the decision.
5. The Baija of Central India use a digging stick to cultivate their lands. The earth is seen as generous and kind; thus the stick is felt to be the only appropriate tool to “gently” bring forth fruit for them.
6. The Zuni Indians of New Mexico try to inhibit the trait of aggressiveness. However, it is not considered bad form for one woman to blacken the eye of her rival for the affections of her husband. It is unacceptable for the male to involve himself in such behaviour.
7. In Pakistan, a man can end his marriage by saying “I divorce you” three times. The wife has nothing to say about it.
8. Panthans of Pakistan, expect that women will not appear in public and will submit meekly to the control of fathers, brothers, or husbands. Men are responsible for women, therefore, any disgrace is automatically transferred to the man.
9. When communicating, many Arabs feel that one important behaviour is to stare intensely in the other person's eyes. To look away during the conversation would be insulting.
10. On an island in the South Pacific, a son will kill his father while he is still healthy and strong so that the father can go into the next life healthy and strong.
11. The Hutterite Assembly which decides on important issues involving the colony, consists of all baptized male members - in effect, all men twenty years or older. Women colony members do not participate in the decision making.
12. Ashanti men cannot demand help from their own sons, cannot discipline their sons, or cannot discuss their marriage plans. The right to discipline and guiding the son is totally the privilege of the mother.

13. In Burma and Iran, it is not uncommon for good friends of the same sex to hold hands as they walk down the street.

14. When a young Bushman and his bride are to be married, the folk gather from all around to join in the wedding feast. In the midst of the meal, the groom seizes the bride. This is a signal for all her relatives to grab their debbles (a pointed gardening tool) and set to beating him. A minor battle royal takes place among the guests while the groom receives his drubbing. If he can hold the girl, success in marriage is assured.

15. Some cultures in Central America point by protruding the lower lip in the desired direction. Any use of the hand for pointing would be seen as offensive.

The Custom should be allowed to continue in the foreign country.			Groups already in Canada should be allowed to practice the custom.		
Agree	Can't Decide	Disagree	Agree	Can't Decide	Disagree
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					

## ACTIVITY EIGHT

### Opinion Scale

**Time:**

Approximately 50 minutes

**Objectives:**

- To appreciate the universality of human emotion and behaviour;
- To empathize with victims of discrimination.

**Materials:**

Handout *Opinion Scale* found on pages 50 to 54; pencils.

**Methodology:**

Divide participants into groups of 3 to 5 persons. Distribute handout *Opinion Scale*. Begin by asking:

How do different groups react in typical situations? Below are some situations involving various groups. After each situation four possible choices are given. Put a check next to the choice you feel is the best answer to the question asked for each situation. Leave the other three choices blank. This is a questionnaire rather than test: your own personal opinion is the best way to answer each question. This questionnaire takes only about 15 minutes to complete.

After students have completed the questionnaire, have them share their answers with the group using the following questions as guidelines for discussion.

***Guidelines for discussion:***

- 1. Are there differences of opinion? Why?*
- 2. Imagine that YOU are the person referred to in these examples. If so, which of these examples would really bother you if you were the person having the problem? Why? Are there any that wouldn't bother you? Why not?*
- 3. Where do we draw the line at what is acceptable behaviour and what is not?*
- 4. Go through your answers again. Are there some you would change now?*

*Adapted from Group Understanding and Human Rights, Dr. Jack Keboe, University of British Columbia.*

## OPINION SCALE

### Questionnaire

1. A young Hungarian girl told her class that her favourite food was chicken goulash. After school the rest of the children teased her by calling her "Goo, Goo, Goulash". How is she likely to react?

- ☐ a. She has probably decided not to pay any attention to them.
- ☐ b. She is probably used to it and simply ignores them.
- ☐ c. She probably feels sick and hurt because they don't like her.
- ☐ d. It is hard to know how she would react because we don't know her.

2. A Ukrainian living in Canada attended a party at which people began to tell jokes. Another person told a joke which suggested that Ukrainians as people are very stupid. What do you suppose the Ukrainian man's reaction is likely to be?

- ☐ a. He probably thinks it is all right because they didn't mean him.
- ☐ b. He may notice it at first but he is probably used to it by now.
- ☐ c. He very likely feels hurt and angry.
- ☐ d. It is hard to know exactly how he would react without more information.

3. A French Canadian born in Quebec goes to British Columbia for the first time and listens to an open line programme discussing the French language television outlet to be established in Vancouver. Most of the discussion was strongly opposed to the French station. How do you think he would be likely to react to this?

- ☐ a. He probably thinks they are right at present, since it is causing trouble.
- ☐ b. He may notice it at first, but after a while, he probably gets used to it and it doesn't make much difference to him.
- ☐ c. He very likely feel hurt by it, and perhaps angry.
- ☐ d. It is hard to know exactly how he would react to such a situation, though with more information, one might be able to tell.

4. A Jewish man walking though a store hears one woman say to another, "That Betty, she's always trying to Jew the sales price down." What do you suppose the Jewish man's reaction is likely to be?

- ☐ a. Underneath, he doesn't like what he has overheard.
- ☐ b. Very likely the comment goes in one ear and out the other.
- ☐ c. It is difficult to know exactly how a Jewish person would react to this.
- ☐ d. If he is interested at all, it might be in several things - for example, in knowing who was such a good bargainer or what was on sale.

5. An East Indian woman is working behind the counter in a drug store. Her family has lived in Canada for three generations. A woman comes up to her and tells her to go back to India because she is taking jobs that Canadians need. How is the East Indian woman likely to react?

- ☐ a. She probably would accept the comment because the woman does not know she has lived in Canada all her life.
- ☐ b. Every person is different and so you can't tell how they would react.
- ☐ c. It might bother her for a few minutes but she will get over it quickly.
- ☐ d. She probably will feel hurt and angry and will have difficulty forgetting the comment.

6. A young Hutterite child living in Alberta went to town with his parents. He was dressed all in black and wore a black hat which is different from what most children wear. Some children threw stones at him and his parents. How is he likely to react?

- ☐ a. He probably accepts it because his family does look different.
- ☐ b. It is hard to know how he would react because there is not enough information.
- ☐ c. If he is interested he might try to find out why they don't like him.
- ☐ d. He will likely be afraid and hurt.

7. A Chinese couple opens a Chinese restaurant in a large Canadian city. The restaurant is quite successful, but often customers mispronounce the names of Chinese food when ordering meals. How would the Chinese owners be most likely to react to this?

- ☐ a. They would feel hurt that their customers do not take the trouble to learn to pronounce Chinese words correctly.
- ☐ b. They would understand why customers are likely to have trouble with a language like Chinese that they have never studied.
- ☐ c. Without talking to the Chinese couple about the matter, it is impossible to know how they would react.
- ☐ d. Probably the Chinese people never even notice such mistakes in pronunciation by customers.

8. An East Indian man who is working on a construction gang is always called "boy" or "Hindu" by the Superintendent, whereas the white workers doing the same job are called by their actual first names. How is the East Indian man likely to react to this?

- ☐ a. It probably makes little difference, since over the years he is likely to have become used to it.
- ☐ b. He probably resents it and may even dislike the Superintendent for talking to him in this way.
- ☐ c. He may well regard it as a friendly informal way of speaking to him, especially if the Superintendent is generally a nice person.
- ☐ d. The story does not give enough information to tell how he would react to this particular case.

9. An Italian person reads that some teen-age boys have painted anti-Italian slogans on an Italian restaurant. What is his reaction likely to be?

- ☐ a. One cannot judge fairly without knowing more about the particular Italian person and his make-up.
- ☐ b. Unless it was a restaurant that he owned or ate in, he probably would not pay much attention to the incident.
- ☐ c. He probably regards it as a harmless boyish prank, something the boys will grow out of in time.
- ☐ d. He takes this seriously and doesn't like it at all.

10. A Black man went to the race track in Toronto. Another man approached him and asked if he could rub the black man's hair because it would bring him good luck. How do you think the Black man is likely to react?

- ☐ a. He probably regards it as an amusing way to get good luck.
- ☐ b. It is not easy to know how a Black man would feel.
- ☐ c. He may resent being treated like a good luck charm.
- ☐ d. Very likely he would think nothing special of it.

11. Bill Boudreau applied for a job with a large store. The interviewer was very friendly until he asked Bill what his nationality was. When Bill replied "French Canadian" the interview ended and he was not given the job. How do you think Bill is likely to react to this?

- ☐ a. He likely has other job opportunities so he won't care.
- ☐ b. He will just accept it because he wouldn't want to work where he was not wanted.
- ☐ c. He will probably react with fear and anger.
- ☐ d. He probably assumes the man is well-meaning enough but just doesn't understand French Canadians.

12. An elementary school child living in Calgary originally came from Lebanon. Some other pupils attacked her, calling her "Paki" and broke a rib. How do you think she is likely to react?

- ☐ a. One cannot judge fairly without knowing more about the situation.
- ☐ b. She probably is terrified and may not want to return to school.
- ☐ c. She probably would accept it because immigrants are causing trouble.
- ☐ d. It probably makes little difference because she expects it.

13. A group of Native Indian young people decide to picket and "sit in" at a beer parlour where Indians are not allowed to sit in the same part as whites. What is the most likely reason for their acting this way?

- ☐ a. They strongly dislike the beer parlour's policy and want to get it changed.
- ☐ b. They are probably out on a lark, doing this mostly because it seems exciting.
- ☐ c. The average white person in a different city cannot really understand the situation completely.
- ☐ d. It is likely they are being put up to this by some radical organization.

14. The daily newspaper carries a story describing how a certain club in Montreal refused to admit a woman to membership because she was French. How do you think French readers of the newspaper are likely to react when they read the story.

- ☐ a. The French are so different that it is hard for a person who hasn't really studied them to know for sure how they would react.
- ☐ b. They might very much resent having a French person treated in this way.
- ☐ c. They would probably read the article with interest, but not worry over it if the people in the other city were not known personally to them.
- ☐ d. They would probably think that the woman was wrong in trying to join a club in the first place when there are plenty of fine French clubs.

15. The white school board in a community builds two new schools and divides the school lines so that almost all the Indian children go to one new school and all the white children to the other new school. How do you suppose most of the Indians in the community would react to this?

- ☐ a. While there are some exceptions, many Indians are mainly concerned with getting money for food, rent and other things, and so do not have much interest in the matter of school one way or the other.
- ☐ b. Every community is different, and it is almost impossible for someone not living there to know enough about the situation to judge.
- ☐ c. The average Indian mother or father would not like what the school board has done about drawing school lines.
- ☐ d. The average Indian parent would simply be pleased to have a new school for their children especially if it were equal to the white school in every way.



16. A student in Moosomin Saskatchewan told her history teacher that a man prayed for her and her teeth are now filled with diamonds. The rest of the class laughed at her. How is she likely to react.

- ☐ a. She will probably think that they are very foolish.
- ☐ b. You can't tell how she would feel.
- ☐ c. She will probably feel hurt and angry because they are not respecting her religious beliefs.
- ☐ d. She probably thinks they are right because it is kind of silly.

17. A Japanese man owns a dry cleaning establishment and one of his customers points out an article in the newspaper which says that Chinese are shrewd. The Japanese man said he was not Chinese. The customer said he couldn't tell one Oriental from another. How do you think the Japanese man is likely to react?

- ☐ a. He probably will feel hurt that the regular customer doesn't know him.
- ☐ b. He will likely find it amusing because he could say the same thing about whites.
- ☐ c. He is in business and doesn't care what his customers say.
- ☐ d. It is hard for someone who is not Oriental to know how he would feel.

18. A Polish Canadian living in Saskatchewan was walking from school when a bunch of boys came up behind him and started shouting at him calling him a "bohunk". How do you think the Polish student is likely to react?

- ☐ a. Underneath he doesn't like what they are calling him.
- ☐ b. Very likely the shouts go in one ear and out the other.
- ☐ c. It is difficult to know how a Polish person would react to this.
- ☐ d. He probably regards it as a harmless prank.

19. A Roman Catholic couple is out for a drive in the country, and they pass a fine private club. The club has a sign out front describing the advantages of membership in the club, and at the bottom it says "Membership reserved for Protestants only." How do you think the Catholic couple is likely to react to this?

- ☐ a. It makes them unhappy to realize that they are not wanted in the club.
- ☐ b. They might think that they could easily join a Catholic club with twice the advantages of the club they are passing.
- ☐ c. It is hard for a Protestant to know for certain just how Catholic people react to a sign of this sort.
- ☐ d. They may read the sign quickly, but probably wouldn't think much of it for very long.

20. A Chinese man answers a "Home for Sale" advertisement in the newspaper. It so happens that the home is in an all-white neighbourhood. The neighbour to the house for sale puts a sign on his lawn saying bad things about Chinese and telling them not to buy the house. The Chinese man fills out an application to buy the house anyway. What is most likely the Chinese man's real reason for this action?

- ☐ a. He may have connections with a business group that is trying to scare white owners into selling their homes at lower prices.
- ☐ b. He probably thinks it a good house for his family at the offered price and convenient to his work.
- ☐ c. Probably he is well-meaning enough, but just hasn't realised that the neighbourhood is completely white and wants to say white.
- ☐ d. It is impossible to know in this case whether the Chinese person is simply making a mistake, or has some scheme in the back of his mind.... only a careful investigation of his real motives could answer the question.

21. Two Japanese girls get jobs in a large Canadian business office. The white girls in the office are polite, but do not want to become too friendly with them. What is the reaction of the Japanese girls likely to be?

- ☐ a. They might prefer it this way, since they have each other as friends.
- ☐ b. Probably it makes little difference if the job is good in all other ways.
- ☐ c. The Japanese are so different in some of their customs that it would be difficult for a person who is not Japanese to figure out exactly what they would think.
- ☐ d. They would almost certainly feel sad or angry or both.

22. A Jewish boy graduates from his religious school. A Christian family that lives down the block hears of this and decides to send a small gift to the Jewish boy. What will be the Jewish family's most likely reaction when the gift arrives from the Christian family?

- ☐ a. The Jewish parents probably will not like having Christians try to take part in what is usually just a Jewish occasion.
- ☐ b. Since it will be only one a number of gifts received by the boy, the Jewish family will take little or no notice of it.
- ☐ c. The Jewish parents will very likely consider this a nice act by the Christian family and will be pleased.
- ☐ d. The Jewish parents will probably be a little suspicious and wonder just what is in the mind of the Christian family in sending the gift.

23. An East Indian in Vancouver is trying to find an apartment and goes to an attractive apartment building. The agent meets him, and explains that he would like to rent to him but the tenants wouldn't like having an East Indian in the building. The agent suggests another very good building that specializes in apartments for non-whites. How do you think the East Indian is likely to react to this?

- ☐ a. He will probably appreciate the agent's help in recommending another good building.
- ☐ b. It is not easy to know what such a person would really think.
- ☐ c. He may well be sad to learn that people in the building don't want to live near him.
- ☐ d. Very likely he would think nothing special of it, but just keep on looking until he finds a good place that takes East Indians.

24. Gilbert Perrault is a hockey player who grew up in Quebec. He now plays for the Buffalo Sabres and was asked to play for Team Canada against Team Russia. At one of the games played in Toronto, announcements were made in French and English. The crowd booed when the French announcements were made. How is Gilbert Perrault likely to react?

- ☐ a. He probably decides not to pay any attention to them.
- ☐ b. He is probably used to it and simply ignores it.
- ☐ c. He probably feels badly when he hears the boos.
- ☐ d. It is hard to know how he would react because we don't know him.

25. Monique Leraque, a French Canadian Singer, was performing at the National Arts Centre in Ottawa. Jules Leger, then Governor General of Canada, was present. He is French and the Queen's representative in Canada. The orchestra played "God Save the Queen" and many in the audience booed and refused to stand. How is Jules Leger likely to react?

- ☐ a. He probably thinks they are right at present because it is causing trouble.
- ☐ b. He probably is used to it and it doesn't make much difference to him.
- ☐ c. He very likely feels sad and perhaps hurt by it.
- ☐ d. It is hard to know exactly how he would react to such a situation, though with more information one might be able to tell.

## ACTIVITY NINE

### The Source of Cultural Values

**Time:**

Approximately 50 minutes

**Objective:**

To know that our values shape our attitudes, behaviours and culture;

**Materials:**

Handout *Private and Public Self* found on pages 56 and 57; pencils.

**Methodology:**

Divide the participants into groups of 3 to 5 persons. Distribute the handout *Private and Public Self*. There are two parts to this exercise. The first part is to be completed individually; the second part through group discussion. The group should appoint a chairperson who will keep notes for part two. Have individual participants mark the topics in Part One of the exercise as: **PRIVATE** if it is comfortable to discuss only with yourself, family and intimate friends; or **PUBLIC** if it is comfortable to discuss with casual friends, acquaintances or strangers. After students have completed Part One of the handout individually, have the group move on to Part Two of the exercise. When they have completed Part Two, stimulate discussion by asking the groups to share their information with the rest of the class.

Conclude the exercise with the following statement:

Public or Private? Every person has his or her opinion on what is appropriate behaviour in the private and public spheres. But opinions do not occur in a vacuum: they are moulded and shaped by the cultural values of society. What is right and what is wrong and where we learn these things differ within cultures as well as between cultures. Yet, no one perspective is inherently "superior" to the other. To understand this point is what will separate you from people with prejudiced or intolerant opinions who are unwilling to accept that other cultures are significant and that they have worth. This willingness to understand increases tolerance and social harmony within and between cultures and makes everyone's lives a lot easier.

*Adapted from Workplace Discrimination Training Manual, Equal Opportunity Program, City of Toronto, 1986.*

## PUBLIC AND PRIVATE SELF - PART ONE

Attitudes and Opinions	Public	Private
My religious or spiritual beliefs.		
My political opinions and activities.		
My views on interracial relationships.		
My views on sexual preference.		
Characteristics I think are most desirable in a person		

Tastes and Interests	Public	Private
My favourite foods; my food dislikes.		
My likes and dislikes in music.		
My favourite reading matter.		
The kinds of movies and TV programmes I like best.		
The kinds of parties and social gatherings I like the best; the kind that bore me or I dislike for other reasons.		

On the Job	Public	Private
My personal shortcomings that prevent me from getting ahead.		
My special strengths for the job.		
My goals and ambitions in my work.		
How I feel about my career; whether I'm satisfied with it or not.		
How I really feel about the people I work for and with.		

Money	Public	Private
How much money I earn.		
Whether I have debts; if so, how much.		
My total financial worth.		
My most pressing need for money.		
How I spend my money.		

<b>Personality</b>	<b>Public</b>	<b>Private</b>
Aspects of my personality which I dislike.		
What feelings I have trouble expressing or controlling.		
My present sex life.		
Things I am ashamed or guilty about.		
Things I feel proud of.		

<b>Body</b>	<b>Public</b>	<b>Private</b>
My feelings about my face		
How I wish I looked.		
My feelings about different parts of my body.		
My past and present illnesses and treatment.		
Feelings about my sexual inadequacy		

## PUBLIC AND PRIVATE SELF

### Issues for small group discussion

#### Part Two

1. Where and how did you learn that certain topics are more or less public or private?
2. How do you feel and react when someone asks you questions about issues that you feel are private?
3. Do you have more than one public and private self and under what circumstances does that vary?
4. Identify a few times when you may have asked questions which people resisted, possibly for reasons of privacy, and times you have been asked questions you have resisted answering.

## **ACTIVITY TEN**

### **The Elements of Culture**

**Time:**

Approximately 50 minutes

**Objectives:**

To define and identify the elements of culture;

To understand that cultural differences often form the basis of negative stereotypes of groups of people.

**Materials:**

Chalkboard and chalk; flipchart and markers; paper and pencils; definition of culture found on page xi.

**Methodology:**

1. Ask the group for a definition of culture. Explain that there is no “hard and fast” definition and that the purpose of the activity is to find out what participants think culture is. Inform them that you will give them a dictionary definition of culture at the end of this part of the exercise and compare it to the one the group has devised.
2. Ask participants to name as many different cultural groups as they can, including their own. As they name these groups, list them on the chalkboard or flipchart.
3. After listing a number of groups, ask what characteristics make the groups different from each other. These could include language, religion, values, clothing, race, music, ethnicity, gender roles, traditional v. modern values, rural, urban, housing, architecture, etc.
4. After students have mentioned as many distinguishing characteristics as they can think of, ask which of the characteristics apply to all of the groups. For example, are all of the groups identifiable by different languages? Different religions? Participants should see that very few, if any, of the characteristics apply to all of the groups listed.
5. Read the definition of culture found on page xi. Is it similar to the one they have devised?
6. Encourage participants to share their opinions using the following questions as guidelines for discussion.

***Guidelines for Discussion:***

1. *Why is it difficult to state a concrete definition of culture?* (Because the characteristics we use to denote cultural differences are not universally applicable.)

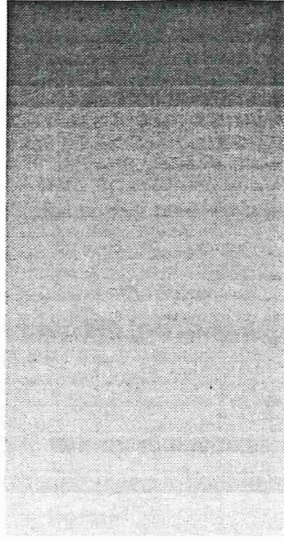
2. *Why do we identify cultures and cultural groups?* (Reasons will vary on this but an important point participants should raise is that such identification is a way of indicating that groups of people are different from each other.)

3. *Ask if any people in the group are members of any of the groups they have mentioned. Which ones? If not, which cultural groups do they consider themselves a member of? Would they prefer other terms such as ethnic group, racial group, nationality group, or no label at all? Why?*

4. *What does it mean to you to say that you are a member of a particular group?* (Many things, but again, it is a way of saying that you, as a member of that group, are different in some ways from people in other groups. This could include differences in religion, colour, race, language, customs, clothing, food, entertainment etc.)

5. *If we are all culturally different from other cultures, why do these differences then become the basis of negative stereotypes which can lead to prejudice and discrimination?* (Refer to Exercise One, Causes of Prejudice p. 27 and 28 for the causes of prejudice.)

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## UNIT 3:

# Discrimination

*"If we accept and acquiesce in the face of discrimination, we accept the responsibility ourselves and allow those responsible to salve their conscience by believing that they have our acceptance and concurrence. We should, therefore, protest openly everything...that smacks of discrimination or slander."*

From *What the Negro Wants* [1944]  
Mary McLeod Bethune  
1875-1955



## ACTIVITY ONE

### Different Kinds of Discrimination

**Time:**

Approximately 50 minutes

**Objective:**

To recognize overt and subtle discrimination.

**Materials:**

Handout *A Bunch of Groups* found on page 63; pencils.

**Methodology:**

Divide participants into groups of 3 to 5 persons. Distribute handout *A Bunch of Groups*. Read the following instructions:

The following list contains names of groups of people. On the basis of your own observations, decide whether the group is a victim of Overt Discrimination, Subtle Discrimination or is Not a victim of Discrimination. Please put the appropriate letter in the space provided. **OD** Overt Discrimination - violence, intimidation, threats, harassment, graffiti, written or verbal policies which exclude minorities, women, etc. (Ex. Sorry, but we don't hire Blacks, or we don't rent rooms to Natives.), racial or sexual harassment, etc. **SD** Subtle Discrimination - jokes, sneers, isolation, unwritten policies which deny equality of opportunity, denial of access to same facilities, institutions etc. as others, unfair treatment, etc. **ND** No Discrimination - equality of opportunity.

Give participants 15-20 minutes to complete the exercise. They may discuss the answers among themselves. The facilitator should circulate among the groups. After they have completed the sheet, ask participants to share their answers. Are there any differences among the participants? The following questions are guidelines for discussion.

***Guidelines for Discussion:***

- 1. Were you surprised at the number of groups which were discriminated against? Why?*
- 2. In what ways are some of the groups discriminated against? Can you think of any other ways?*
- 3. What do you think is the root cause of discrimination? How can we prevent discrimination from occurring?*

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## A BUNCH OF GROUPS

___ Quakers	___ Catholics	___ Jews	___ Mormons
___ Muslims	___ Natives	___ Baptists	___ Methodists
___ Lutherans	___ Drug Addicts	___ Atheists	___ Irish
___ Italians	___ Poles	___ Germans	___ Danes
___ Scots	___ Alcoholics	___ Mexicans	___ Chinese
___ Japanese	___ Blacks	___ Whites	___ Maritimers
___ Newfoundlanders	___ Unemployed People	___ Divorced People	___ Illiterate People
___ Rich People	___ Union Members	___ Native Women	___ Ontarians
___ Lawyers	___ Doctors	___ Plumbers	___ Teachers
___ Cowboys	___ Farmers	___ Prisoners	___ Politicians
___ Journalists	___ Athletes	___ Artists	___ Beauticians
___ Police Officers	___ Homosexuals	___ Car Dealers	___ Forecasters
___ Poets	___ Drinkers	___ Non-Smokers	___ Smokers
___ Gamblers	___ Fat People	___ Skinny People	___ Blondes
___ Bald People	___ Old People	___ Married People	___ Quebeckers
___ Single People	___ Women	___ Men	___ Teenagers
___ Children	___ Dentists	___ Ugly People	___ Nurses
___ Disabled People	___ Actors	___ Gypsies	___ Immigrants
___ Prostitutes	___ Insurance Agents	___ Foreign Students	___ Volunteer Workers
___ Juvenile Delinquents	___ Welfare Recipients	___ People with AIDS	___ Police
___ Hindus	___ Tibetans	___ Cape Bretoners	___ Military Personnel
___ Visible Minorities	___ Hospital Patients	___ Jehovah Witnesses	___ Low-Income People
___ French-Canadians	___ English-Canadians	___ Acadians	___ Blind People
___ Diabetics		___ People with Mental Illnesses	
___ Punk Rock Musicians			

## ACTIVITY TWO

### Moral Dilemmas

**Time:**

Approximately 30 minutes

**Objective:**

To understand the difficulties of making the right decision when confronted with acts of discrimination.

**Materials:**

Handout *Moral Dilemmas* found on pages 65; pencils.

**Methodology:**

Divide participants into groups of 3 to 5 persons. Distribute handout *Moral Dilemmas*. Instruct participants to read the dilemmas and to choose one alternative, stating clearly their reason for choosing that alternative. It is important that participants make their decisions carefully and sincerely, and state their reasons as clearly as possible. If none of the alternatives are satisfactory, participants can provide their own. Use the following questions as a guideline for discussion.

***Guidelines for Discussion:***

*1 Why is it difficult to make the right decision when it comes to discrimination?* (It is difficult because it calls upon us to stand up and help others who are victims of discrimination. This may be hard for people who know that discrimination is wrong, but who are afraid of standing out in the crowd. Depending on the situation, for example, at a party where racist jokes are being told, we may have to confront people who are our friends, and we may be criticized for not having a "sense of humour" etc.)

*2 In what way(s) can we help victims of discrimination?* (We can help victims of discrimination by coming to their aid, if it is necessary and wanted, when the discrimination is happening. We can also let the alleged discriminator know that discrimination is not acceptable nor will it be tolerated. We can join groups that work to educate people about racism and other forms of discrimination, or we can form our own groups. Depending on where the discrimination occurred, and if it falls under the purview of the New Brunswick Human Rights Act, you can help the victim of discrimination to lay a complaint with the New Brunswick Human Rights Commission by providing evidence during the investigation.)

*Adapted from* Prejudice Association for Values Education and Research, OISE, 1978.

## MORAL DILEMMAS

1. You are Jasvinder Singh, an East Indian, and you have recently moved with your family to Vancouver. Although you are pleased with your home in Kitsalano and your job, you have had problems since you moved in. White youths yelling "Punjabs go home!" have broken three of your windows. Your children have been mercilessly teased at school for the way they dress, and one of them has come home with a bleeding nose. Obscenities have been written in paint on your driveway. When you tried to stop some teenagers from letting the air out of your tires, you were beaten up. The police have investigated the situation several times, but have not caught any suspects. You know that you have as much right as anyone else to live in the district, but you are afraid for your family's safety. What do you do?

- a) Put your house up for sale and move as soon as you can.
- b) Send the children away to stay with relatives in a safer area and "tough it out" yourself.
- c) Call a meeting of the family and follow the decision of that meeting.
- d) Stay, in the hope that as you become better known to your neighbours, they will accept you and your different ways.
- e) Stay and change your food and clothes (and your children's) so that you will be as similar to your neighbours as possible.
- f) Other?

2. You are on an airplane flight on which several men have boarded in a rather jovial mood. Most of them find seats near the back, but one has to take a single seat near the front next to a young woman of Japanese descent. During the course of the flight, the men have several drinks from the bar and then move and shout up and down the length of the plane. One of the comments shouted to the front is "Hey Jack, don't get too close to that Squaw!" The Japanese woman remains immersed in her book. What do you do?

- a) Turn around and glare at the men in the back.
- b) Go back and tell them what you think of their stupidity.
- c) Do nothing and hope that the woman did not hear the remark.
- d) Point out to the men that the woman is not a native Indian.
- e) Express your sympathy to the woman and show her extra courtesy.
- f) Other?

3. You have been offered a lucrative job as personnel officer with a large corporation. In your interview, the employer has revealed some strong anti-Semitic biases and has made it clear that you will be expected to reflect these biases in your hiring practices. What do you do?

- a) Tell the employer what you think of his biases and look for another job.
- b) Take the job, do as the employer wishes, and be thankful.
- c) Pretend that you share the employer's prejudices and take the job with every intention of thwarting your employer's wishes and deceiving him in your hiring practice.
- d) Take the job in the hope that you can change your employer's attitudes and quit it if you can't.
- e) Other?

4. While walking along the street, you see two policemen arrest a Native Indian who is in an intoxicated state and offers some resistance. In the course of getting him into the paddy-wagon, the policemen use what you consider to be unnecessary force. What do you do?

- a) Stand there and shout obscenities at the police and gather a crowd around you.
- b) Take the licence number of the wagon and report the incident to the police station.
- c) Write a letter to the newspaper in order to bring the matter to public notice.
- d) Ignore this incident and make generalizations whenever you can about "police brutality".
- e) Other?

## ACTIVITY THREE

### You Decide

**Time:**

Approximately 50 minutes

**Objective:**

To appreciate the complexity of alleged cases of discrimination

**Materials:**

Handout *Case Studies in Discrimination* found on pages 67 to 68; pencils.

**Methodology:**

Distribute handout *Case Studies in Discrimination* and *Answer Sheet*. For each case there are two questions on the accompanying sheet. Decide whether you 1. strongly agree, 2. agree, 3. are unsure, 4. disagree or, 5. strongly disagree with the statement. Indicate your opinion by writing the appropriate number in the space following the statement. The second question for each case asks you to explain why you hold the opinion that you do. Have the participants share their answers with other members of the group using the following questions as guidelines for discussion.

***Guidelines for Discussion:***

- 1 *Why do you suppose we have such different opinions about these alleged cases of discrimination?*
- 2 *If you were appointed the judge, how would you come to the "right" decision about whether these were really cases of discrimination or not?*
- 3 *If you were the judge, do you think you could be truly objective (as opposed to subjective) in judging these cases? If you say yes, then how do you explain why we have such different opinions about these cases of discrimination? (We have different opinions because we have different values and beliefs which are a product of our backgrounds and the environments we grew up in.)*
- 4 *How do you suppose that we ensure decisions are made objectively in cases of alleged discrimination? (We investigate the case and examine all the facts before coming to a decision.)*
- 5 *Would you like to be a judge who makes the final decision on these cases of discrimination? Why? Why not?*

*Adapted from Group Understanding and Human Rights, Dr. Jack Keboe, University of British Columbia.*

## CASE STUDIES IN DISCRIMINATION

- 1 A black woman married to a white man attempted to rent an apartment. The manager said he thought it was wrong for races to mix by getting married.
- 2 Carol and Fred decided to live together and were not sure whether they wanted to ever get married. When they applied for an apartment, the manager refused to rent to them. The manager said, "I'm not going to take that kind of trash in" and "I'm not going to take in people who live in sin".
- 3 On April 7, 1973, about 11.15 p.m., Mr. Bird, who is a Salteaux Indian, drove to an hotel, left his wife and child seated in the car in front of the hotel and went in to inquire for a room for the night, having seen the vacancy sign in front of the hotel. Mr. Gale, who was at the hotel desk alone, told Mr. Bird that there was no vacancy, although this was not true. As he told his friends, "They had had trouble before with Indians, things had been broken".
- 4 Mr. Segrave saw an advertisement in the *Hamilton Spectator* on September 21, 1974 indicating that a department store was seeking to employ personnel manager trainees. He was interviewed by Miss Sendall who told him there were only women in the position of personnel management trainees. Miss Sendall said, "We only want women as personnel managers because we employ mainly women and a woman would not go to a man with her problems". Mr. Segrave was not accepted as an applicant.
- 5 Mr. Harper applied for a position as a credit manager trainee. During the interview, Mr. Harper stated in response to a question that he had been divorced three months ago. Mr. Harper was rejected as an applicant because they reasoned that a person who has been recently divorced is generally in turmoil and therefore unstable.
- 6 Mr. Sandhu was working for a lumber company when he decided to go back to India. The company gave him a good letter of recommendation. Mr. Sandhu returned from India and asked for his old job or another one. The company refused to re-hire him because he had been absent for two months in each of his last two years of employment.
- 7 Mr. Wilson, a homosexual, teaches in the Faculty of education at a Canadian university. Recently, he ran an advertisement in the university paper asking other homosexuals to join him forming an association on campus. The Dean of the Faculty has allowed Mr. Wilson to continue to teach but has refused him permission to supervise student teachers in the schools because of his homosexuality.
- 8 Mr. Steizing, a high school social studies teacher, was teaching a unit on race and prejudice. Mr. Kelly, a parent, said he was going to do his best to get Mr. Steizing fired because he was teaching Mr. Kelly's daughter items inconsistent with what Mr. Kelly thought she should believe. Mr. Kelly said the materials being used were of a propagandistic nature and were given to a captive audience without opposing viewpoints being given. The school board ordered Mr. Steizing to teach the text and avoid controversial issues. Mr. Steizing replied that he could not teach in that manner.

9 Mr. Lindsay applied for a position as a security guard at an airport. The protection agency refused to employ him because they needed a female security guard who would be responsible for conducting physical body searches of female airlines passengers.

10 On March 1, 1975 Mr. and Mrs. Gram entered a pub in British Columbia. They ordered a beer each and were refused service. Mrs. Gram asked the waitress the reason. The waitress said, "You know, long hair, uncombed and we don't know how many more of your kind might be outside". The manager, Mr. Pho, was called and he refused to serve the couple and refused to discuss the matter.

11 At 9 am Easter Monday, 1975, Ms. Mathison, her daughter and husband and male friend arrived at a municipal golf course to play golf. Ms. Mathison and her daughter were told they could not play until after 11 am. On questioning the rule, Ms. Mathison was told that a 6 year old male child could play but females of any age could not. The manager of the golf course pointed out that Tuesdays until 11 am were reserved for women. Ms. Mathison pointed out that all weekends and holidays were reserved for men.

12 Mrs. Nechiporenko was employed as a stock records clerk in a warehouse. She claimed that she should get the same wage as order fillers, who were male, because their work was substantially the same. The stock records clerk is responsible for counting approximately 30,000 items. The stock records clerk must mount ladders, move stock and notify the buyer if stocks are getting low. The order filler takes a form setting out the customer's order, collects the item referred to in it and takes them to the shipping area and places them in cartons. An order filler must be able to figure out what is wanted because salesmen are sometimes inaccurate in their descriptions. They also have to exercise judgement on when to substitute. Most stock records clerks are female, most order fillers are male.

13 On January 18, 1975, Mr. Kisterton responded to an advertisement in the *Vancouver Sun* newspaper for waiters and waitresses at the new Gastown restaurant. After working a few days, Mr. Kisterton received a phone call and was told he would not be needed any longer. He was told that the reason he would be no longer needed was that the restaurant had decided to use only female employees in the restaurant. The manager of the restaurant said later that Mr. Kisterton was fired because he was not friendly with the customer and was too cocky. A customer had complained that Mr. Kisterton had made an insulting remark about the amount of tip left. The manager, Mr. Clark, said that it was not because of his sex that Mr. Kisterton was fired but rather because he insulted a customer.

14 Mrs. Foreman is separated from her husband and lives with her three children, two daughters aged 16 and 13 and a son aged 12. She attempted to rent a four bedroom house in Vancouver with extensive gardens. The owners of the property were concerned about whether the house and property could be maintained properly by a single woman with a family. If it were not properly maintained, the value of the property might decline or the owners might have to have costly maintenance work done.

## ANSWER SHEET

Choose one of the following then explain why you chose that answer.

1. Strongly Agree      2. Agree      3. Unsure      4. Disagree      5. Strongly Disagree

### Case 1

1. Since the manager thinks that it is wrong for the races to mix, he should have the right to refuse to rent them an apartment.
2. Why or why not?

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### Case 2

1. The manager made a fair decision. \_\_\_\_\_
2. Why was it a fair or unfair decision?

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### Case 3

1. Since he was trying to protect the hotel, it was fair for the desk clerk to refuse to give Mr. Bird a room. \_\_\_\_\_
2. Why was it fair or unfair?

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### Case 4

1. The department store made a fair decision. \_\_\_\_\_
2. Why was it fair or unfair?

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### Case 5

1. The company had the right to reject Mr. Harper for the reason that they gave. \_\_\_\_\_
2. Why or why not?

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### Case 6

1. The lumber company made an unfair decision. \_\_\_\_\_
2. Why was it a fair or unfair decision?

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### Case 7

1. The Dean made a fair decision. \_\_\_\_\_
2. Why was it a fair or unfair decision?

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### Case 8

1. The school board should fire Mr. Steizig. \_\_\_\_\_
2. Why or why not?

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### Case 9

1. The protection agency made an unfair decision. \_\_\_\_\_
2. Why was it a fair or unfair decision?

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#### Case 10

1. Mr. Pho had no right to refuse to serve the Grams. \_\_\_\_\_
2. Why or why not?

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#### Case 11

1. The Golf Course made an unfair rule. \_\_\_\_\_
2. Why was it fair or unfair?

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#### Case 12

1. The stock record clerk should be paid as much as an order filler. \_\_\_\_\_
2. Why or why not?

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#### Case 13

1. Mr. Clark made a fair decision in firing Mr. Kisterton. \_\_\_\_\_
2. Why was the decision fair or unfair?

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#### Case 14

1. The owners should rent the house to Mrs. Foreman. \_\_\_\_\_
2. Why or why not?

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## **ACTIVITY FOUR**

### **Moving to a Different Country - An Emigration Fantasy**

**Time:**

Approximately 50 minutes

**Objectives:**

- To simulate the experience of resettlement in a very different culture;
- To experience some of the problems and confusions involved in resettlement;
- To empathize with new immigrants to Canada.

**Materials:**

Handout *An Emigration Fantasy* found on pages 73 to 79; pencils.

**Methodology:**

Divide the participants into pairs. Distribute handout *An Emigration Fantasy*. Tell the following story:

A Canadian is moving to Saudi Arabia in search of better prospects. S/he has never been to the Middle East before. S/he has read and heard a little about it, but is not really prepared for a culture where customs and language are very different. Using the story in the handout as a guideline, develop your own emigration experience by answering the questions and using the situation described at the bottom of each picture.

After the pairs have finished the task, ask a volunteer to come forward to relate her/his story, describing thoughts, feelings, actions and problems. Other participants are encouraged to add, emphasize or present other viewpoints. To conclude the exercise, participants should relate their experiences to the reality of immigrants in Canada, using the following questions as a guideline for discussion.

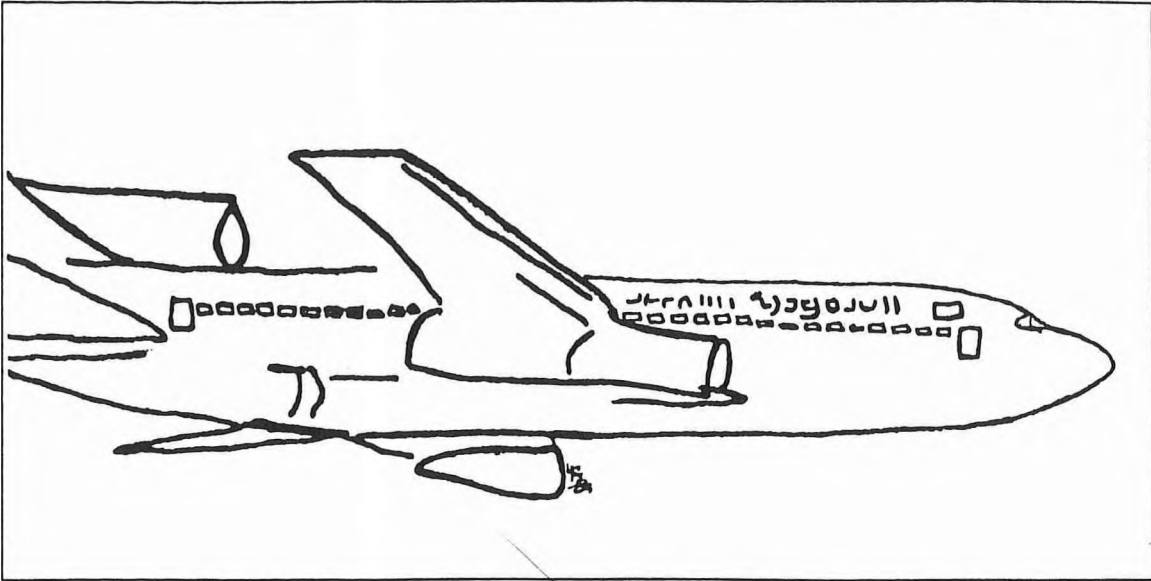
***Guidelines for Discussion:***

- 1 Give specific examples of this emigrant experience that are negative. Positive.*
- 2 What would it have been like if the person in the fantasy did not have any friends to meet him/her in Saudi Arabia? Any money?*
- 3 What was the most uncomfortable part of the fantasy for you?*
- 4 Would you like to trade places with immigrants to Canada?*

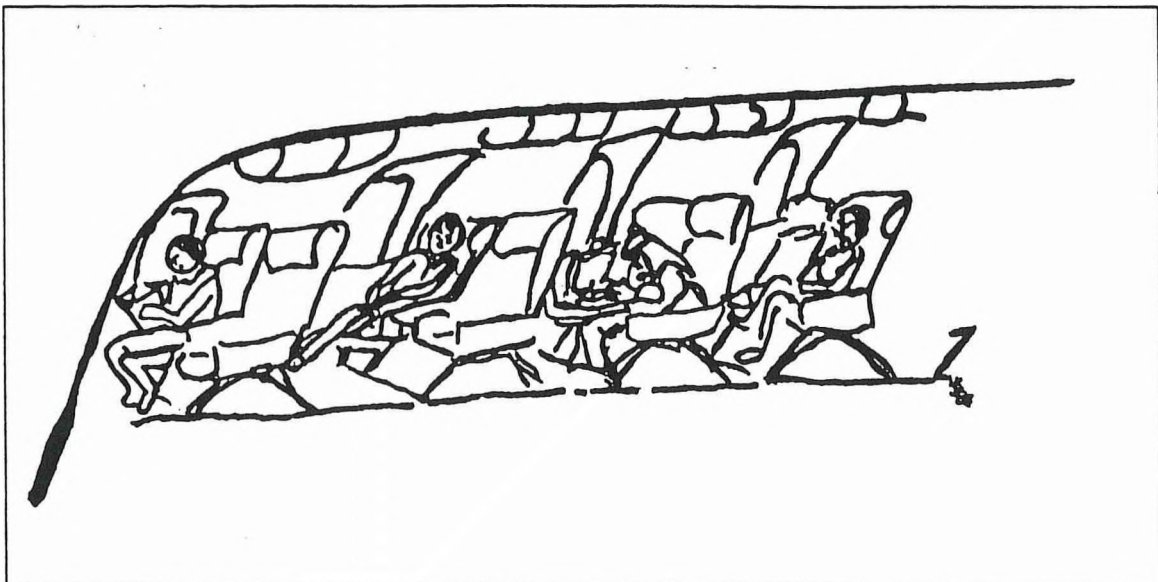
*Adapted from Understanding Others: A Multicultural Handbook for PEI, PEI Cross-Cultural Information Committee.*

## Emigration Fantasy

There is a recession in Canada, unemployment is growing, you have been feeling insecure for a long time, and have finally made up your mind to go elsewhere where you have heard the opportunities are better.



Imagine that you are emigrating to Saudi Arabia, and are sitting on the plane to Riyadh, the capital city. You are tense, anxious and full of misgivings; you say to yourself "Why did I get myself into this?" The plane is half full of other people from Canada going to Saudi Arabia. Your neighbour, being friendly said, "Do you know anything about Saudi Arabia?" Can you find three things to say?



The plane touches down at Riyadh and you all get out. Amid the jumble of first impressions, the most insistent is that an official seems to object to your passport, but you can't understand why. What do you feel?



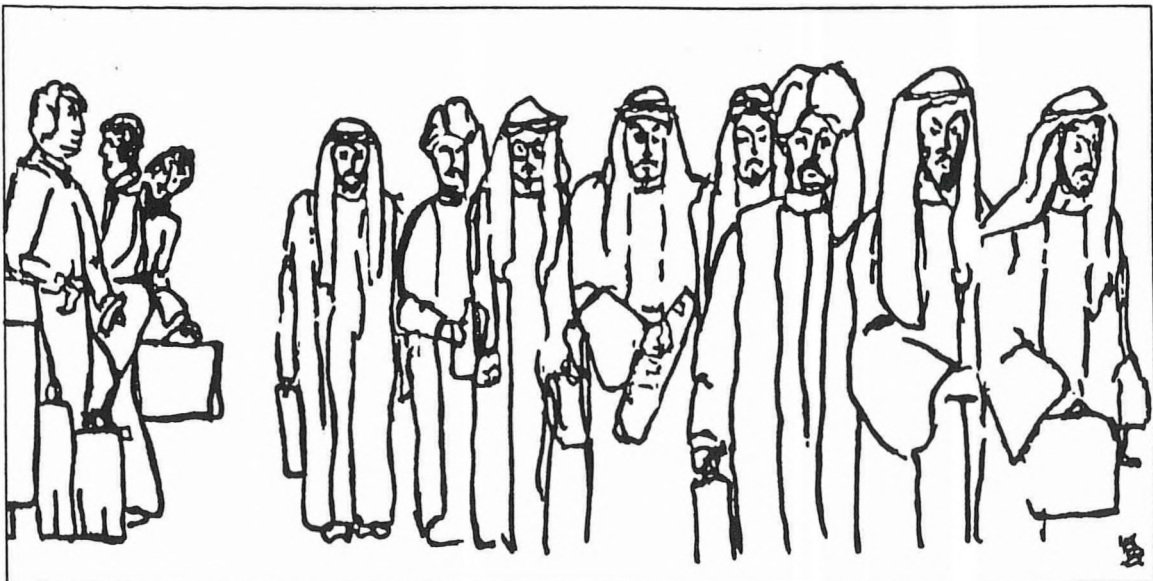
In the end, equally incomprehensible, the official lets you proceed. The friend who promised to meet you does not appear to be among the hundreds of people waiting outside immigration. What are your feelings?



You had been learning Arabic at evening class before you left, but now as the loudspeaker in the lounge blares out announcements and you see walls covered with writing, you can't seem to catch or understand a single word. What do you feel as you stand there?

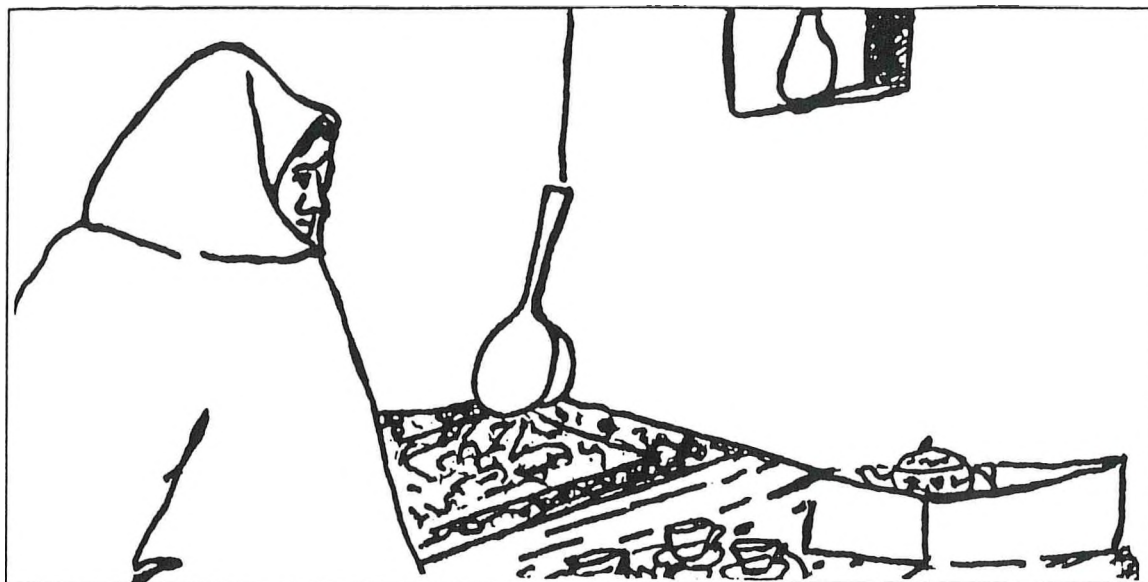


You gravitate naturally towards the Canadian group and watch the Saudis. They are wearing identical clothes, look exactly the same, and stare at your group curiously as they pass, sometimes commenting to each other. What do you think they are thinking and saying?





You are relieved at last to hear someone call your name. Your friend has arrived and she takes you in a taxi to her house, where you are to stay a couple of nights. How do you feel now?



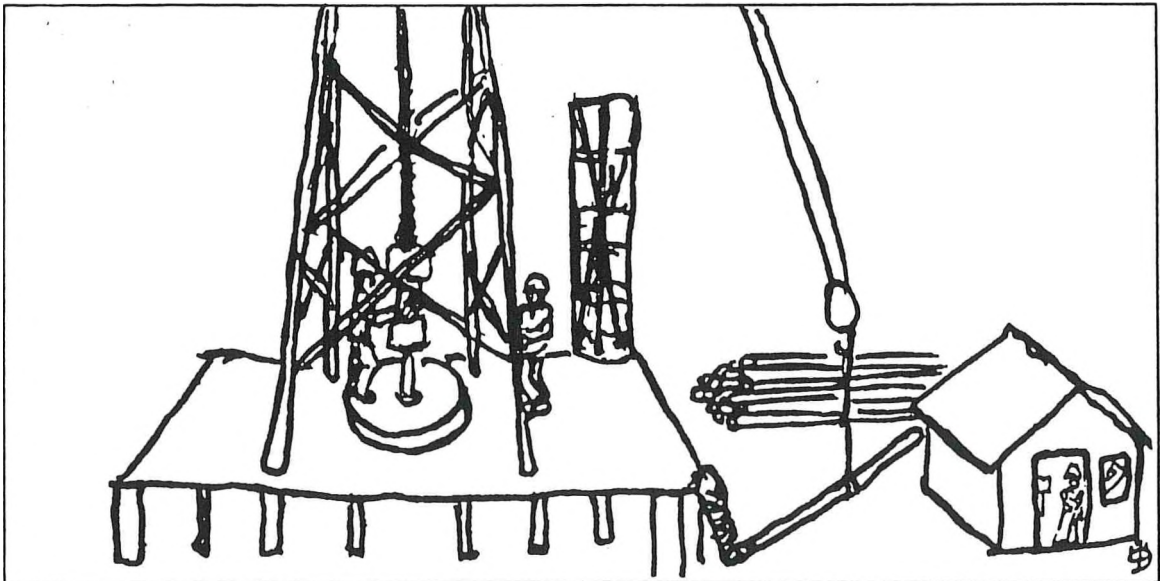
You need a job as soon as possible because you do not have much money. When you explain this to your friend, what do you want her to say?



What kind of a job do you expect to get?

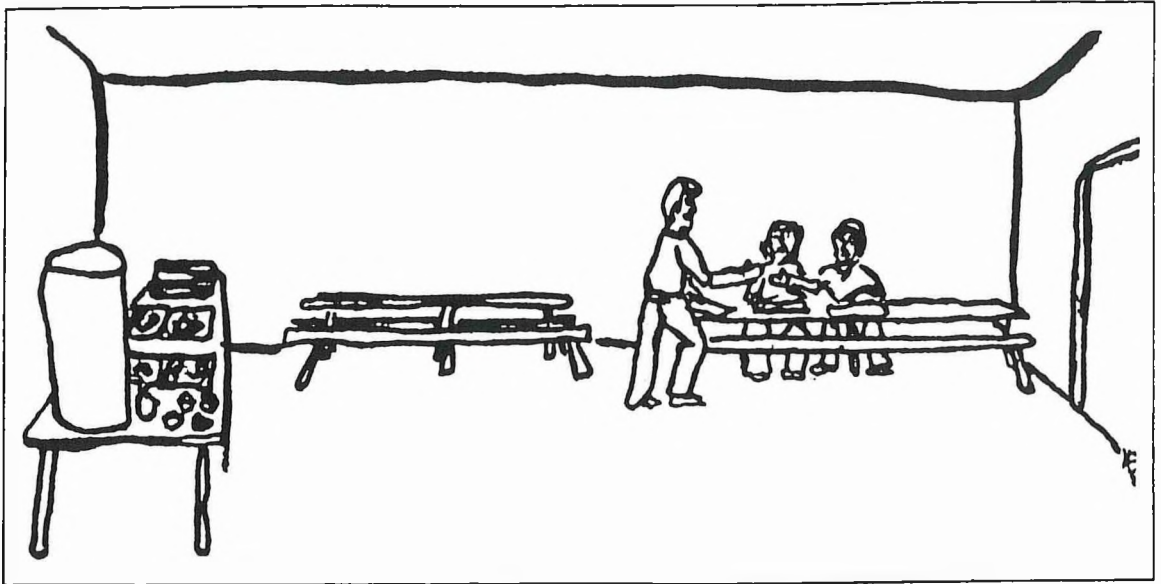


You eventually begin work in your friend's company, and find yourself exhausted at the end of the first day. Note down your impressions and reactions to the job, working conditions and co-workers in point form.

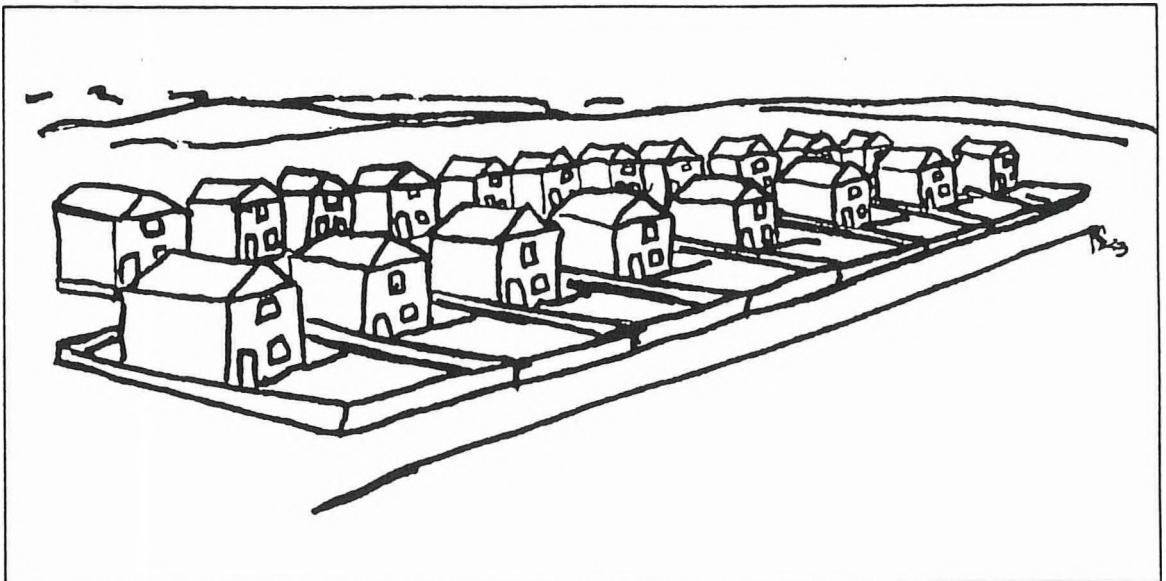




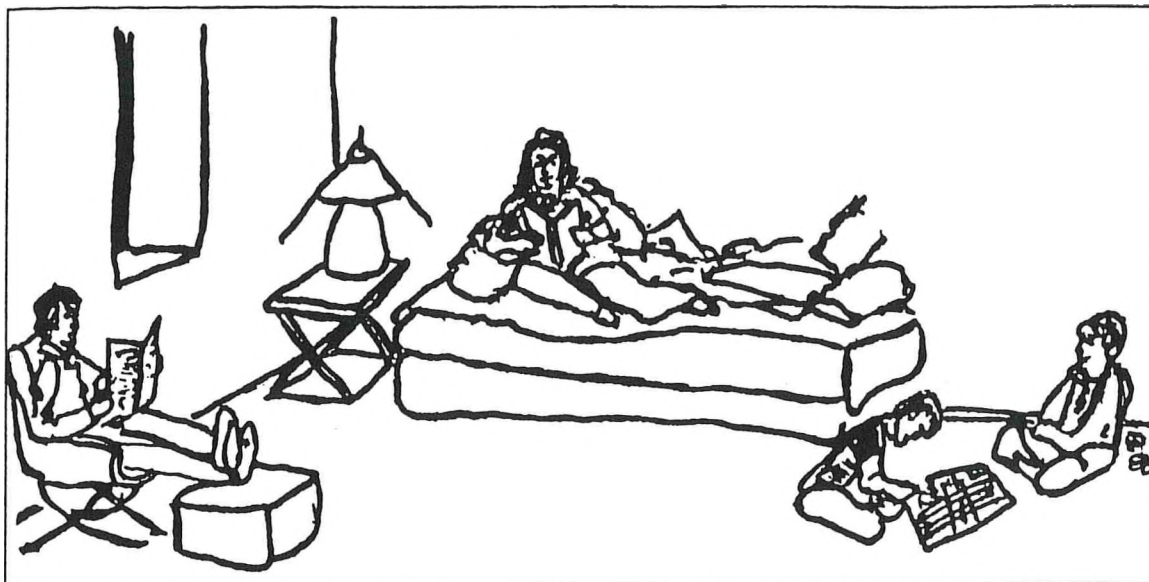
You have been trying to show your co-workers and other Saudi contacts that you are friendly and co-operative. How have you tried to indicate this? How did they respond?



Housing proves a problem. There is an acute shortage of all types, and what exists is expensive. You decide that you must live in a room in someone else's house so you can save enough to bring your family to join you. You have a choice of rooming with a Canadian family or a Saudi family. Which do you choose? Why?



You finally save enough to be able to bring your family over. This helps, but there are times when you still feel very homesick. When does this happen?



How have you adapted?

- a. Do you still live near other North Americans or Europeans?
- b. Do you still eat Canadian food or socialize mainly with the Western community?
- c. Do you still speak English at home?



## ACTIVITY FIVE

### Historical Perspectives of Native People

**Time:**

Approximately 50 minutes

**Objectives:**

- To identify the historical source of stereotypes which have characterized Native People;
- To illustrate how stereotypes lead to prejudice and discrimination.

**Materials**

Handout *Historical Perspective* found on page 82.

**Methodology:**

Distribute handout *Historical Perspective*. Begin by saying:

Our understanding of certain groups in society are shaped and moulded by history, by the media, by the education system and by a variety of other factors which have a tremendous influence on the way we view people and things. Often though, we are subjected to only one perspective, and although after many years that perspective may be found to be negative and wrong, we still tend to absorb that view because that is the way people have thought for years. It takes someone to lift the cloak of misinterpretation before we begin to see a culture or a people for what they really are. The following excerpts were selected from a variety of sources, all of which were intended to be read as "history" by the authors. Excerpts in the left-hand column interpret events or facts different from those in the right-hand column, or at least use a different tone in describing them. In general, excerpts in the left-hand column contain more stereotypes and misinformation, while excerpts in the right-hand column are more objective or more sympathetic to native cultures and peoples. The excerpts are included here to illustrate different points of view in historical accounts.

Instruct participants to read the handout, then encourage them to share their thoughts using the following questions as guidelines for discussion:

***Guidelines for Discussion:***

- 1. Give two examples of how the perspective on the right differs from the perspective on the left.*
- 2. What does this say about who writes history?*
- 3. Do we often judge other cultures through the perspective of our culture? Give an example.*

4. *Is it acceptable to judge a culture from the perspective of your own?*

5. *How did these prejudiced accounts of Aboriginal people shape our views of them?*

*Adapted from The Wabanakis of Maine and the Maritimes, American Friends Service Committee.*

# HISTORICAL PERSPECTIVES OF THE MICMACS

They had no tools for cutting down the large trees and clearing the woodlands... The Indians had no tools with which to make lumber...

*Freeman and Perry, Story of Maine for Young Readers, Bond Wheelwright Co., 1962.*

The lining inside for strengthening (the canoe) was of slats, of the length of the canoe and some four inches broad lessening towards the ends in order that they might match together...These slats were made of cedar, which is light, and which they split in as great lengths as they wished, and also as thin as they pleased.

*Denys, 1908 (written in 17th century)*

It is unfortunate that the use of stone tools is often equated with the lack of any technology whatever. In fact, the working of stone is a complex, precise process that yields a high-quality product...Certain kinds of stone...might have to be heated to a precise temperature range to render its crystalline structure more fracturable. The resulting edged artifact was razor sharp, and it kept its edge comparable with a steel edge similarly used...

School Television Teachers Guides 1983- 1984.

The Indians had no written language, no books, no grammar, no history. Speech was quite limited. Even though many tribes lived quite near to each other, they did not all speak alike. It is not surprising that the Indians did little talking. They used picture writing. Pictures carved in the rocks along lakes and rivers are there today for us to see.

*Freeman and Perry, 1962.*

...they have thus developed into a custom the recital of their genealogies, both in the speeches they make at marriages, and also at funerals. This is in order to keep alive the memory, and to preserve by tradition from father to son, the history of their ancestors, and the example of their fine actions and of their greatest qualities...

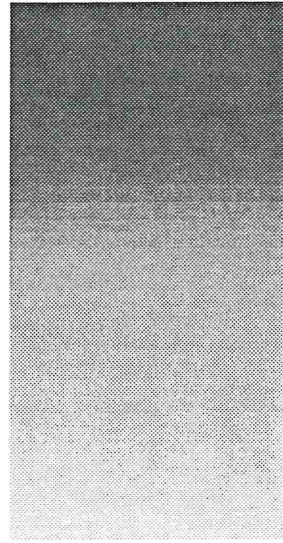
*Denys, 1908 (written in the 17th century)*

All the authority of their chief is in his tongue's end; for he is powerful insofar as he is eloquent.

*Jesuits, 1959 (written in the 17th century)*

...[the Micmac language is] very beautiful and rich in its expressions, each word has its particular and specific significance; this shows remarkably well in their speeches which are always very elegant.

*LeClerq, 1910 (written in the 17th century)*



## UNIT 4:

# Racism

*"No race has a monopoly on vice or virtue, and the worth of an individual is not related to the color of his [or her] skin."*

From *Beyond Racism: Building an Open Society* [1969]

Whitney Moore Young, Jr. 1921-1971

## ACTIVITY ONE

### The Role of Language in Perpetuating Racism

**Time:**

Approximately 30 minutes

**Objectives:**

- To appreciate the symbolic role which language plays in shaping our attitudes towards race;
- To analyze the connection between language, culture and racism.

**Materials:**

Chalkboard and chalk or flip chart and markers.

**Methodology:**

Prior to the workshop or class, write the following information on the chalkboard or flipchart.

#### White

Heros wear white  
Good cowboys ride white horses  
Angels are white  
Snow White symbolizes purity

#### Black

Villains wear black  
Bad cowboys ride black horses  
Devils are black, or sometimes red  
The Evil Witch wears black and symbolizes evil

The underlying message to the use of colour symbolism  
in our language is that:

White is morally pure,  
spotless, innocent and free  
from evil intent.

Black is without any moral light  
or goodness, is evil and wicked,  
indicates disgrace, is sinful.

Begin by saying:

Stereotypes and prejudices are built into our language, and unless we are aware of the process, they help to reinforce negative attitudes towards people who are not white. Colour symbolism plays an important part in reinforcing these kind of positive/negative stereotypes found in our language. The most obvious example is the use of the colours Black and White to represent evil v. good. The following are some examples of how we identify certain colours with positive or negative virtues.

Refer to the chalkboard. Read the examples out loud. On another section of the chalkboard, (or another page of the flipchart) write black at the top of one column and white on another. Ask participants to think of as many words or phrases as they can which have black or white in them, and write these words or phrases up under the separate headings. Some examples of words or phrases with black in them include:

black looks	black day	black eye	blackhead
blackmail	black flag	blacklist	black-hearted
black sheep	black mark	black rage	black mood
black magic	blackball	blackout	in the black
Black Death	blacken	black market	black depression

Put a tick after those with a positive meaning, and a cross after the negative ones. Those that seem neither positive nor negative, mark as neutral. Add up the score of ticks and crosses under each heading. Note what this tells us about how our language is loaded. Ask the following questions:

### ***Questions:***

- 1. What does "Black" mean in each of these expressions?*
- 2. What does black mean when we are talking about a person's skin colour?*
- 3. Discuss with the class the significance, in this context, of the slogan: "black is beautiful", which was widely used during the 1960s and 70s as an expression of Black consciousness and pride. Or Black Power? What do these slogans mean to Black people? Was it a way of eliminating the stereotype that Black was bad?*
- 4. Are there other ways of expressing each of these words or phrases that do not have the same connotations? Can language be used in a positive way that doesn't discriminate?*
- 5. How do you think black Canadians feel about the negative connotations which the colour black has in the English language?*
- 6. What can you do to ensure that the language you use does not reinforce negative stereotypes about Black Canadians?*



## ACTIVITY TWO

### A Short Story

**Time:**

Approximately 50 minutes

**Objectives:**

- To understand the difference between subtle and overt racism;
- To critically examines one's own attitudes.

**Materials:**

Handout *Arrangement in Black and White* found on pages 87 to 89; definition of overt and subtle racism found on page xii.

**Methodology:**

Distribute handout *Arrangement in Black and White*. After participants have read the story, begin the discussion by asking the following questions:

**Questions:**

1. Find an example of stereotyping, prejudice and racism.
2. From the definitions provided on page xii, find an example of overt and subtle racism.
3. Based on the definitions provided, who would you say is racist in this story?
4. At what point should the hostess have done or said something which would have demonstrated that this kind of behaviour was unacceptable?
5. What should she have done? What would have been the result?
6. If you were in a similar situation, what would you have done? Can you recall a similar incident when you could have acted, but didn't? What would you do differently now?

Education and Development Branch, New Brunswick Human Rights Commission, Fredericton, N.B., 1992.

## ARRANGEMENT IN BLACK AND WHITE

The woman with the pink velvet poppies twined round the assisted gold of her hair traversed the crowded room at an interesting gait combining a skip with a sidle, and clutched the lean arm of her host.

"Now I got you!" she said. "Now you can't get away!"

"Why hello," said her host. "Well. How are you?"

"Oh, I'm finely," she said. "Just simply finely. Listen. I want you to do me the most terrible favour. Will you? Will you please? Pretty please?"

"What is it?" said her host.

"Listen," she said. "I want to meet Walter Williams. Honestly, I'm just simply crazy about that man. Oh, when he sings! When he sings those spirituals! Well, I said to Burton, 'It's a good thing for you Walter Williams is coloured,' I said, 'or you'd have lots of reasons to be jealous.' I'd really love to meet him. I'd like to tell him I've heard him sing. Will you be an angel and introduce me to him?"

"Why, certainly," said her host. "I thought you'd met him. The party's for him. Where is he, anyway?"

"He's over there by the bookcase," she said. "Let's wait till those people get through talking to him. Well, I think you're simply marvellous, giving this perfectly marvellous party for him, and having him meet all these white people, and all. Isn't he terribly grateful?"

"I hope not," said her host.

"I think it's really terribly nice," she said. "I do. I don't see why on earth it isn't perfectly all right to meet coloured people. I haven't any feeling at all about it – not one single bit. Burton – oh, he's just the other way. Well, you know, he comes from Virginia, and you know how they are."

"Did he come tonight?" said her host.

"No, he couldn't," she said. "I'm a regular grass widow tonight. I told him when I left, 'There's no telling what I'll do,' I said. He was just so tired out, he couldn't move. Isn't it a shame?"

"Ah," said her host.

"Wait till I tell him I met Walter Williams!" she said.

"He'll just about die. Oh, we have more arguments about coloured people. I talk to him like I don't know what, I get so excited. 'Oh, don't be so silly,' I say. But I must say for Burton, he's heaps broader-minded than lots of these Southerners. He's really awfully fond of coloured people. Well, he says himself, he wouldn't have white servants. And you know, he had this old coloured nurse, this regular old nigger mammy, and he just simply loves her. Why, every time he goes home, he goes out in the kitchen to see her. He does, really, to this day. All he says is, he says he hasn't got a word to say against coloured people as long as they keep their place. He's always doing things for them – giving them clothes and I don't know what all. The only thing he says, he says he wouldn't sit down at the table with one for a million dollars. 'Oh,' I say to him, 'you make me sick talking like that.' I'm just terrible to him. Aren't I terrible?"

"Oh, no, no, no," said her host. "No, no."

"I am," she said. "I know I am. Poor Burton! Now, me, I don't feel that way at all. I haven't the slightest feeling about coloured people. Why, I'm just crazy about some of them. They're just like children – just as easygoing, and always singing and laughing and everything. Aren't they the happiest things you ever saw in your life? Honestly, it makes me laugh just to hear them. Oh, I like them. I really do. Well, now, listen, I have this coloured laundress, I've had her for years, and I'm devoted to her. She's a real character. And I want to tell you, I think of her as my friend. That's the way I think of her. As I say to Burton, 'Well, for Heaven's sakes, we're all human beings!' Aren't we?"

"Yes," said her host. "Yes, indeed."

"Now this Walter Williams," she said. "I think a man like that's a real artist. I do. I think he deserves an awful lot of credit. Goodness, I'm so crazy about music or anything, I don't care what colour he is. I honestly think if a person's an artist, nobody ought to

have any feeling at all about meeting them. That's absolutely what I say to Burton. Don't you think I'm right?"

"Yes," said her host. "Oh, yes."

"That's the way I feel," she said. "I just can't understand people being narrow-minded. Why, I absolutely think it's a privilege to meet a man like Walter Williams. Yes, I do. I haven't any feeling at all. Well, my goodness, the good Lord made him, just the same as He did any of us. Didn't He?"

"Surely," said her host. "Yes, indeed."

"That's what I say," she said. "Oh, I get so furious when people are narrow-minded about coloured people. It's just all I can do not to say something. Of course, I do admit when you get a bad coloured man, they're simply terrible. But as I say to Burton, there are some bad white people, too, in this world. Aren't there?"

"I guess there are," said her host.

"Why, I'd really be glad to have a man like Walter Williams come to my house and sing for us, some time," she said. "Of course, I couldn't ask him on account of Burton, but I wouldn't have any feeling about it at all. Oh, can't he sing! Isn't it marvellous, the way they all have music in them? It just seems to be right in them. Come on, let's us go over and talk to him. Listen, what shall I do when I'm introduced? Ought I to shake hands? Or what?"

"Why, do whatever you want," said her host.

"I guess maybe I'd better," she said. "I wouldn't for the world have him think I had any feeling. I think I'd better shake hands, just the way I would with anybody else. That's just exactly what I'll do."

They reached the tall young Negro, standing by the bookcase. The host performed introductions; the Negro bowed.

"How do you do?" he said.

The woman with the pink velvet poppies extended her hand at the length of her arm and held for all the world to see, until the Negro took it, shook it, and gave

it back to her.

"Oh, how do you do, Mr. Williams," she said. "Well, how do you do. I've just been saying, I've enjoyed your singing so awfully much. I've been to your concerts, and we have you on the phonograph and everything. Oh, I just enjoy it!"

She spoke with great distinctness, moving her lips meticulously, as if in parlance with the deaf.

"I'm so glad," he said.

"I'm just simply crazy about the 'Water Boy' thing you sing," she said. "honestly, I can't get it out of my head. I have my husband nearly crazy, the way I go around humming it all the time. Oh, he looks just as black as the ace of — Well. Tell me, where on earth do you ever get all those songs of yours? How do you ever get hold of them?"

"Why," he said, "there are so many different —"

"I should think you'd love singing them," she said. "It must be more fun. All those darling old spirituals — oh, I just love them! Well, what are you doing, now? Are you still keeping up your singing? Why don't you have another concert, some time?"

"I'm having one the sixteenth of this month," he said.

"Well, I'll be there," she said. "I'll be there, if I possibly can. You can count on me. Goodness, here comes a whole raft of people to talk to you. You're just a regular guest of honour! Oh, who's that girl in white? I've seen here some place."

"That's Katherine Burke," said her host.

"Good Heavens," she said, "is that Katherine Burke? Why she looks entirely different off the stage. I thought she was much better looking. I had no idea she was so terribly dark. Why she looks almost like — Oh, I think she's a wonderful actress! Don't you think she's a wonderful actress, Mr. Williams? Oh, I think she's marvellous. Don't you?"

"Yes, I do," he said.

"Oh, I do, too," she said. "Just wonderful. Well, goodness, we must give someone else a chance to talk to the guest of honour. Now, don't forget, Mr.

Williams, I'm going to be at that concert if I possibly can. I'll be there applauding like everything. And if I can't come, I'm going to tell everybody I know to go, anyway. Don't you forget!"

"I won't," he said. "Thank you so much."

The host took her arm and piloted her into the next room.

"Oh, my dear," she said. "I nearly died! Honestly, I give you my word, I nearly passed away. Did you hear that terrible break I made? I was just going to say Katherine Burke looked almost like a nigger. I just caught myself in time. Oh, do you think he noticed?"

"I don't believe so," said her host.

"Well, thank goodness," she said, "because I wouldn't

have embarrassed him for anything. Why, he's awfully nice. Just as nice as he can be. Nice manners, and everything. You know, so many coloured people, you give them an inch, and they walk all over you. But he doesn't try any of that. Well, he's got more sense, I suppose. He's really nice. Don't you think so?"

"Yes," said her host.

"I like him," she said. "I haven't any feeling at all because he's a coloured man. I felt just as natural as I would with anybody. Talked to him just as naturally, and everything. But honestly, I could hardly keep a straight face. I kept thinking of Burton. Oh, wait till I tell Burton I called him 'Mister'!"

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## ACTIVITY THREE

### Zelig 1 - Space Colony

**Time:**

50 minutes

**Objective:**

- To illustrate the arbitrariness of skin colour as a social discriminator;
- To examine the notion of what is fair or unfair;
- To get a basic understanding of Section 15 of the Canadian Charter of Rights and Freedoms.

**Materials:**

Individual slips of paper with words green, orange, purple and blue, (enough for every person in the group); box or container; chalkboard/chalk or flip-chart/markers.

**Methodology:**

*(Note: Skin colour is the most arbitrary discriminator humankind has ever devised. Imagine the prospect of having to design a society where skin colour is the main determinant of social position and promotion? In this exercise, participants will decide in advance on the importance of colour as a social discriminator before knowing what their own skin colour might be.)* Tell participants they are going to be the architects of a new society in Zelig 1 - a space colony millions of miles away. The main determinant of social position will be skin colour. It is up to the participants to decide in advance, before they know what their own skin colour will be, who gets the *most powerful to the least powerful* positions, all based solely on skin colour. Mark on the board or flip chart, green, orange, purple and blue. Ask the participants to decide which position of power, levels of education and thus the kinds of jobs the different groups will have in the new space colony. Tell the participants that as is the case on Earth, the number of persons occupying the most powerful positions will be much fewer than those occupying the least powerful. Therefore, there will be only a small number of persons with powerful colours and many more persons representing the less powerful colours. As in our society today, the largest category of persons will be in the least powerful position. After the participants have exhausted all possibilities, have each person draw a colour out of a hat or box at the front of the class. Instruct them to move from their seats and to sit together according to their colour, all the greens, orange, purple and blues sitting separately in groups. Instruct them to choose amongst each other who will have what position in their social group. After they have done so, congratulate each participant for becoming the first occupants of Zelig 1! Use the following questions as guidelines for discussion.

### ***Guidelines for Discussion:***

*1. Are you pleased with your position in the new society? Why or why not? What is most unfair or fair about your new position in the society?*

*2. Is it unfair to ascribe power (or lack of power) or position in society to something so arbitrary as skin colour? If you agree that it is unfair, what about ascribing power (or lack of power) on the basis of sex or physical disability? Is that unfair too? Why?*

*3. Section 15 (1) of the Canadian Charter of Rights and Freedoms says:*

*“Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.”*

*If we applied Section 15 of the Charter to Zelig 1, would the colony be found in breach of the law? Why?*

*4. Is it acceptable to provide equality for some groups of people, and not for others? (Ex. The Canadian Human Rights Act and the New Brunswick Human Rights Act each provide protection for people on the basis of certain protected grounds, such as race, sex, religion, colour. However, the Acts do not provide protection from discrimination on the basis of social class or income level.) To what kind of people would you limit equality? Isn't equality meant for all persons?*

*5. What can we do to ensure that the law treats everyone fairly, regardless of their colour, sex, physical disability and so on? (Legislate to make it illegal to discriminate, educate to change attitudes, provide equality of opportunity for disadvantaged groups in society)*

*Developed by Education and Development Branch, NB Human Rights Commission, Fredericton, NB, 1992.*

## ACTIVITY FOUR

### What is the Appropriate Response?

**Time:**

Approximately 50 minutes

**Objectives:**

- To examine one's own personal attitude towards minorities;
- To encourage positive solutions to acts of racial discrimination.

**Materials:**

Handout *What Do I Do Now?* found on pages 93 and 94; pencils.

**Methodology:**

Divide participants into groups of 3 to 5 persons. Have the groups appoint a chairperson whose responsibility it is to record the possible solution(s) the participants develop during their group discussion. Distribute the hand-out *What Do I Do Now?* and instruct participants to read the scenarios, to list possible solutions to the problem and to come to a group consensus (if possible). After 20 minutes, invite groups to share their answers by using the following questions as guidelines for discussion.

***Guidelines for Discussion:***

1. *Why did you decide to pursue this course of action?*
2. *Do you think that forcing a person to change their attitudes will really work? If yes, how? If no, how else would you go about changing peoples' attitudes?*
3. *Do you know of any cases similar to these? What happened? Is the person still prejudiced, or did his/her attitude change?*
4. *What can we do personally, to stop prejudice and racism?*

*Education and Development Branch, NB Human Rights Commission, 1992.*

## WHAT DO I DO NOW?

### Case 1.

Joanne is employed by a man of Jewish origin whom she greatly respects. One day, she struck up a conversation with another man who was introduced to her by a friend. During the conversation, they somehow got onto the topic of imported jewelry. Joanne said she always admired fine jewelry, but that it was so expensive she could never afford to buy any. The man told her "You can get cheap jewelry from the Hymies in Montreal." Joanne is angered by what she hears and says to the man, "I can't believe what you just said! That was racist!" Joanne turns around angrily and walks away.

**What would you have done?**

### Case 2.

Nancy works for a Indo-Canadian who has been a citizen of Canada since 1960. When she is recommended for a higher paying job as coordinator of a non-government provincial tourism association, she puts together a resume which includes very positive references from her previous employers, as well as her current employer. When she arrives at the interview, the President of the company seems to be very positive. She is sure she will get the job. She hands him her resume and they begin to talk about her work history, her goals and skills. As he leafs through her resume, he gets to the section containing the reference names. He notices the name of her present employer, one that is obviously of East Asian origin. The President looks over the table and asks "Is this man Iranian?"

"No, he's Canadian," Nancy replied.

The President looked at her again and said, "You know what I mean, was he *born* in Canada?"

Sensing that the man was trying to make a point about her current employer's ancestry, Nancy replied "No, he was born in Calcutta, India, but he has lived in Canada longer than I have been alive so I guess you could say he is more Canadian than I am!"

The President tries to make a joke of his question by saying, "Oh, so he's not one of those guys who threw a log overboard and floated to shore!"

Nancy tells the President that she could never work for someone with a prejudiced attitude like that, she takes her coat and she leaves the President of the tourism company sitting at his desk with a look of astonishment on his face. He offers her a drive but she refuses to answer and continues out the door.

**What would you have done?**



### **Case 3.**

Donna comes home for a two-week visit from Alberta, where she works as a teacher in an inner city school. There are many non-White children in her class and she has developed some very good friendships with new Canadians in her neighbourhood. Her two best friends are originally from Jamaica and Bermuda. On the first night, she goes out for a night on the town with some old high-school friends whom she hasn't seen in many years. Everyone is in a great mood. Pat, who was famous in high school for his great sense of humour, asks if anyone wants to hear a joke. Everyone says, "Sure," so Pat begins. "There was this nigger, ...."

Shocked, Donna interrupts Pat and tells him "I don't want to listen to racist, sexist or homophobic jokes, so please stop it." Pat seems surprised, after all, he's told this joke a hundred times before and he's never had a reaction like that. Someone says "Let him go ahead, I want to hear the joke!" All the others at the table tell Donna that she's "too sensitive", that she is "making a big issue out of nothing." Someone says "that's what happens when you get an education, you lose your sense of humour." Donna insists that she will not listen to those kind of jokes. "I have friends who are Black and if you make fun of them, you make fun of me." Pat says he won't tell any more jokes like that. Everyone seems mad at Donna. For all intents and purposes, the night is ruined.

**What should Donna do?**

### **Case 4.**

Chris and Sally live next door to Richard and Eileen. Richard is Black and Eileen is white. The two couples have been neighbours for three years and they have developed a very good friendship. They have suppers together, they go camping and generally spend a lot of time together as good friends would. Until now, the subject of racism never came up between them, but recently, whenever Chris and Sally are alone, Chris has been saying very negative things about other Black people.

When Sally questions him about his prejudiced attitude towards Blacks, he says that Sally doesn't know Black people like he does. Chris grew up in Detroit during the terrible summer of race riots in 1968 when the city was ablaze in fire. Chris's dad was a fireman and many of his personal friends died in those fires, which Chris's Dad blamed on Black rioters. When Sally questions Chris about how he could dislike Black people, but hang around with Richard - whom Chris considers his best friend - Chris says, "Richard is different". Sally starts to think that Chris is racist and she confronts him with it. He denies it. They get into a huge argument and Sally threatens to tell Richard what Chris says about other Black people.

**What should Sally do?**

*Education and Development Branch, NB Human Rights Commission, 1992.*

## ACTIVITY FIVE

### Analyzing Racial Situations in the Workplace

**Time:**

Approximately 50 minutes

**Objectives:**

To examine the dynamics and factors which contribute to situations of racial tensions and harassment;

To encourage participants to identify racial situations and to explore their own reactions to them.

**Materials:**

Handout *Case Study* found on page 96; definitions found on pages xi and xii, pencils; paper.

**Methodology:**

Divide participants into groups of 3 - 5 persons. Distribute handout *Case Study*. Ask each group to consider the following sample case study of two groupings of workers within a union, on the verge of difficult contract negotiations. Instruct participants to complete the answers at the bottom of the sheet. Have each group choose someone to report back to the large group. Ask participants to report back from small groups and record suggested approaches and solutions. The discussion should encourage the view that all union members are potential active contributors to overcoming such problems. The discussion should address and, if possible, defeat the bias that would see only Anglo or older Canadian workers as agents for change.

Other themes that could be explored after report-backs include: definition of racial harassment. *A useful definition, provided by the Canadian Human Rights Commission, asserts that harassment is: behaviour that is verbal or physical; repeated or single incident; deliberate and above all unwelcome. Behaviour becomes harassment when it affects job performance, humiliates, insults or degrades, and/or can be reasonably perceived as a term of condition of employment. Harassment is an expression of power. Source: Canadian Human Rights Commission. Human Rights and Trade Unions, 1982.; effect of harassment of the lives of Indian workers; location of racial discrimination evident here, between workers, within the union, in employer practices; summary of the most effective action ideas and the methods for their implementation.*

*Adapted from* Combatting Racism in the Workplace, Cross Cultural Communication Centre, Toronto, 1988

## CASE STUDY

Contract negotiations will soon begin for a union local that has been well-established for some time. While the union is generally strong in this Ontario plant, in recent years the company has hired a number of workers from India, who although they are members of the union, have not been active in union activities.

The newer Indian workers tend to stick to themselves. They mix very little with others in the plant. Generally they are doing the lower-paid, lower-skilled jobs. The English workers also tend to mix very little with the Indian workers. They are more frequently in the higher-paid, skilled jobs.

Most of the Indian workers have experienced some form of racial harassment in the plant. Incidents range from name-calling to threats. A few fear for their personal safety, and all feel that the English workers are hostile in some way to them. There are no Indian stewards or representatives on the executive of the local. Indeed, many of the older Canadian born workers do not appear to like the Indian workers. To them, the Indians are clannish, unfriendly and ignorant about Canada and how a union works.

Active English union members feel that if negotiations break down, the Indian workers will not support a strike. There are rumours in the plant that the Indian workers have been approached by management and offered special assistance if they do not support a strike.

### ***Questions:***

- 1. Based on the definitions provided, find examples of stereotyping, prejudice, discrimination and institutionalized racism in the handout "Case Study".*
- 2. Find an example of the effect which the racial harassment is having on Indian workers.*
- 3. What actions can English and Indian union members take to overcome this potentially explosive situation prior to the beginning of contract negotiations?*

## **ACTIVITY SIX**

### **Immigrant Experiences of Racial Discrimination**

**Time:**

Approximately 50 minutes

**Objectives:**

- To examine racism, prejudice and discrimination;
- To empathize with the victims of discrimination;
- To empower participants with a sense of justice.

**Materials:**

Handout *'Paradise' a Hell for Family* found on page 98; pencils; paper.

**Methodology:**

Divide participants into groups of 3 - 5 persons. Have the group appoint a recording secretary. Distribute handout *'Paradise' a Hell for Family*. After participants have read the article, have them answer the questions which follow the article, making sure the secretary records the answers. After the groups have completed the questions, have the chairperson report back to the larger group. Encourage groups to share their answers using the questions as a guideline:

*Adapted from Prejudice: Association for Values Education and Research, OISE, 1978. Permission granted to reproduce Jim Jolly's 1975 article "Paradise" a Hell for Family from The Vancouver Sun, Vancouver, BC.*

# “Paradise” a Hell for Family

By Jim Joly

Balder Sira was watching a gang of youths pace back and forth in front of his home at 13067-101B Ave., Surrey.

“Before we came to Canada, we thought it was a paradise,” he said. “Now it seems to be a hell.”

The five boys, aged 12 to 15, apparently knew they were being watched. Shouting “Punjabi niggers,” they left after a few minutes.

Similar youth gangs have been harassing the Sira family for almost a month. In the past week, five of the six windows at the front of the house have been broken by rocks.

“If we knew this kind of thing was going to happen, we would never have come to this country,” said Sira, an electrician who moved here from his native Kenya more than a year ago.

Sira now sits in his car in front of the house every night from 6 pm to 4 am to watch for attackers. A Sun reporter joined him for two hours Monday night.

“The kids aren’t going to do anything tonight because they know we’re watching,” he said. “But I can’t sit here like this every night. I can’t do my work in the day

because I’m too tired.”

Sira said he knows at least seven other East Indian families in Surrey facing similar harassment.

He said the police have been called numerous times, but they always arrive after the youths have left.

One policeman, he said, told him in front of three witnesses that “if you can’t stand the situation, go back to India.”

“We asked him (the policeman) for his number, but he refused to give it to us.”

Sira said the municipality should enforce a 9 pm curfew for all youths.

“These kids are running around the whole night and no one cares about it,” he said.

“Today, when the East Indians are being attacked, it’s not considered a problem. But tomorrow, when they start attacking the white community, everyone will be sorry.”

Sira said that if the situation does not improve, he may be forced to return to Kenya.

However, a spokesman for the 800-member East Indian Defence Committee, a mutual protection organization formed in Vancouver in 1973, said the Surrey families

are being encouraged not to move.

“Moving out isn’t any answer, he said. “The only way to solve this problem is for the families involved to stand up for their rights.”

He said the committee held a meeting in Surrey on Saturday, attended by 75 persons, to discuss the harassment.

“If the police are not going to protect us, then we have every right to protect ourselves,” he said. “I don’t want to say exactly what our plans are, but it will all come out soon.”

The spokesman said the current economic downturn and radio hotline announcers have whipped up an atmosphere of racism in Vancouver.

“We believe, however, that Canadian society as a whole is not racist,” he said. “This group which is attacking our people in Surrey is a very small minority.”

A Surrey RCMP spokesman said police are aware of the situation and may spend an evening with one of the harassed families to see the problem first hand.

He said white families in Surrey have also been attacked by youths, but the East Indians “appear to be taking the brunt of it.”

*- Reprinted by permission of The Vancouver Sun, Copyright, The Vancouver Sun.*

## ***Questions:***

- 1. Find one example of racism, discrimination, and prejudice.*
- 2. Find an example of harassment.*
- 3. Which group of persons is the victim of discrimination and harassment? Why do you think they are being singled out for this treatment?*
- 4. Which group of persons is perpetrating the discrimination and harassment? Why do you think they are doing this?*
- 5. What would you advise Mr. Sira to do? Answer yes or no and be prepared to explain the pros and cons of your answer.*
  - a. move to another neighbourhood or city where there are more people of his own kind?*
  - b. stay where he is and put up with it, eventually, the perpetrators will grow tired of their game?*
  - c. fight fire with fire ie. go to their neighbourhoods and terrorize the families of the youth gangs?*
  - d. organize a vigilante group of other Indians to fight the youth gangs when they enter the neighbourhood?*
  - e. seek help from the police?*
  - f. organize a committee of concerned citizens of all races and ethnic backgrounds to come up with solutions to this problem?*
  - g. initiate neighbourhood watches involving all the neighbours?*
  - h. none of the above?*
  - i. other?*

## ACTIVITY SEVEN

### The Clothesline

**Time:**

30 minutes

**Objective:**

To locate participant's own family histories in the movements of people to Canada;  
To sensitize participants to the notion that Canada is a multi-cultural society.

**Materials:**

Handout *Major Migrations of Ethnic Groups to Canada*; paper and pencils; string and clothespins or masking tape; blank cards.

**Methodology:**

Ask participants to divide into two groups, each of which is given the same set of cards of major ethnic groups in Canada. The list of groups should include: Native Peoples; French; British Loyalists from the United States; Germans; Irish, Blacks from the United States; Mennonites; Chinese; Jews; Ukrainians; Poles; Italians; Hungarians; West Indians; Vietnamese; Latin Americans; Portuguese; South Asians; Japanese; English and Scots from the United Kingdom; plus the name of any ethnic group represented among the participants that is not listed above. (For each such group, the teacher should look up the approximate date of the group's major migration to Canada - information is readily available from Canada Employment and Immigration). Stretch a clothesline across the room and hang cards on it (or stick the cards on a wall) indicating the following major dates in Canadian history, (see box *Major Dates in Canadian History*, next page).

Ask each group to locate on the clothesline with clothespins (or stick cards to the wall with masking tape) the approximate date that each ethnic group migrated to Canada. For example, the group would hang the card marked "Irish" on the clothesline around the year 1845, to signify the emigration after the Potato Famine, or "Hungarian" around 1956 to mark the mass exodus of Hungarians after the Hungarian Uprising.

Allow each group the opportunity to pin up their sequence for major migrations and discuss among themselves who came when and why.

## MAJOR DATES IN CANADIAN HISTORY

10000 BC	
1609	Champlain settles New France
1763	British defeat French in Battle for supremacy of North America
1776	American Revolution
1800	
1867	Confederation
1885	Completion of the Canadian Pacific Railway
1900	
1918	End of World War One
1929 to 1939	Great Depression
1945	End of World War Two
1950s	
1960s	
1967	New Immigration Act in Canada
1970s	
1980s	
1990s	

Distribute the two-page chart *Major Migrations of Ethnic Groups to Canada*. Participants should be given time to read the chronology together, and to correct the sequence of cards.

Following this exercise, ask participants to identify the time of arrival of their own family in Canada. This discussion provides an opportunity to share further immigrant experiences with each other. It will also serve to help participants understand better the relationship between their own lives and the history of Canada. It challenges, as well, the notion that everyone but the English and French are immigrants. A well-prepared teacher can expand on the discussion as it takes place to point out the political and economic forces behind the various movements of people.



# MAJOR MIGRATIONS OF ETHNIC GROUPS TO CANADA

GROUP	DATE	MAJOR TYPE OF LABOUR
Native Peoples	pre-1600, stretching back perhaps to 10,000 B.C.	all the labour of self-contained economies
French	1609-1755	fishing, farming, fur trading
Loyalists from U.S. , including Mennonites Blacks, Germans, Scots, Quakers	1776-1783	farming
British - English and Scots	mid-1600s on 1815 due to poverty, surplus population; continue to arrive to the present day	farming, skilled crafts
Germans and Scandinavians	1830s-1850s, poor crops, industrialization in Europe; again around 1900	farming, mining, city jobs
Irish	1840 to escape famine	farming, logging, building canals in Upper Canada
Blacks from U.S.	1850s escaping slavery and civil war; settle mainly in Ontario	farming
Mennonites	1870s, 1880s free grants of land in West	farming
Chinese	1855 1880s - imported from Hong Kong and Canton	panning gold railway building, mines
Jews	1890s to pre-WWI to escape discrimination and poverty in Eastern Europe and Russia	farming, factory work, skilled trades
Japanese	1890s to pre-WWI	logging, service employment in city, mines
East Indians	1890s to pre-WWI Again in 1970s	logging, service employment, mines, skilled trades, professions, farm work in B.C.

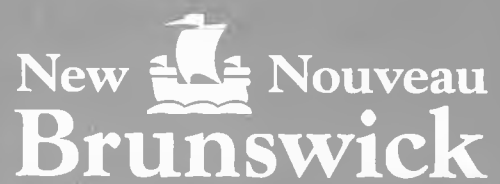
1900-1910, race riots in Vancouver against Asians; harsh immigration laws excluding non-whites; head tax on Chinese

GROUP	DATE	MAJOR TYPE OF LABOUR
Ukrainians	1890s to 1914 - encouraged to settle in Prairies	farming
	Again in 1940s, 1950s	Variety of jobs
Italians	pre-WWI	railway building
	1950s	streetcar tracks and roads construction
1919-1930s - severe immigration restrictions, preferred countries France, Britain, Germany, Holland, Switzerland, Scandinavia		
1939-45 immigration almost nil		
Poles	1945-1950, after WWII	skilled trades, factory
Portuguese	1950s to 1960s	factory, construction, service
Hungarians	1956-1957 refugees	variety of jobs
West Indians	1950s	domestic work, nursing
	1967 on	factory, skilled trades, professionals, contract agricultural labour
Latin Americans	1970S, refugees from Chile, Argentina and other countries; immigration from Ecuador, Columbia, etc.	professionals, factory and service work
Vietnamese	1978 on, refugees	variety of jobs, mostly in cities
Americans	mid-1700s on	

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