

**UNITY IN DIVERSITY:
A MULTICULTURAL EDUCATION PROGRAM
DESIGNED TO PROMOTE TOLERANCE
AND AN APPRECIATION OF HUMAN DIFFERENCES**

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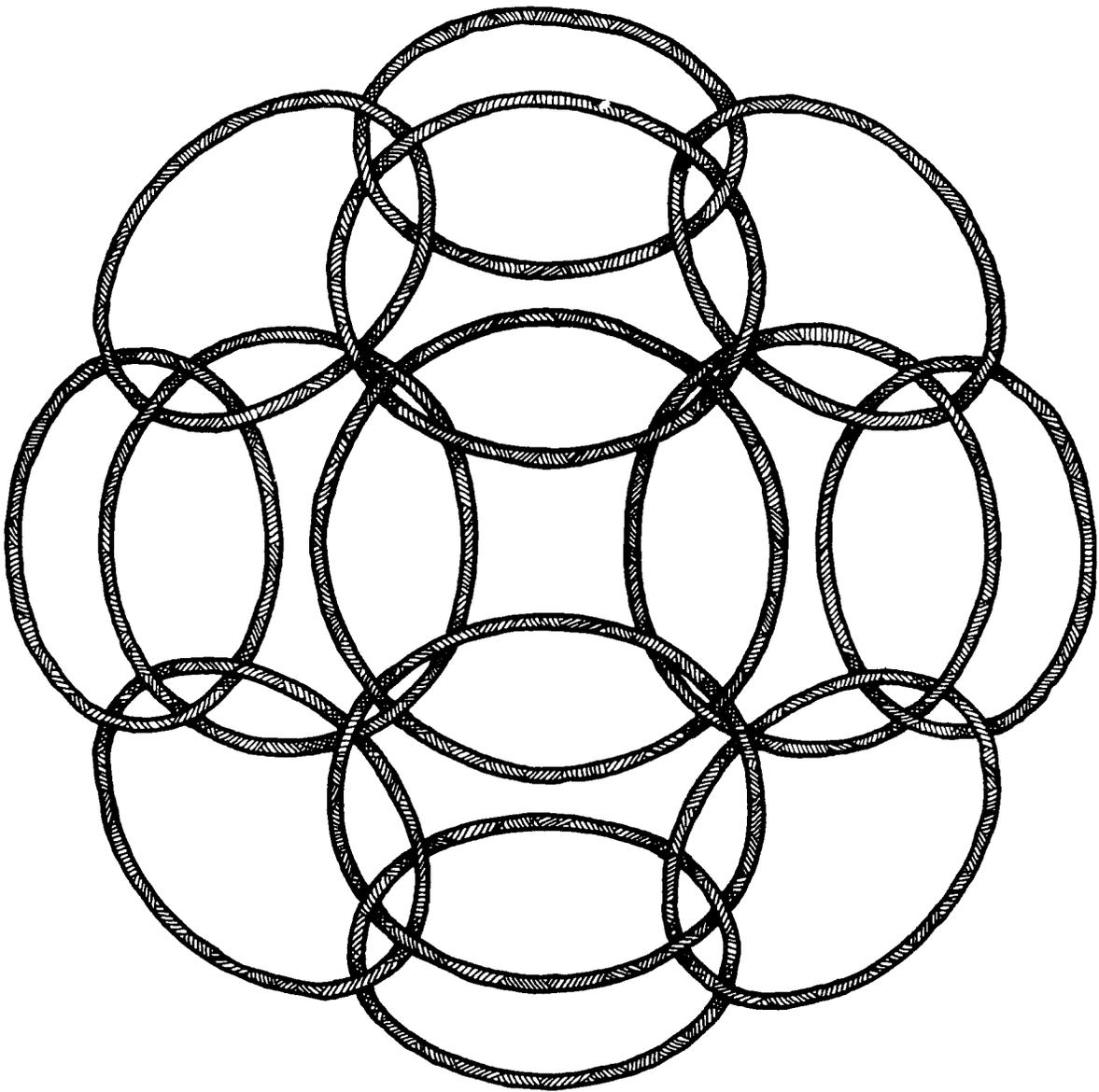
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The contents of the “Unity in Diversity” curriculum kit are listed overleaf.

Unity in Diversity

Curriculum Guide



Unity in Diversity Kit Contents

Curriculum Guide

Student Reading text (25)

Student Worksheet masters

Videos:

1. Images of Indians
2. On Indian Land
3. The Hutterities: A Christian Way of Life
4. Walking With Grandfather

Books:

1. Prevention Handbook
2. Indian Giver

Posters:

1. Guidelines for Open-Ended Discussions
2. Quotable Quotes (4)

Pamphlets

Puzzle:

1. Putting It All Together

Games:

1. The Market Place
2. Production Units

Role Play Cards:

1. The Hutterites and their neighbours

Map:

1. Indian Tribes of North America

Misc.:

1. 30 strips of 3 dots each in an envelop
2. audio visual aids (Flatland) (felt board)
3. Ground Rules Packet

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The Four Worlds Development Project is the result of many people's efforts and wisdom. Some were directly involved, while others inspired us through their work in the fields of education, human and community development, health promotion and substance abuse.

Direction for this project was first set at a historic council held in Lethbridge, Alberta in December, 1982. Participants at the council were Native elders, cultural leaders and professionals from various communities across North America who gathered to address the root causes of Native alcohol and drug abuse. It was this gathering that gave birth to the Four Worlds Development Project.

In February of 1987, many of the elders and cultural leaders who participated in the original council, reinforced by others (over one hundred in all), representing some 40 tribes from across North America, gathered at St. Paul's Treatment Centre on the Blood Reserve near Cardston, Alberta. They were invited to review the philosophy, guiding principles, activities, and strategies for human and community development articulated and implemented by the Four Worlds Development Project during its first four years, and to give direction and guidance for the years to come.

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Editorial Note:

In English it is impossible to refer to a person without using a pronoun that indicates gender or sex (e.g. he or she, him or her, his or hers). Since there is no special word to refer to a person whose gender is not known, most writers have chosen to use the masculine form in these situations.

This custom of using the masculine form when referring to a person whose gender is not known to be female, has caused a conspicuous absence of reference to women in English writing.

Thus all of the great ideas and discoveries discussed in English literature are expressed in masculine terms and the reader constantly visualizes males, rather than females, as active participators in the world. Our society's tendency to devalue the role and contributions of women is only augmented by this lack of picturing women in an active, creative role.

The Four Worlds Development Project has chosen to alternate the use of feminine and masculine pronouns whenever the reference is unspecific. This choice of usage is a deliberate one to avoid the awkwardness of the compound form (he/she; him or her) while at the same time acknowledging the harmful consequences of bowing to a convention that persistently forces its audiences to visualize the world as dominated by men and operating on ideas expressed in masculine terms.

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White Policy Proposal. (Saskatchewan Indian Cultural Centre, P.O. Box 3085, Saskatoon, Saskatchewan, Canada S7K 3S9. (306) 244-1146).

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The Context

Multicultural education has recently been the subject of a great deal of research and developmental work. Scholars and educators have been attempting to formulate a coherent philosophy of multicultural education, to delineate its essential components, to assess the efficacy of existing programs and to develop new ones.

One reason for this upsurge of interest in multicultural education is the dramatic increase in the percentage of minority group children in the total North American school population. The past decades have seen several significant waves of immigration from many countries. Teachers struggling to meet the educational needs of these children have had ample opportunity to question the appropriateness for minority children of some of the curriculum content and process currently in vogue in our schools.

North American Native communities have been struggling with this same question for quite some time. Although Native students can in no sense be considered part of the immigration population, they have always been in a minority position in our educational system. Even in those schools where Native children comprise the majority of the students, they are nevertheless still operating in a system built largely on the values and beliefs of a very different and dominant culture. The record of this educational system in meeting the needs of Native students has been appalling.

In addition to this fairly recent growth in popularity of multicultural education, there has always been a group of educators and parents who have been pressuring the educational system to help preserve the cultural heritage of various long standing minority groups. Ukrainians, Jews, French Canadians, Hutterites and Doukhobors are some of the Canadian groups who have been vocal in this regard.

The world context has also prompted debate about the role of multicultural education. Almost everywhere one looks there are conflicts between groups who differ on political, religious, ideological or ethnic grounds. Minority groups everywhere are pressing for self-determination or some other measure of control over their futures. Yet the world's population seems woefully unskilled at resolving these conflicts without resorting to violence.

On the positive side, social scientists from a variety of disciplines have been studying the nature of culture, the features of cultural universals and cultural specifics, and the dynamics of intercultural relations. A great deal of this work has direct implications for what occurs in schools. It can also help us better understand the context in which our educational institutions exist.

Part of this context is the rising rate of social problems among children. For example, much concern has been expressed about the incidence of alcohol and drug abuse among minority group children. The link between the abuse of alcohol and other drugs and poor self-esteem has been well established and most prevention strategies include information and skill-building components aimed at building positive feelings of self-worth. Multicultural education programs have the potential to contribute a great deal to a healthy self-image among minority group children and to lessen the climate of racism and discrimination in which many of them live. Even for this reason alone, multicultural education should be considered an essential aspect of any comprehensive alcohol and drug abuse prevention curriculum and a vital part of every school program.

Strategies for a Successful Multicultural Education Program¹

The "Unity in Diversity" curriculum materials are designed to help students increase their tolerance and appreciation for the diversity of the human family as they look at some of the very real social problems they, their families and their communities face. This is not a simple task, because no single technique has proved to be significantly effective for this purpose. Certainly information aimed at reducing ignorance about various groups will not alone reduce prejudicial attitudes. In fact, such information may only be used to reinforce those attitudes, since stereotypes have been shown to be extremely resistant to change through a process of rational argument alone. In such cases, new information is often only interpreted in ways which will bolster existing beliefs.

Many of the educational efforts aimed at providing more information about people who are different use a "zoo" approach. Students take field trips or participate in cultural festivals which allow them to watch "those different people" from an impersonal stance. This approach may only serve to underscore the feeling that other groups are essentially different.

An approach that stresses only similarities is not any more useful, however. In such an approach the student does not gain any understanding or skills which will enable her to function successfully in cross cultural situations where differences are felt on both a conscious and unconscious level. An unbalanced stress on similarities can actually help promote prejudice because the student has gained no vantage point from which to understand differences and thus falls back on a difference-equals-deficiencies model.

A climate of acceptance of individual differences would seem to be essential in the multicultural classroom. Yet, taken to the extreme, this approach is helpless to deal with blatantly intolerant or cruel behavior and attitudes. If all differences are respected then there can be no commonly held standard for acceptable interpersonal behavior.

An approach that emphasizes a critical examination of the psychological and sociological mechanisms involved in prejudice can go a long way towards changing attitudes and behavior. Yet it is rarely sufficient, for many responses to cultural differences are not felt on a rational level alone. Adopting a new set of beliefs can be a very emotional process and any curriculum program that does not foster affective as well as cognitive growth will only be partially effective.

What "Unity in Diversity" attempts to do then, is to provide a balanced approach to multicultural education using a variety of techniques. Each topic area is designed to provide an integrated experience that will:

- * *foster affective development*
- * *promote self-esteem*
- * *promote volitional development*
- * *facilitate critical thinking*
- * *provide relevant and accurate information*
- * *build interpersonal skills*

Student readings, simulations, role plays, brainstorming, group projects, research projects, guided discussions, open-ended discussions, art projects, written assignments, and audio-visual aids are all utilized to achieve these goals.

¹ Grateful acknowledgement is made to Dr. Richard Butt of the Faculty of Education of The University of Lethbridge for his excellent review of this topic. See especially, "Appropriate Multicultural Pedagogy and its Implementation in the High School." In R. J. Samuda & Shiu L. Kong (Eds.), *Multicultural Education: Programs & Methods*, Toronto: Intercultural Social Sciences Publications, forthcoming.

Following is a more detailed list of the goals of the “Unity in Diversity” program.

Goals of “Unity in Diversity” Curriculum Program

- 1. Promoting an understanding of the many similarities between all human beings regardless of sex, class, race, age, religious persuasion or ethnic group (human universals)*
- 2. Promoting an understanding of the nature of cultural differences and the role these cultural specific characteristics play in shaping behavior and beliefs*
- 3. Providing the opportunity for people of different groups to work together on tasks that are mutually meaningful*
- 4. Building a repertoire of non-violent techniques for solving problems*
- 5. Promoting positive self-esteem among all students*
- 6. Providing the opportunity and promoting the skills for empathetic sharing among all students*
- 7. Providing information which will foster an appreciation of the positive contributions that different groups have made to society as a whole*
- 8. Promoting understanding of the roots and dynamics of prejudice and the consequences of prejudiced attitudes and behavior on both the victim and the perpetrator*
- 9. Facilitating the learner’s recognition of personal prejudice in a non-threatening context that allows for personal growth*

Teaching Strategies

Seventeen teaching strategies have been identified as particularly useful in helping students reach the goals of this curriculum kit. They have been used consistently in the learning activities which follow and are identified in the margin beside each one with a distinct logo.

These strategies, organized by broad teaching goals, are as follows:

Provide Relevant and Accurate Information	Facilitate Critical Thinking	Promote Self-Esteem
Student Readings Case Studies Critical Thinking Guided Discussion Independent Investigation Audio-Visual	Open-ended Discussions Critical Thinking Independent Investigation Guided Discussion Creative Writing	Open-ended Discussions Cooperative Learning Techniques Taking Action Self-Expression Through the Arts Sharing Feelings

Build Interpersonal Skills	Foster Affective Development	Promote Volitional Development
Teacher Modeling Taking Action Sharing Feelings Simulation, Role Plays Establishing Contacts with People from a Variety of Cultural Groups Cooperative Learning Open-ended Discussions Cooperative Problem Solving	Creative Writing Sharing Feelings Self-Expression through the Arts Open-ended Discussions	Guided Visualization Critical Thinking Independent Investigation Taking Action

Guidelines for Teaching Strategies

Some of the teaching strategies listed above will be very familiar to classroom teachers; others are not commonly used. In some instances even familiar teaching strategies are used in slightly different ways. For these reasons, guidelines for each of the seventeen teaching strategies used in this program are included here. Teachers should take the time to review these guidelines carefully before they begin working with their students.

1. *Open-Ended Discussions*



Open-ended discussions are useful when the topic under consideration has no right or wrong answer. Moral or ethical issues can often be dealt with in this way without offending anyone. The purpose of open-ended discussions is not to reach a decision or a consensus of any kind. Rather it is to create a safe environment for people to share their point of view with others. This process helps students gain a sense of trust in their classmates. They come to believe that what they say will be listened to and accepted without criticism. They also gain an empathetic appreciation for points of view other than their own.

Open-ended discussions can be followed up with more structured activities aimed at developing specific skills or imparting specific information. The following guidelines have proved useful to teachers and students who are attempting to improve their skills in this type of discussion:

- a. Make a clear statement of the question or topic to be discussed. It can be useful to post this question on the board or on chart paper for reference throughout the discussion.
- b. Resist the impulse to fill in the silence with teacher talk. Wait at least for a slow count to ten before you restate the question or attempt to solicit input in a more direct way.

- c. All comments should be addressed directly to the question or issue, not to comments that another participant has made. Both negative and positive comments about any other contribution should be avoided.
- d. Only one person speaks at a time. Everyone else should be listening in a non-judgmental way to what the speaker is saying. Some groups find it useful to signify in some way who has the floor. Going around the circle systematically is one way to achieve this. Another is to use some object (such as a feather) which the person who is speaking holds and then passes to the next person who has indicated a desire to speak.
- e. Silence is an acceptable response. No one should be pressured at any time to contribute if they feel reticent to do so. There must be no negative consequences, however subtle, for saying "I pass."
- f. At the same time everyone must feel invited to participate. Some mechanism for insuring that a few vocal people don't dominate the discussion should be built in. An atmosphere of patient and non-judgmental listening usually helps the shy students to speak out and the louder ones to moderate their participation. Going around the circle in a systematic way, inviting each student to participate by simply mentioning each name in turn can be an effective way to even out participation. It is often better to hold guided discussions in groups of ten to fifteen rather than with a whole class.
- g. The group leader facilitates the discussion by acknowledging contributions in a non-evaluatory way (i.e. avoiding comments like "great," "far out" or "good" which can be seen as making comparisons between different contributions) and by clarifying comments when necessary (e.g. "If I understand what you're saying, you...").
- h. No comments which put down others or oneself should be allowed. Some agreed upon way of signaling the speaker when this is occurring should be established (e.g. holding up a card labeled "Put down"). Self put downs include such comments as, "I don't think anyone will agree with me, but..." or "I'm not very good at..."

A set of "Ground Rules of Open-Ended Discussions" posters is included in the kit for your convenience.

2. Guided Discussions



Guided discussions differ from open-ended discussions primarily in the role that the facilitator plays. In a guided discussion the teacher presents a series of well thought-out questions designed to help students move beyond a surface understanding of the issue at hand to deeper levels. These questions can help the students appreciate someone else's perspective, to link the new experience or information to something previously learned, to examine issues critically, and to evaluate personal attitudes and behavior in light of the new experience or information.

Students can help formulate questions which they would like to examine in this way and should be encouraged to bring personal experience to bear on issues under discussion. The teacher can experiment with group size and with techniques to encourage active participation by all students.

3. Cooperative Learning Techniques



Much of what goes on in schools today involves students competing against each other for recognition and privileges of various sorts. While competition can be a useful tool for motivating students and for encouraging them to excel, it can be anti-productive in a course of studies that seeks to promote an atmosphere of mutual trust and respect and to facilitate personal development.

Cooperative learning involves an organization of learning goals, resources and people in such a way that each individual can only reach her goal if the group as a whole reaches its goal. In other words, "I win only if the other members of my group win." Competitive learning on the other hand allows only one winner — "I win only if everyone else loses."

Research on cooperative learning² has cited many benefits from cooperative learning strategies. The research claims that students learn more quickly using these strategies than in a competitive situation, for the following reasons:

- a. Students are all working toward the same goal (mastery) rather than trying to block each other (which happens when only one person can win).
- b. Students are also more likely to learn because they can build on each other's ideas rather than all having to go through similar thinking processes in private. In effect, each student has a number of peer tutors.
- c. Students who are contributing positively toward group goals will be socially rewarded by other group members, so peer pressure would help eliminate obstructive or disruptive behavior.
- d. Students will begin to trust each other more (because they see that everyone is working toward the same goal). This will build group loyalty and a feeling of "we-ness" which in turn will contribute to more efficient learning environment.

What follows is a brief description of techniques which can be used to promote cooperative learning. These techniques have not been specified in the activities in this course, so teachers can choose the one with which they are most comfortable.

- a. Jigsaw
 - Divide the class into heterogeneous learning groups (e.g. varied with respect to learning ability, sex, ethnic origin, and socio-economic status).
 - Each member of the group is assigned a number (e.g. from one to five if there are five students to a group).

²

A comprehensive bibliography on cooperative learning is available from the Four Worlds Project.

- The students meet in groups according to number (e.g. all the ones together).
 - Each number group is assigned a certain portion of the material to be learned. These groups study the assigned material and develop a strategy for teaching what they have learned to others.
 - Pupils reform initial learning group.
 - Each member teaches the material they have studied to the rest of the group.
 - Students are subsequently tested on an individual basis.
 - Students are taught social, leadership and communication skills initially and on an ongoing basis so that they will be able to function effectively in a group situation.
- b. Group Learning
- Students are divided into heterogeneous groups (i.e. varied with respect to learning ability, sex, ethnic origin, and socio-economic status).
 - Each group is assigned the same or an equivalent learning task which involves research, discussion and a summary product (written, oral or artistic).
 - The teacher observes group interaction and provides feedback to facilitate more effective communication.
 - Evaluation can be a composite mark on the group project and individual test scores or the averaged group mark.
 - The teacher is responsible for initial training in leadership, social and communication skills.
- c. Small Group Teaching
- Students and teachers delineate goals and necessary subtopics to be investigated in the unit under study.
 - The students divide into small heterogeneous groups.
 - Each student is assigned an individual responsibility and a responsibility to contribute to a group project within the framework established above.
 - Students research their topics individually.
 - Each group evaluates, analyzes and synthesizes the material their members have collected for a group presentation.
 - Students and teachers evaluate each group's contribution to the work of the class as a whole.

Activities such as research projects, role plays and some written assignments can be handled very successfully with cooperative learning groups. Suggestions about when to use these groups are made in "Unity in Diversity."

4. Sharing Feelings



Learning aimed at changing attitudes and behavior cannot just be cognitive. Indeed, whether we as educators recognize it or not, feelings are a part of any learning situation (excitement, boredom, pleasure, or frustration, for example).

During the course of this program, the students will likely experience many feelings stimulated by what they are discovering about themselves and the world around them. Many people have learned to shut off their feelings when they hear about such things as prejudice and discrimination. Because the students involved in the course are learning about these problems in a very direct and often personal

way (many students may have experienced prejudice), they may well feel frustration, anger, hopelessness, and other strong emotions.

These feelings can't be ignored. Nor can they be reserved for Wednesday afternoons, say, at 2:30 p.m. Facial expressions, a reluctance to speak, an overt gesture of anger, a request for a confidential discussion — all these will indicate to the teacher that the student is looking for a way to express her feelings in an acceptable manner and to have others acknowledge that expression.

Students often need an external focus to help them feel more secure about sharing feelings. Two techniques or devices that can be used to help students express their feelings without embarrassing themselves or hurting others are:

a. "Feel Wheel"

The facilitator poses a question such as "How would you feel if someone at a concert asked the usher to find them a different seat because she didn't like sitting beside someone of your racial background?" Working in groups of about five, the students each place a marker on the Feel Wheel in the segment that best reflects her reaction. A few minutes are then allowed for the students to share their responses with each other. Another situation is then posed and the same procedure is followed. Situations which are likely to elicit both positive and negative emotions should be used. A "Feel Wheel" is included in the kit for this purpose. Extra copies can be made up on large sheets of paper.

b. Talking Circles

The same guidelines which apply to open-ended discussions apply to talking circles, with the exception that a clear topic statement is not presented. Students are free to react to the situation which has sparked the need to express feelings in any manner that falls within the guidelines (i.e. they can express opinions, make analytical statements, describe a personal experience or the emotions they are experiencing, etc.). Talking circles need a facilitator to ensure that the guidelines are being followed. As they gain experience with this approach, students will be able to serve as facilitators. Talking circles can be set up with smaller groups of students (e.g. five to ten), with the whole class or with an inner and outer circle. In this latter option five to ten students sit in a circle. The rest of the students arrange their chairs in a circle around this inner circle. Only the people in the inner circle have the opportunity to speak. After they have finished the two groups of students can exchange places, or the students that comprised the outer circle can become the inner circle the next time a talking circle is organized.

5. Creative Writing



“Unity in Diversity” suggests a variety of student writing projects in each unit. These exercises are all characterized as creative writing because they ask the students to translate information and experiences into some form of written expression, such as a letter, a short story, an essay or a journal entry.

In many instances, the writing assignment requires a sensitivity to feelings as well as to higher order cognitive skills. Since teachers are generally very familiar with the other type of writing exercises, we are only including guidelines for journal entries here.

Like open-ended discussions, journal entries can be used to explore issues that are personal or emotionally-charged. They can function as a safety-valve when students are exploring their own attitudes and beliefs in the light of evidence or experience which may ask them to change. Again, certain guidelines will ensure that the exercise is useful to the students.

- a. Journal entries should never be evaluated in any way (e.g. for content, expressiveness, spelling, punctuation).
- b. Journal entries should remain confidential unless prior permission is obtained from the writer.
- c. Journal entries should focus on personal responses to experience rather than on academic learning.
- d. The techniques described in “Sharing Feelings” (above) can be used to motivate students for journal writing.

Journal writing can be followed up with other types of activities which emphasize critical thinking or which help students share their feelings with others.

6. Self-Expression Through The Arts



Learning to assess attitudes and values can be an emotional experience for students, but these moments are important conceptual anchor points. At such times the teacher can encourage the creative expression of feelings. Art can help the student realize that she is experiencing emotion, that it is a natural part of life to feel, and that emotions can be a powerful force for creativity and for expressing experiences that the student is only partially conscious of or cannot express in a logical, rational way.

Because junior high school age students are often very self-conscious about any kind of creative expression, the teacher will have to be prepared to work with them and offer them a great deal of encouragement. One way to do this is to provide them with many and varied examples of artistic expression to emulate, such as literature, songs and

graphic arts, and to encourage them to draw on all their senses (e.g. what did it smell like, taste like, look like, sound like?). Psychodrama vignettes and role playing can be used to explore personal experiences of prejudice or to create empathy for the experiences of others.

7. *Teacher Modeling*



Role models can be a very potent force in shaping student attitudes and behavior. The teacher is in an excellent position to provide such a model, especially if certain principles are incorporated into the process:

- a. The modeling of appropriate behavior and attitudes needs to take place consistently over an extended period of time.
- b. The appropriate behavior and attitudes should be modeled in the context of those cross-cultural interactions which students are likely to face.
- c. The appropriate behavior and attitudes should be modeled in a variety of contexts so that the principles behind them can be internalized. This prevents simple imitation which may not generalize to new situations.

8. *Establishing Contact with People from a Variety of Cultural Groups*

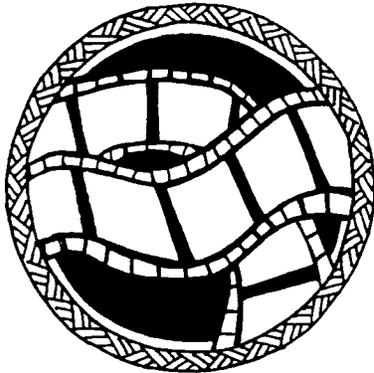


Personal contact with people who are different from ourselves can be a powerful tool in multicultural education. Activities such as field trips or those which involve guest speakers generally have personal contact between culturally different groups as one of their objectives, but they are not always equally effective. "Unity in Diversity" bases its activities on the following principles for effective inter-group contact:

- a. The interacting individuals should be of equal status.
- b. There should be an obvious support of inter-ethnic contact by persons or institutions in authority.
- c. Contact should occur on a personal basis over a fair length of time rather than on a casual basis or only once.
- d. The contact situation should provide interdependent activities and common goals that can only be reached by the cooperation of all members of the group.
- e. The contact should be pleasant and rewarding.

Visits to the classroom by prominent members of minority groups can also be very effective. Many of the above principles apply to this type of situation. Such visitors can be asked to share their personal histories to help students realize how similar many of the problems and victories that person has experienced are to their own experience. The speaker can also describe her struggles to deal with prejudice.

9. Audio-Visual Materials



Audio-visual materials can be very effective in helping to change student attitudes because they facilitate identification with others. Through film or video, vicarious experience of interracial problems or of the world in which other people live can add a dimension to multicultural education that is difficult to achieve through print alone.

Film can be used to help students critically analyze what they see for racial stereotypes. This is the approach that is used in the "Images of Indians" video series in Unit III of this course. Film can also be an excellent and evocative representation of someone else's world if they present an inside perspective. Many of the Canadian National Film Board productions listed in the catalogue included in the kit are an excellent example of this approach.

10. Simulations, Role Plays and Games



These activities can be very useful in helping students place themselves in another's shoes or, in other words, to live through an experience to which they might never have direct access.

This approach can be taken through fairly structured activities such as are outlined in this guide or through more spontaneous re-creations of situations portrayed in audiovisual materials or case studies which have apparently had a strong impact on the students. Here the teacher can guide the experience through a series of questions which can help the students enter into the role as much as possible.

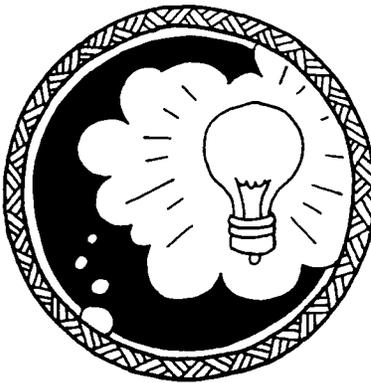
Regardless of which approach is used, the debriefing session after the simulation or role play is critical. If it is left out, a large percentage of the learning value of the activity can be lost. Class discussion, whether open-ended or carefully guided by teacher-generated questions will help consolidate the experience and help clear up any questions the students may have about what they have experienced. It is important to give the students the opportunity to express their feelings about these types of experiences because cognitive learning cannot proceed without corresponding affective development when one is dealing with deeply felt and often unarticulated beliefs, values and attitudes.

11. Case Studies



Case studies have been used extensively in Units II and III of “Unity in Diversity.” Helping students learn about other groups of people in a more detailed way than provided by a single exposure, whether through film, print or personal contact, is an essential part of many multicultural curricula. Case studies that depict the every day life of various groups and that describe the types of prejudice they encounter are more useful than those which dwell exclusively on exotic aspects of cultural differences. The effect of case studies is greatly enhanced when they are combined with critical discussion and role playing.

12. Guided Visualization



An important part of changing attitudes and behavior is acquiring a clear vision or understanding of how things would be if they were different. It is not enough to simply tell students that they should treat others with respect, for example, if they have no sense of what showing respect would look like in that particular situation. Guided visualization can be a way to “mentally practice” social skills before actually trying them out.

Guided visualization is an instructional technique that is gaining popularity as educators rediscover the effect that thought or inner vision can have on behavior. An extensive bibliography on the use of guided visualization in the classroom is included at the end of this section for your further reference.

Guided visualization can also be used to help stimulate imagination and generate alternatives. It helps students strengthen their capacities in all aspects of decision-making:

- a. focusing attention, defining the problem,
- b. brainstorming alternatives,
- c. predicting consequences for self and others for each alternative,
- d. choosing a course of action,
- e. making a plan by which to implement the chosen course of action,
- f. persevering despite obstacles,
- g. effecting closure, completing the action.

The following guidelines will help both students and educators feel comfortable with guided visualization exercises:

- a. The students will probably not feel comfortable with guided visualization exercises unless the teacher does. Try some of the activities yourself or with a group of peers before using them in the classroom.
- b. Do not pressure students to close their eyes. Simply explain that the activity will be easier to do and that they may enjoy it more if they do

close their eyes. Some students feel very threatened by the thought of closing their eyes in a group of other people. These fears should gradually subside as they gain experience with the technique.

- c. Students should choose a comfortable position that they can sustain throughout the exercise (e.g. sitting at their desks with their feet flat on the floor and their heads on their arms on the top of the desk, as above but with their heads up, lying on their backs on the floor, etc.).
- d. Begin each exercise with at least a minute of relaxation. One way to help students relax is to have them regulate their breathing (four counts in, hold for a count of four, and four counts out). The teacher can establish this rhythm by counting the first few cycles out loud.
- e. Gradually increase the time allocated to independent visualization from about thirty seconds to several minutes.

13. Critical Thinking



This is a teaching strategy with which most educators are already familiar. It involves helping students move beyond a literal or factual understanding of an issue to the point where they can utilize “higher order thinking” as defined, for example, in Bloom’s taxonomy (i.e. analysis, synthesis, and evaluation) and to which the stage of “application” is sometimes added.

Since one of the goals of this curriculum program is to assist students to evaluate print and other material for bias and to examine personal values and attitudes, activities which promote critical thinking will be useful to them. In this curriculum, critical thinking is promoted by asking the students to respond orally, in writing, or artistically to questions designed to probe superficial understandings of experiences.

14. Student Readings



A large selection of student readings are included in this program to provide background information, to help students summarize and synthesize what they are learning and to provide a cumulative record of learning for future reference. These readings are in the form of stories, essays, articles, research summaries, etc., and are the text of the student book for this course.

15. Taking Action



These activities are designed to consolidate learning by helping students apply new information and skills to relevant and appropriate situations both within and outside the classroom. Almost all students will benefit greatly from the opportunity to translate theory into action. These activities will also help students understand and believe in their capacity to play an important role in the world around them.

16. Independent Investigation



This simply refers to those activities which involve either individual or small group study and research projects. These activities will be very familiar to most teachers as they make up a large part of many social studies curriculum programs. They are used in the context of “Unity in Diversity” because they help students assess the appropriateness of their own beliefs and values, gather information pertinent to specific issues, think critically about why they learn, and synthesize and organize information for presentation to others.

17. Cooperative Problem Solving



“Unity in Diversity” will give students the opportunity to practice a non-confrontational approach to problem solving in a variety of situations. The steps outlined here can be followed when there is inter-personal conflict between class members or when the class has decisions to make about projects they will undertake. It can be practiced by small groups or by the class as a whole.

The following steps should provide a framework for the facilitation of these cooperative problem solving sessions. You will need to model these steps repeatedly before you expect students to be able to handle them alone. Cards which outline the steps and provide guidelines for this process are in the kit so that student groups can have them on hand when they are working.

Steps to Cooperative Problem Solving

- a. Define the problem clearly. Make sure everyone has the same understanding of what is being discussed. It may help to write the question down where everyone can see it.
- b. Gather any information which might help you make a good decision. Sometimes you can get information by asking people questions, other times you will need to use books, newspapers, articles, etc. Sometimes the group members will already hold all the information they need as common knowledge.
- c. Do not try to make a decision or to evaluate material while you are gathering it. Just collect any information which deals with the problem.
- d. Make sure everyone in the group understands the information that has been gathered.
- e. Give everyone the opportunity to express their opinion about what should be done. Everyone should have the opportunity to speak before anyone speaks twice.
- f. Feel free to change your own opinions as you listen to other people's ideas. If your own ideas don't change, at least a little bit, you probably haven't been listening.
- g. After all the participants have contributed their ideas, the group leader should try to synthesize what has been said into a course of action which everyone can agree on.
- h. Anyone who feels that an important point has not been taken into consideration in this synthesis should be given the chance to speak again.
- i. Steps g and h can be repeated several times until a consensus is reached. If, during this process, it becomes evident that a vital piece of information is lacking, be sure to get it before proceeding.
- j. Use a majority vote as a last resort if complete consensus can't be reached.

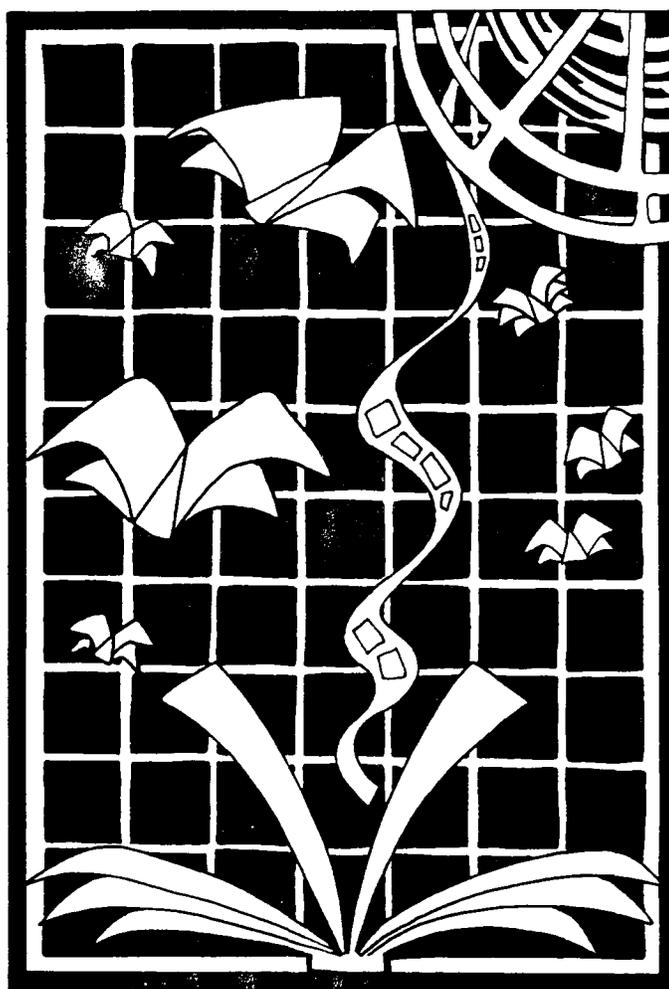
Guidelines for Cooperative Problem Solving

- a. Everyone should have the same opportunity to express his point of view.
- b. No put downs of self or others.
- c. Once you have given your idea, it belongs to the group. Don't try to keep defending your original idea. You are free to change your mind and express a totally different idea later. Remember that changing your ideas is a sign of learning and growth rather than of weakness.
- d. Work toward a group consensus. A consensus means that the group has developed an idea that everyone can agree upon. Sometimes this idea comes from an individual's contribution, but more often it is a new idea that incorporates the best parts of many people's contribution.

- e. Listen carefully to what others say without filling your mind with reasons why they might be wrong and with ideas about what you might say when it is your turn.
- f. When it is your turn to talk, speak as briefly and clearly as you can. Don't put down anyone else's idea. Just express your own in a positive way.
- g. Once a solution has been chosen, support its implementation in every way you can. If the solution was not an appropriate one, it will become obvious to everyone involved. A new solution can then be chosen without any blaming or bad feelings.

Note: Once a solution has been chosen by consensus of the group (or by majority vote if necessary) it is critical that everyone support the decision made. If someone disagrees with the direction taken, they should be asked to support the decision of the group anyway. Continuing to struggle for some other point of view undermines the unity of the group, thus dissipating the impact of any actions taken and making it impossible to see whether (what was decided) works or not. If there is unity of action it will soon become obvious to everyone if something is not going well. Then a new solution can be chosen without any blaming or bad feelings.

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Unit I



Human Problems Need Human Solutions

KEY CONCEPTS

- 1. The problems facing today's world are largely human ones rather than technological or scientific ones.**
- 2. In order to understand the human side of problems such as prejudice, crime, nuclear armaments, pollution, war and disease we must understand what human beings are (the nature of human nature).**
- 3. All human beings have characteristics and aspects in common. These can be called human universals.**
- 4. Different groups of people have developed unique ways of expressing these universals in their relationship with the world. We can use the concept of culture to understand these differences or cultural specifics.**
- 5. All human groups and their cultures are in a process of change. If we can understand more about how people change, we can figure out ways to apply human answers to the problems that face us.**

Unit I Topic A

Human Solutions



The problems facing today's world are largely human rather than technological or scientific ones.

Kit Contents

1. Coloured dots (30 strips of three dots each in an envelope)
2. Poster — Ground Rules of Open-Ended Discussions
3. Student Worksheet Masters #1 and 2

ACTIVITY ONE: What Do You Think?



1. Administer the opinion survey (master in kit). Make it clear to the students before they begin that their answers are entirely confidential and will not be shown to anyone.
2. Have them calculate the sum total of their responses and mark it on the top of their sheets (e.g. If they circled 2 for question 1 and 4 for question 2, the total would thus far be 6).
3. Limit discussion of the survey at this time to very general comments so as not to invalidate the results of the post test at the end of the course.
4. Collect the sheets and place them in a sealed envelope so that students can be sure neither you nor other students will be looking at them. Explain that they will later have the opportunity to compare their responses to ones they make at the end of the course.

Name					Student Worksheet #1
Date					Unit I Topic A
Total Score					Activity One
Opinion Survey					
The following statements ask for your opinions, not for facts. Each question is followed by the numbers 1, 2, 3, and 4. Circle the number that most closely corresponds to the way that you feel.					
Code: 1 Strongly Agree 2 Agree 3 Disagree 4 Strongly Disagree					
1.	People from other countries often don't have a clear idea of how to behave in many circumstances.	1	2	3	4
2.	Most of the problems the world faces could be fixed if we could develop the right technology.	1	2	3	4
3.	Countries which are facing problems like starvation and over population, do so largely because of the actions and beliefs of the people who live there.	1	2	3	4
4.	Culture in other parts of the world are less developed. As they become educated they will gradually change to become more and more like North America.	1	2	3	4
5.	The average North American doesn't really have a culture, the way ethnic groups like the Ukrainians, the French Canadians or Jamician people do.	1	2	3	4
6.	Everyone could have a job if they really wanted to.	1	2	3	4
7.	Men are, and should be, considered the head of the household.	1	2	3	4
8.	North America is very tolerant of cultural diversity.	1	2	3	4
9.	If an unmarried girl becomes pregnant, it's her own fault.	1	2	3	4
10.	Only males should be allowed to play aggressive sports like hockey or football professionally.	1	2	3	4
11.	People are discriminated against basically because they, or other members of their group, have acted in ways that show they aren't trustworthy.	1	2	3	4

12. Children of working mothers are more likely to become juvenile delinquents than children of non-working mothers.	1	2	3	4
13. Movies are just entertainment. The way they portray different kinds of people does not affect our attitudes about them because we know movies aren't real.	1	2	3	4
14. All North American Indians have customs that are very similar.	1	2	3	4
15. When the first Europeans came to North America, they had the right to claim it for themselves, since no one inhabited most of it.	1	2	3	4
16. All Indians live the way they do because they have chosen to live that way.	1	2	3	4
17. Indians who receive benefits or rights such as free education or medical services are getting a handout.	1	2	3	4
18. Young people today are not influenced very much by the attitudes and values of their parents.	1	2	3	4
19. School should be a place where people learn to live in the real world. If people want to learn their family language or traditions, that should be done after school.	1	2	3	4
20. People don't really change once they have reached adulthood.	1	2	3	4
21. It's impossible to make a difference to the world's problems. They're out of the control of the average human being.	1	2	3	4
22. People are basically aggressive by nature.	1	2	3	4

ACTIVITY TWO: *Today's Problems*



1. Have the students name as many of the problems facing today's world that they can think of. All contributions should be listed on the board or on chart paper. The completed list might look something like this:

threat of nuclear war
 alcohol and drug
 abuse
 famine/starvation
 family violence
 war
 pollution (acid rain)
 disease (AIDS,
 cancer)
 inflation
 unemployment
 over population

terrorism
 racism
 crime
 moral decline
 deforestation (chang-
 ing climate, ero-
 sion)
 lack of confidence in
 government
 corruption among
 officials and other
 leaders

poverty
 illiteracy
 prejudice,
 discrimination
 people being forced
 to do meaningless
 work
 oppression
 family breakdown
 suicide
 mental illness

2. Choose the three problems which the students feel are most crucial in terms of their capacity to contribute to a safer, healthier, happier world if solution to them were to be found. One way to do this is to give each student three colored dots (available in kit) and let them "vote" by placing one beside each of their choices. The most popular items become clearly visible by counting the dots each has received. Write down these three problems again in three separate columns on the board or on chart paper. Have the students brainstorm possible solutions to each of them. The completed lists might look something like this:

<u>threat of nuclear war</u>	<u>famine/starvation</u>	<u>pollution</u>
- disarmament	- aid (people who have sharing with people who don't)	- inventing new ways of manufacturing things that don't pollute the environment
- education about danger nuclear war	- more effective agricultural methods	- stricter laws about pollution
	- irrigation systems	

3. Discuss the solutions offered in terms of what conditions must be met before they could be put into effect. Use a series of probing questions to help students move beyond superficial responses to a deeper analysis of what would make it possible to implement that solution.

Pollution

Solution 1: Stricter legislation about disposal of wastes, effluents, emissions.

Prerequisites:

- businesses must be willing to obey the law
- governments must be willing to pass the legislation and enforce it even if rich and powerful industries and companies are against the stricter laws
- more money must be put into research about the effects of certain industrial practices on the environment so that laws can be based on accurate knowledge

Solution 2: Devising manufacturing methods that are less harmful to the environment.

Prerequisites:

- money must be allocated to this work; i.e. it must be made a higher priority
- businesses and industries must be willing to adopt the new methods even if it means investing money that would be earned as profits if the old methods were maintained

It should become clear to the students from the above discussion that many solutions involve a change in human priorities and attitudes and a willingness to behave in new ways. Technical solutions are not enough.

Note: Keep a record of the above brainstorming session by having the students record it in their notebooks or use chart paper, staple the finished product together, attach a title page, and keep it in the classroom for future reference.

ACTIVITY THREE: Human Solutions



Have the students read the selection entitled "Human Solutions" in their texts. If your students' reading level is such that they have problems with some of the vocabulary, you may want to read the selection aloud to them.

Human Solutions

Many historians, educators, futurists and other thinkers have written about the last few decades as a time of crisis for the human race. They cite problems such as over-population, crime, pollution, the nuclear threat, famine, unemployment, war, and disease as major threats to human well-being. Here's what some of them have to say:

Our Fragile Planet has been filled with people at an incredible rate.

Both worldwide plague and thermonuclear war are made more probable as population growth continues.

Man is not only running out of food, he is also destroying the life support systems of the Spaceship Earth.

The situation was recently summarized very succinctly: "It is the top of the ninth inning. Man, always a threat at the plate, has been hitting Nature hard. It is important to remember, however, that Nature bats last."

-Paul Ehrlich

Here we have, clearly, a generation which is out of work and we may well find that unemployment among the young leads to militarization and terrorism. The average age of a terrorist is 22.

-Paul Marc Henry

Our present crisis has been variously attributed to the overwhelming rapidity of change, the collapse of the family, the decay of capitalism, the triumph of a soulless technology, and, in wholesale repudiation, to the final breakdown of the establishment.

-Margaret Mead

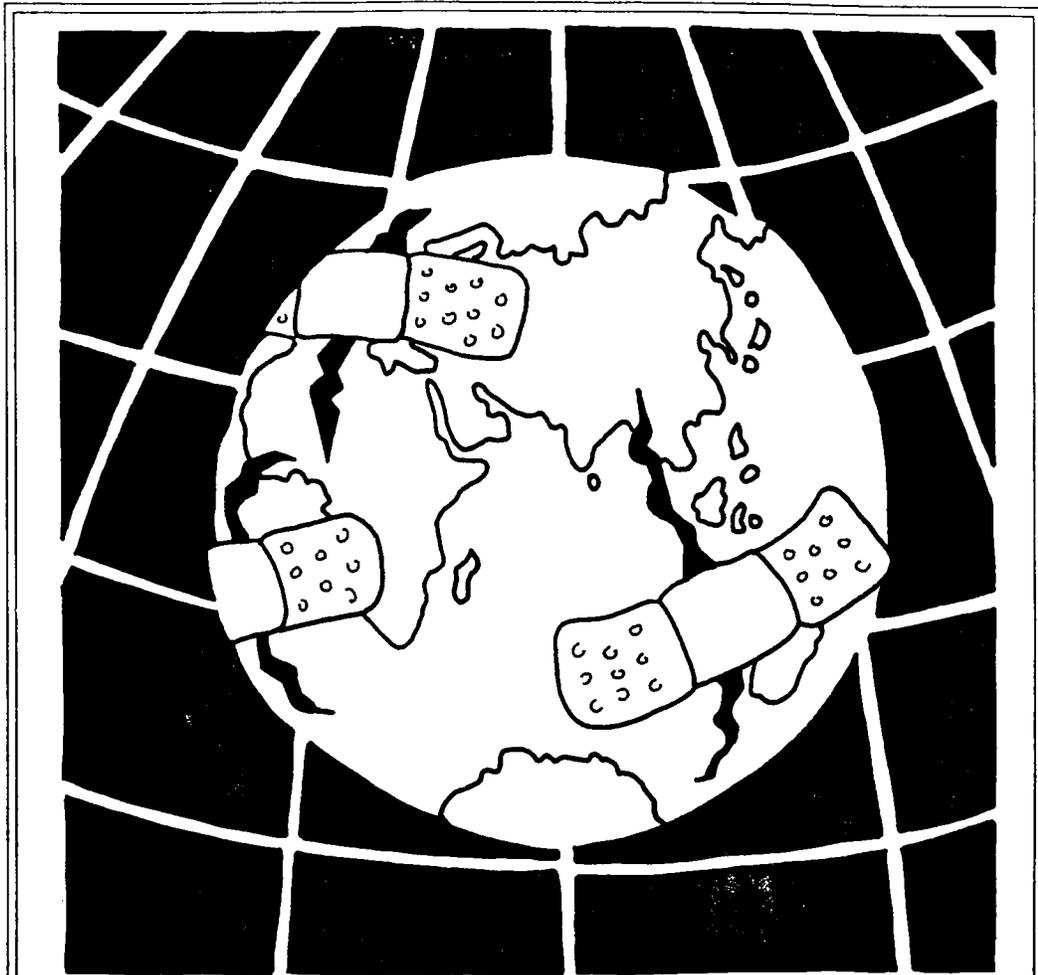
The Club of Rome, a group of thinkers from across the world, have published a number of reports and books about the world's problems.¹ They warn us that it is dangerous to look to science and technology for a complete answer to human problems. Science and technology can contribute answers such as more efficient agricultural methods, new vaccines for diseases, and more pollution-free machines. But such answers are not always enough. More efficient agricultural methods will not necessarily help eliminate famine, for example. Starving people will not have the money to buy the better seed and fertilizer or the more efficient tools. They will not benefit either from the extra food that richer farmers or countries can grow because of these new methods, unless these richer farmers or countries are willing to share this food.

In other words, we need human answers to human problems, as well as technical or scientific answers. In one sense the human answers are more important than the technological answers because without them the technological answers cannot be put to good use. Human answers mean that people will have to change the way they relate to each other and to their environment. This becomes obvious if you look more closely at any of the global problems mentioned above. Many crimes clearly involve people interacting with other people in ways that are unhealthy or even life-threatening. Murder, theft, and rape are examples of this. Other problems, like pollution and deforestation, are created when people relate to their environment in unhealthy or life-threatening ways.

Prejudice has been widely cited as one of the most dangerous human problems today. Almost all of the armed conflicts occurring on the earth are caused at least in part by people attacking each other because of differences in political or religious beliefs, differences in skin color or culture, or differences in understanding about how the world works and what are appropriate ways of behaving.

This course of studies will be an opportunity to learn more about human beings — what makes them the same and what makes them different and why people react in certain ways to differences. The concept of culture will be explored in some detail because it is essential to understanding the way human beings behave.

¹ For example, see "Limits to Growth" by Dennis Meadows et. al., Universe Books, New York, New York, 1972.



A model for studying how and why prejudice and discrimination occur will then be studied. Many case studies will be used for this purpose, including an in-depth study of the effect of stereotyping in the media on North American Indian people.

Finally, the way in which people or groups of people change will be explored. What makes people change their attitudes? How can groups of people who formerly thought of themselves as enemies learn to live and work together? Are there any forces that played a part in all the major changes or transformations human societies have gone through?

There are no simple answers to these questions. What this unit will do is give you the chance to go through a number of activities which will help you think more critically about human problems and about the opportunities to work positively toward human answers.

ACTIVITY FOUR: 2050



1. Explain what is meant by guided visualization and how it can help us get a clear picture of a situation we want to understand better.
2. Tell the students that you are going to take them for a walk in an imaginary world that could exist in the future. The sample dialogue below can be used or you can use your own words.
3. Ask them to assume a comfortable position which they will be able to sustain for about five minutes. Explain that the exercise will be more effective if they close their eyes. Have them take a few deep, relaxing breaths before you begin the dialogue.

Sample Dialogue

It is the year 2050. The world's ecosystem has become so polluted that everyone lives in cities completely covered by large plastic domes which allow the air in them to be carefully controlled. All food is grown under domes and using hydroponics because the soil is too polluted. An elaborate water filtration system supplies the cities with safe drinking water. Most of the world's population outside of Europe and North America has already died or is dying because the people there did not have the resources or technology to build these domes.

Hardly anyone ever goes outside the domes, but when they do they have to wear protective clothing very similar to space suits. With these suits on you cannot smell or hear anything. Although you can pick things up, you have no sense of touch because of the thick gloves you have to wear. Only your sense of sight is relatively unaffected.

Your science teacher has decided to take you and your classmates on a field trip to see what the world outside the dome looks like. A sealed shuttle bus takes the class to an area that used to be a national forest preserve. Before getting out of the bus you all put on your ecological protection suits.

Now close your eyes and imagine what you will see on your field trip. Remember that you have no senses except sight. You can see colors, shapes and textures and you will get an impression or feeling from what you see. Look up. What do you see? What color is the sky? Are there any clear shapes in the sky (i.e. clouds, sun?) (pause for a few seconds).

Now look down. What do you see here? Colors, shapes, textures? How does it feel to be walking on the earth as it now exists? (pause for a few seconds).

Now look around you as you slowly turn so you can see in every direction. On your left is a mountain ridge that was once snow-capped and covered by a forest of fir and pine trees. What does it look like now? (pause).

In front of you is a vast plain that used to be covered by tall grass and bordered by large trees with spreading branches that provided shade for the deer that came here to browse and provided nesting sites for many species of birds. How does the meadow look now? (pause).

On your right is the shore of a small lake. You remember from your science lessons that this lake used to be famous as one of the resting spots for the now-extinct swan on its north-south migrations every fall. You have also seen books about fishing in your school library and while you have never actually seen anyone do it, you have often daydreamed about what it would be like to spend a summer afternoon by the side of a stream or lake waiting for the "big one." What does the lake look like now? What feelings do you have when you look at it?

Behind you is the trail you have come on. It used to be a paved highway but only those roads which connect the domed cities have been kept up for the past fifty years. Nobody thinks this road leads anywhere important anymore. In the distance you can just make out the domes of your city. They look very far away. They are the only world you know and yet you know that people have only lived under them for a comparatively short time. At one time, not so long ago, North Americans used to spend a great deal of time in places like the one you are in now — hiking, camping, canoeing, picnicing, hunting and fishing. You begin to think about a movie you saw on one of the little monitors in the library archives last year. It was about the adventures of a family who built a cabin far in the woods. You are just thinking about the part where the two children met a big black bear in the woods when your science teacher taps you on the shoulder and motions for you to get into the shuttle bus for the trip home. All the rest of the students were already waiting for you and laughing about the fact that you hadn't noticed that they had all left. As you trudge back to the bus your mind is buzzing with a hundred different questions about life before the domes. You can hardly wait to get home so you can go through the library's microfiche collection about nature as it existed before the year 2000.

ACTIVITY FIVE: Dear Friend

1. Have the students write a letter to the student of the future, which they imagined themselves to be in the guided visualization above. Ask them to describe an experience they have actually had which they think will help the student of the future understand what nature meant to young people in the 1980s.
2. Have the students share their letters with the rest of the class and draw out the common themes which express the value our society places on nature: recreation, natural resources, inspiration for art and literature, etc.

ACTIVITY SIX: The Lily Pad

1. The riddle called "The Lily Pad" in the student text demonstrates the type of growth that has occurred in the incidence of many social problems. Differing from simple addition, geometric growth doubles with every unit of time. What may appear as deceptively small growth at the beginning quickly becomes very obvious. Give the students a few minutes to try to answer the riddle.

Answer: The twenty-ninth day, supposing a thirty-day month or the thirtieth day, supposing a thirty-one-day month.

2. Have the students calculate the size of a pond that a two inch square lily pad would cover in thirty days. Can they develop a formula that can be used to calculate geometric growth?
3. Calculate the rate of growth of some social problems your community faces in ten-year intervals. The police department, for example, may publish statistical reports on the incidence of certain crimes. The rate of growth of the incidence of AIDS in Canada on a year-by-year basis can also be studied. Is the rate of growth more like arithmetic or geometric growth?
4. Mention to the students that we will be referring to this riddle again in the final unit of this course.

The Lily Pad

In the middle of a clearing in the woods there is a pond. Early one spring a hiker noticed a simple lily pad growing on the pond. It was just a small lily pad and she noticed how beautiful it looked against the glistening water. But every day that lily pad grew and doubled in size. It started out only two inches in diameter in a pond that seemed enormous in comparison. But by growing twice as big every day than it was the day before, the next time the hiker visited the pond, a month later, the lily pad had grown to cover the entire pond.

Question: On which day did the lily pad cover half the pond?



ACTIVITY SEVEN: *Tomorrow May Never Come*



Hold an open-ended discussion on the following topic:

The present is all that is really important. You should live each day to the fullest, because there may not be a tomorrow.

ACTIVITY EIGHT: *Getting to Know Your Community*



Background Information

Many of us are so immersed in our lives that we cannot see the problems and challenges others are facing. To even begin to deal with the issue of prejudice, students need to develop their capacity to recognize and analyze social patterns going on in the world around them, and to see how these patterns are connected to their own lives. Indeed, one of the first ways to bring curriculum materials such as these to life with students is to somehow link what they are learning with events in their own lives or with events that have a direct impact on their lives. We can't take it for granted that there will be a uniformly shared concern about human problems among the students, nor that they will possess the same basic information about their extent, causes and effects.



To help achieve these two goals of linking learning to student experience and of building a mutual knowledge and experience base for everyone in the class, a community-based, participatory research project can be undertaken which involves students with social dilemmas in society at a level which allows them to begin to see the world from the point of view of others and their struggles. Such a project can set the stage for the type of learning that is essential if there is to be any hope for actual change to arise from our education efforts (see the Curriculum Rationale to this teachers guide for a discussion of instructional techniques designed to produce attitudinal and behavioral changes).

A community-based, participatory research project must be more than a dry academic exercise. It must be based in the actual life-world of the student — whether on a personal, community or global level. It must address questions that the students themselves feel are vital. It must involve community members who are involved with those issues. The students must be convinced that the research will provide truly useful information that can be shared with the rest of the class, school, or community in a way that will be accepted and will stimulate change.

The methodology involved in developing and administering a social research project that is unbiased and accurate is fairly complicated. Because the purpose of the project suggested here is not to teach the students the detailed skills involved in doing research, but rather to get them involved in an active and experiential way with what they are learning while performing a service for their peers, school or community, a discussion of social research methodology is omitted here. Nevertheless, by going through the project described in the following steps, the students will undoubtedly learn a great deal about gathering and organizing information as well as about human problems.

The teacher should, however, organize the project in such a way that the information gathered will be as accurate and reliable as possible. Where the community is a small one, much of the information will be common knowledge. It will

still be necessary for the teacher to encourage careful thinking about each question because the interconnection between various social problems and their effects is complex.

Where the community is a large one, the teacher will need to help the students delimit the scope of their research and to efficiently access sources of information. The link between the students' own lives and the topic under research will need to be demonstrated again and again.

This activity is an excellent opportunity to organize the class into small cooperative learning units (four or five students per group). As these groups will be working together for some time it will be worth the effort to spend time assisting each group to find an effective way of working together. Much group work in the classroom is not as effective as it could be because the students lack group process skills. The "Guidelines for Teaching Strategies" section of this guide describes four types of organization for cooperative learning groups. Both the "Group Learning" and "Small Group Teaching" approaches are suitable here.

Suggestions about how this research project could be organized follow. Each step is to be carried out by the students themselves, with the teacher acting as a catalyst and resource.

This project may be ongoing for several months, depending on the nature of the issue(s) chosen. Some time each class period or week can be devoted to working sessions and to reviewing progress to date. Because there may be waiting periods (e.g. waiting for correspondence to return) the class can continue with other aspects of the course simultaneously. It will take some organizational skill on the part of the teacher to keep track of the progress of each student or group and to keep everyone motivated. A regular consultation time should be set up with each group. This need not be long (e.g. five minutes), but it is essential to keep the momentum going.

Another possibility is that several teachers can cooperate to provide a concentrated focus for the project (e.g. social studies and science classes can be used to gather data, math classes to tabulate it, art and language arts classes to develop presentations of the findings. If the school has a newspaper, it can be involved in reporting on the project and keeping excitement up).

Research Project Outline

The master for a student worksheet that can be used to help students record the results of their research is included in the kit. A copy of this master is shown at the end of the Activity.

Step I: Identifying the Problem

1. Have the students identify social problems they are interested in learning more about. The following alternatives are all suitable:

Alternative A: Social problems facing their community

e.g.	alcoholism	family breakdown
	drug addiction	assault
	drunken driving	suicide
	theft (break and enter)	under age drinking
	kidnapping (missing children)	unemployment
	family violence	

Alternative B: Social problems which they and their peers face

e.g. insufficient recreational opportunities
insecurity about future employment possibilities
peer pressure to behave in certain ways
alcohol and/or drug abuse
academic problems
problems in communicating with their parents and other adults

Alternative C: Global Problems (see Activity Two for examples).

2. Regardless of which option is chosen, in collaboration with the students, decide whether one problem will be chosen for work by the whole class, or whether the students prefer to work in small groups, pairs or individually. If the students will be working in small groups, they can either all work on the same problem (or parts of it) or each group can choose a different problem. The students may need help in choosing a problem, or aspect of a problem, that is manageable.

Step II: Needs Assessment

1. Make a list of all the people in the community who are in any way involved in trying to resolve the problem(s) which you have chosen for research. Such a list might include the following:

a. social service agencies	e. police force
b. mental health workers	f. clergy
c. educators	g. self-help groups
d. concerned lay people	h. parents

Note: This list can be developed during whole class brainstorming project sessions or in the smaller working groups.

2. Invite these people to visit the class, or set up a system of interviewing them by letter, phone or personally to determine what information they feel is essential to understanding the scope of the problem under study and who they feel might be able to provide that information.

Note: This is also the time to acquaint these people with your class project, enlist their support and assure them that the results of the research will be shared with them.

3. Based on the information gathered by speaking with the community people listed above, draw up a list of questions, the answers to which would provide a comprehensive picture of the extent of the problem under study and the various programs or other solutions offered in the community.

Note: Some sample questionnaires are included at the end of this activity to provide models of what can be done.

Step III: Gathering the Data

1. Make a list of information sources which might help you get the answers to your questions (e.g. the resource people listed in Step I, provincial and federal government agencies, research projects conducted by universities and other agencies, etc.).

2. Set up a system for gathering the information by assigning students in pairs or small groups to interview certain individuals (by phone, letter or personally) to answer the specific questions generated in Step II.

Note: When community members or young people are asked for information concerning social problems, they may well share things of a confidential nature. It is essential to respect that confidentiality, and to understand that when a person is given the opportunity to talk about themselves and their community they may express feelings of hurt and anger. Listening to these feelings in a respectful and nonjudgemental way will help the speaker begin to come to terms with and to heal these negative emotions. It is also important to remember that, for the purposes of this research project, the personal details are not what is being sought. Rather, questioning should help to draw out information that can contribute to a clearer picture of the scope of the problems and the resources available to address them.

Step IV: Organizing the Data

1. Set up a system for recording and displaying information as it is gathered. Charts, lists, and displays put up in the classroom will help the students keep a perspective on the overall project, allow them to evaluate progress on a day-to-day basis and help them organize the data as it is gathered. Be sure confidentiality is respected. Data displayed must not point fingers at any individual or family.

Note: Some sample data displays are included at the end of this activity to provide models of what can be done.

Step V: Sharing the Data

1. Prepare a report outlining your findings. This report should be made as interesting and attractive as possible through the use of visual aids such as illustrations, diagrams, charts, art work, etc.
2. Copies of this report should be distributed to everyone involved in the research in Steps I and II.
3. Other methods of sharing your findings should be discussed and one or more chosen for implementation. Be sure that any methods you choose are in line with school policy. Some suggestions are:
 - a. Hold a public meeting with a panel of students and community professionals to discuss your findings and to answer questions.
 - b. Prepare a press release or organize an interview with the local media (newspapers, radio, television).
 - c. Make a formal presentation to the administrators of government programs developed to address the problems you have studied.
 - d. Make a video tape, a skit, or some other dramatic presentation of your findings and make it available to other students, parents, teachers, government agencies, or to the community as a whole.

Step VI: Taking Action

1. Depending on the nature of problem the students have chosen to research, they should choose one or more positive steps they can take to contribute to a solution. Because school-sanctioned or sponsored activity in the community may be a very controversial issue, great care will be needed to insure that all actions taken are appropriate and that they cannot be viewed as confrontational or judgemental of individuals, agencies, government, etc.
2. Some sample projects are listed below for your reference, although it is likely that action will naturally suggest itself from the research process.

Sample Projects:

1. Form a volunteer bureau to assist various agencies working for the betterment of the community (e.g. a number of Canadian schools which have experienced teenage deaths due to drunk driving are organizing "Students Against Drunk Driving" or SADD groups, which are active in promoting safety through alcohol awareness).
2. Have a fund raising drive to support a student or community project.
3. If parents and school administrators agree, write letters of concern to the editor.
4. Have a student work day (e.g. to clean up a park, repair a playground, etc.).
5. Form a peer counselling group (information on how to do this is listed at the end of the topic).
6. Prepare an evening's (or afternoon's) entertainment program to present in hospitals, homes for the elderly.
7. Adopt a family in a famine-stricken region of the world.
8. Organize noon-hour, after-school or evening recreation programs.
9. Sponsor an alcohol and drug abuse awareness week at the school.
10. Hold a family-teen banquet to foster more positive family relationships and a better community spirit.
11. Hold a series of forums, seminars or panel discussions on appropriate topics.
12. Sponsor a parent-child communication course (some resource materials are listed at the end of this topic).



Research Project Outline

Step I: Identifying the Problem

The problem I (or my group or my class) have decided to learn more about is:

Aspects of this problem include the following:

- a. _____
- b. _____
- c. _____
- d. _____

Step II: Needs Assessment

1. The following people can help me decide what types of information I need and how I can get that information:

Name _____
 Organization _____
 Address _____
 Phone _____

Name _____
 Organization _____
 Address _____
 Phone _____

2. Attach copies of letters sent and received from these people, and of notes taken during conversations with these people (either by phone, during visits by them to the class, or during face-to-face interviews).
3. Attach a list of the questions you plan to ask to gather information about the problem you are studying.

Step III: Gathering the Data

The following people or sources will be used to collect information about the problem I am studying (beside each name, note how the information will be gathered — letter, phone call, interview, library research, etc.):

Source	Method
_____	_____
_____	_____

Attach all the rough notes accumulated during your data collection here.

Step IV: Organizing the Data

I can use the following methods to display the information I have gathered:

Attach copies of your final report, charts, displays, graphs, etc. here.

Step V: Sharing the Data

I can share my information with the following individuals, groups or organization (note beside each name the method you will use to present your data):

Step VI: Taking Action

I can do the following to contribute to a solution to the problem I studied:

Attach any documentation about the results of your actions (e.g. newspaper clippings, report of your fund-raising drive, letters from your adopted family in a country facing starvation).

ACTIVITY NINE: Sharing Feelings

1. At least twice during the research project, provide the students with the opportunity to talk about the feelings they have about what they are learning. Use the "feel wheel" with groups of approximately five students and pose questions which arise directly out of the research process (e.g. *How do you feel when you think about: the possibility of nuclear war, or the fact that at least one in every ten women are beaten by their spouses, or about the fact that the highest unemployment rate is often among people between the ages of eighteen and twenty-five, or...*).



2. Model your commitment to the process by participating in one of the groups.

ACTIVITY TEN: Integrating the Arts

Have the students choose one of the following projects as a way of enriching their expression of their research findings. They can work as individuals or in small groups.



1. Create a pictorial essay or collage using photographs from magazines which depict the problems associated with the issue you are researching. This could be a class, small group, or individual project and could be a part of the class' final report at the conclusion of the research project.
2. Create a tape of the sounds associated with the problem you have chosen to study. Because taping actual occurrences in the community could be embarrassing to those involved, the students may wish to simulate or dramatize such events and tape each other.
3. Encourage the students to write short stories, poems or plays about some concrete personal or fictitious experience with the social problem you are studying.
4. Encourage the students to paint or sketch events they associate with the issue under study.
5. Create a cartoon strip dealing with the problems associated with this issue in a fictitious community.
6. Encourage any musicians in the group to write a song about the social problem you have been studying.

7. Encourage the students to bring records or tapes to class that they feel relate to these problems or to their solutions. Explore the message of these songs in open-ended class discussions. One contemporary group that addresses social issues is "Police." The words to some of their songs and to those of their lead singer, Sting, in his solo album "The Dream of the Blue Turtle" are printed below and in the student manual to facilitate discussion. Look also for positive messages in some of the music of people like: Billy Joel, Lionel Ritchie, Parachute Club, Bruce Cockburn, Joe Jackson, Bob Marley and the Wailers, Jackson Browne, Rush, U2 and Genesis.

Lyrics from "The Police" and "Sting"

Walking in Your Footsteps

Fifty million years ago
You walked upon the planet so,
Lord of all that you could see
Just a little bit like me,

Walking in your footsteps.

Hey Mr. Dinosaur
you really couldn't ask for more
You were God's favourite creature
but you didn't have a future,

Walking in your footsteps.

Hey mighty brontosaurus
don't you have a lesson for us
You thought your rule would always last
There were no lessons in your past

You were built three stories high
They say you would not hurt a fly
If we explode the atom bomb
would they say that we were dumb.

Walking in your footsteps.

Fifty million years ago
They walked upon the planet so
They live in a museum
It's the only place you'll see um.

Walking in your footsteps.....

They say the meek shall inherit the earth..

Walking in your footsteps.....

Love is the Seventh Wave

In the empire of the senses
You're the queen of all you survey
All the cities all the nations
Everything that falls your way
There is a deeper world than this
That you don't understand
There is a deeper world than this
Tugging at your hand

Every ripple on the ocean
Every leaf on every tree
Every sand dune in the desert
Every power we never see
There is a deeper wave than this
Swelling in the world
There is a deeper wave than this
Listen to me girl

Feel it rising in the cities
Feel it sweeping over land
Over borders, over frontiers
Nothing will its power withstand
There is no deeper wave than this
Rising in the world

There is no deeper wave than this
Listen to me girl

All the bloodshed all the anger
All the weapons all the greed
All the armies all the missiles
All the symbols of our fear
There is a deeper wave than this
Rising in the world
There is a deeper wave than this
Listen to me girl

At the still point of destruction
At the centre of the fury
All the angels all the devils
All around us can't you see

There is a deeper wave than this
Rising in the land
There is a deeper wave than this
Nothing will withstand

I say love is the Seventh wave

Russians

In Europe and America there's a growing
feeling of hysteria
Conditioned to respond to all the threats
In the rhetorical speeches of the Soviets
Mr. Krushchev said we will bury you
I don't subscribe to this point of view
It would be such an ignorant thing to do
If the Russians love their children too

How can I save my little boy from
Oppenheimer's deadly toy
There is no monopoly of common sense
On either side of the political fence
We share the same biology
Regardless of ideology

Believe me when I say to you
I hope the Russians love their children too

There is no historical precedent
To put the words in the mouth of the president
There's no such thing as a winnable war
It's a lie we don't believe anymore
Mr. Reagan says we will protect you
I don't subscribe to this point of view
Believe me when I say to you
I hope the Russians love their children too

We share the same biology regardless of
ideology
What might save us me and you
Is that the Russians love their children too

We Work the Black Seam

This place has changed for good
Your economic theory said it would
It's hard for us to understand
We can't give up our jobs the way we should
Our blood has stained the coal
We tunneled deep inside the Nation's soul
We matter more than pounds and pence
Your economic theory makes no sense

One day in a nuclear age
They may understand our rage
They build machines that they can't control
And bury the waste in a great big hole
Power was to become cheap and clean
Grimy faces were never seen
But deadly for twelve thousand years is
Carbon fourteen

We Work The Black Seam Together

The seam lies underground
Three million years of pressure packed it down
We walk through ancient forest lands
And light a thousand cities with our hands
Your dark satanic mills
Have made redundant all our mining skills
You can't exchange a six inch band
For all the poisoned streams in Cumberland

One day in a nuclear age
They may understand our rage
They build machines that they can't control
And bury the waste in a great big hole
Power was to become cheap and clean
Grimy faces were never seen
But deadly for twelve thousand years is
Carbon fourteen

We Work The Black Seam Together

Our conscious lives run deep
You cling onto your mountain while we sleep
This way of life is part of me
There is no price so only let me be
And should the children weep
The turning world will sing their souls to sleep
When you have sunk without a trace
The universe will suck me into place

One day in a nuclear age
They may understand our rage
They build machines that they can't control
And bury the waste in a great big hole
Power was to become cheap and clean
Grimy faces were never seen
But deadly for twelve thousand years is
Carbon fourteen

We Work The Black Seam Together

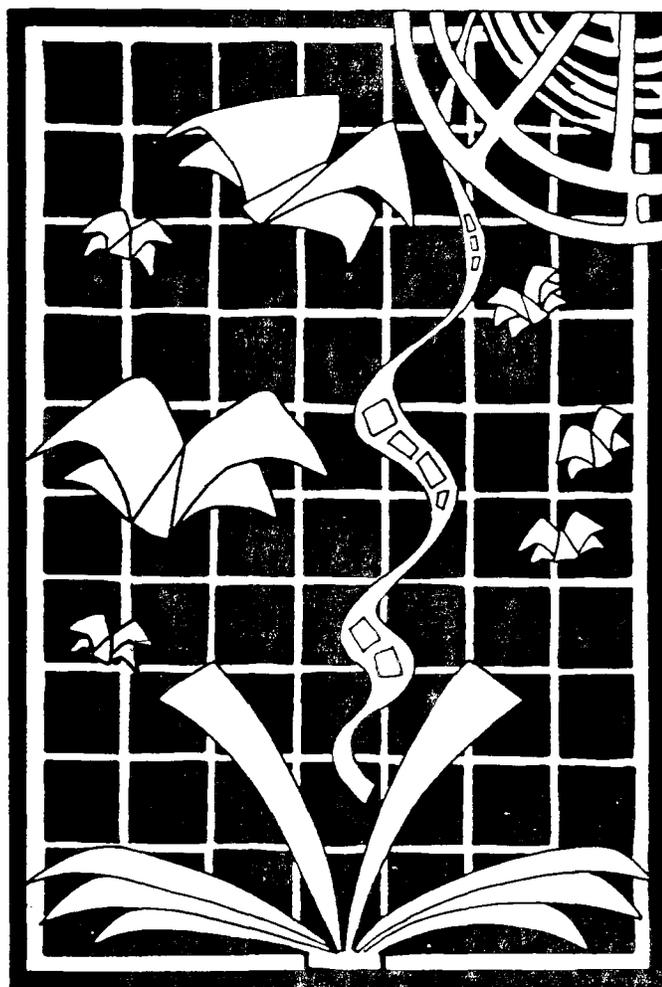
These lyrics are from the following albums: Synchronicity by "Police" and The Dream of the Blue Turtle by "Sting."

ACTIVITY ELEVEN: *Talking it Over*



1. Identify a source of conflict in the classroom (e.g. disagreements about the use of certain classroom resources, behavior on the part of some students that others find annoying, etc.).
2. Use the cards labelled “Cooperative Problem Solving” from the kit to lead the students through an exercise in non-confrontational conflict resolution. Model the steps clearly as you proceed.
3. Be sure that the students are practical in their solutions and that you have had enough input (as a group member) to be comfortable with the solution chosen.

Resource Pages



Sample Questionnaires for a Study about Alcohol and/or Drug Abuse

Sample Community Questionnaire

1. How many people have died in the past year from causes related to alcohol and drug abuse? What percentage of all deaths in the community do these deaths represent?

2. How many people have come into contact with the law (i.e. been arrested, charged, or convicted) in circumstances related to alcohol and drug abuse during the past year?

3. How many children in your community are affected by fetal alcohol syndrome or the effects of their mother's drinking during pregnancy?

4. How much money is spent on alcohol by community members in a week? month? year? How much for food? housing? cultural development? children's recreation?

5. How much money does the use of alcohol and drugs by members of our community cost (through vandalism, health care, the cost of supporting people in prisons or treatment centers, special education costs, extra welfare payments, etc.)?

6. From which medical problems do community members suffer because of alcohol and drug abuse?

7. How many people cannot be gainfully employed because of their abuse of alcohol and/or drugs?

8. How many family breakdowns in our community are at least partially attributable to alcohol and drug abuse?

9. What resources are there in your community to combat or prevent alcohol and/or drug abuse? What do each of these organizations do? (attach brochures or letters from each where available)

10. What resources are lacking in the community? (e.g. are there agencies especially for young people or children? are there agencies to help the families of alcohol or drug abusers?)

4. Do you drink at home?
(a) Never (c) Regularly
(b) Sometimes
5. Do you drink with your parents (or did you when you were young)?
(a) Never (c) Regularly
(b) Sometimes
6. Do you drink on dates (or did you when you were young)?
(a) Never (c) Regularly
(b) Sometimes
7. Do you feel pressure to drink at parties?
(a) Never (c) Regularly
(b) Sometimes
8. Have you ever purchased alcoholic beverages when you were below age?
(a) Never (c) Regularly
(b) Sometimes

C. Problem Drinking (To be answered by drinkers only)

1. Have you ever had a hangover?
(a) Yes (b) No
2. Do you ever drink in the morning to relieve a hangover?
(a) Yes (b) No
3. Do you sometimes gulp drinks?
(a) Yes (b) No
4. Do you forget what happened while you were drinking?
(a) Yes (b) No
5. Do you ever hide bottles for quick "pick-me-ups?"
(a) Yes (b) No
6. Have you ever had hallucinations from drinking?
(a) Yes (b) No
7. Do you ever mix drinking with other drugs?
(a) Yes (b) No
8. Do you ever mix drinking with smoking marijuana?
(a) Yes (b) No

D. Drinking & Driving (To be answered by drinkers only)

1. Have you ever driven after more than one drink?
(a) Yes (b) No
2. Have you ever driven after more than three drinks?
(a) Yes (b) No

3. Do you drink while in a moving car?
(a) Yes (b) No
4. Have you ever driven when you were drunk?
(a) Yes (b) No
5. Have you ever been arrested for driving while intoxicated?
(a) Yes (b) No
6. Have you ever ridden with a drunk driver?
(a) Yes (b) No
7. Have you ever had an accident after drinking and driving?
(a) Yes (b) No
8. Have you ever damaged property after drinking?
(a) Yes (b) No

Student Questionnaire Drug Use

This questionnaire is to be completed in private and kept anonymous. Do not sign this sheet. Results from Questionnaire sheets will be tabulated and displayed. Answer each question as directly as possible by circling the best answer.

A. Prescription & Over-the-Counter Medications

1. Do you drink coffee or tea?
(a) Never (c) Regularly
(b) Occasionally
2. Do you smoke or chew tobacco?
(a) Never (c) Regularly
(b) Occasionally
3. Do you take antihistamines? (allergy medications)
(a) Never (c) Regularly
(b) Occasionally
4. Do you drink alcoholic beverages?
(a) Never (c) Regularly
(b) Occasionally
5. Do you take tranquilizers?
(a) Never (c) Regularly
(b) Occasionally
6. Do you take sleeping pills?
(a) Never (c) Regularly
(b) Occasionally
7. Do you use any pain medications other than aspirin?
(a) Never (c) Regularly
(b) Occasionally

Unit I Topic A

Human Solutions



The problems facing today's world are largely human rather than technological or scientific ones.

8. Do you take any prescription medications prescribed for other persons?
- (a) Never (c) Regularly
(b) Occasionally

B. Marijuana

1. Do you use marijuana?
- (a) Never (c) Regularly
(b) Occasionally
2. Are you ever pressured socially to use marijuana?
- (a) Never (c) Regularly
(b) Occasionally
3. If you use marijuana, do you use it:
- (a) To relax (c) To have fun
(b) To get high (d) Because you feel forced to
4. If you use marijuana, how old were you when you first started?
- (a) Below 12 (c) Over 16
(b) 13 - 16
5. If you use marijuana, do you use it while drinking alcohol?
- (a) Yes (b) No
6. If you use marijuana, do you use it with other drugs?
- (a) Yes (b) No
7. If you use marijuana, do you use it:
- (a) Alone (c) Both
(b) With friends
8. If you use marijuana, do you use it:
- (a) At home (c) At parties
(b) At school (d) Privately with friends

C. Uppers & Downers

1. Do you use any stimulants, such as amphetamines?
- (a) Never (c) Regularly
(b) Occasionally
2. Do you use any downers, such as barbiturates?
- (a) Never (c) Regularly
(b) Occasionally
3. If you use uppers or downers, do you use them at:
- (a) Home (c) Parties
(b) School (d) Privately with friends
4. If you use uppers or downers, do you mix these with alcohol?
- (a) Never (c) Regularly
(b) Occasionally

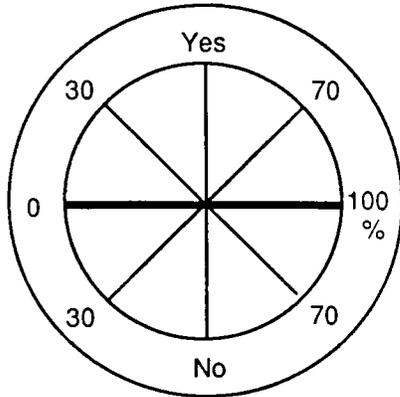
5. If you use uppers or downers, do you mix these with marijuana?
(a) Never (c) Regularly
(b) Occasionally
6. Have you ever been seriously depressed?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
7. Have you ever been arrested for any reason?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
8. Have you ever considered or attempted suicide?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No

D. Hallucinogens & Narcotics

1. Do you use LSD or other hallucinogenic drugs?
(a) Never (c) Regularly
(b) Occasionally
 2. Do you use cocaine?
(a) Never (c) Regularly
(b) Occasionally
 3. Do you use heroin?
(a) Never (c) Regularly
(b) Occasionally
 4. Have any of your friends ever tried LSD or other hallucinogenic drugs?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
 5. Have any of your friends ever tried cocaine?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
 6. Have any of your friends ever tried heroin?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
 7. Have you ever known anyone who overdosed with narcotics?
USERS: (a) Yes (b) No
NON-USERS: (a) Yes (b) No
 8. If you have ever tried LSD, cocaine, or heroin, who gave you your first dose?
(a) Seller (c) Girlfriend or boyfriend
(b) Friend
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Sample Data Organization Methods

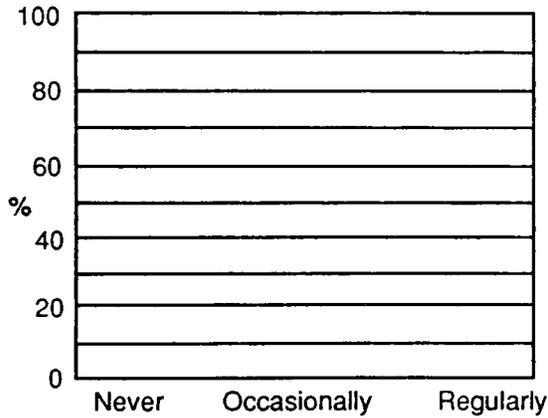
Have you ever driven after more than three drinks?



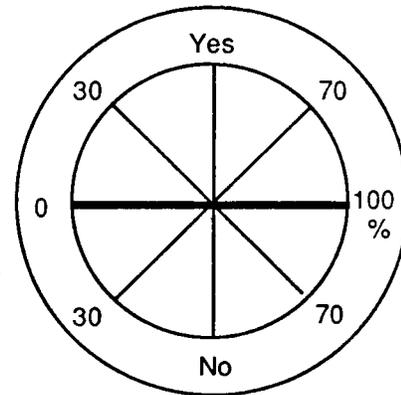
Do you drink alcoholic beverages?

	Male			Female		
	No.	1-5 drinks/week	6-10 drinks/week	No.	1-5 drinks/week	6-10 drinks/week
100						
80						
60						
40						
20						
0						

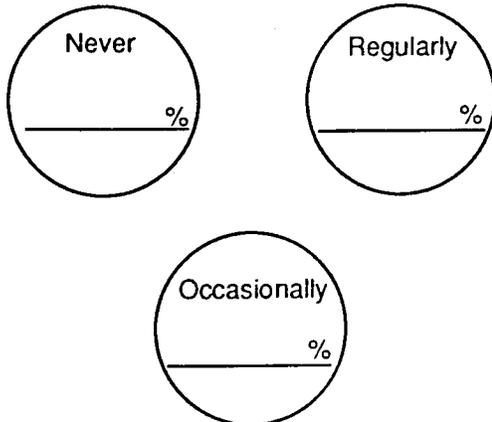
Do you drink coffee or tea?



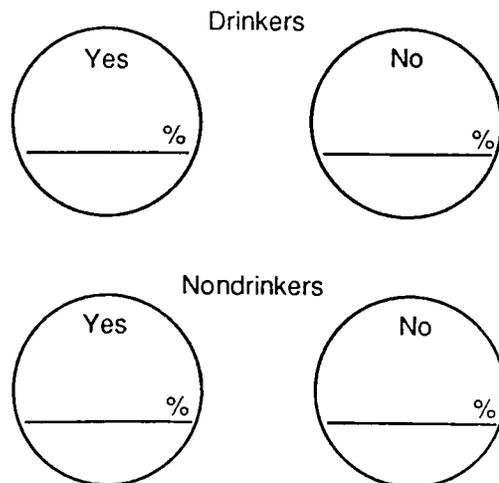
Do you ever mix drinking with smoking marijuana?



Do you take any prescription medications prescribed for other persons?



Do many of your friends get drunk regularly?



Additional Resources for a Study About Social Problems

Books

A Poison Stronger than Love: The Destruction of an Ojibwa Community
Anastasia M. Shkilnyk, (Yale University Press, New Haven), 1985.

This book describes the complex interaction of social forces that have led to widespread alcoholism, family violence and suicide in the community of Grassy Narrows, Ontario. An excellent analysis of the complex human issues involved in these problems. Suitable for senior high or as background information for the teacher.

The State of the World Atlas
Michael Kidron and Ronald Segal, (Pan Books, London), 1981.

This book uses maps to illustrate the extent of pollution, unemployment, nuclear arms, starvation and many other problems on a global and on a country-by-country basis. The maps are colorful and clearly done. Suitable for junior high and older.

Taking Time to Listen: Using Community-Based Research to Build Programs

The Four Worlds Development Project, (Four Worlds Press, The University of Lethbridge, 4401 University Drive, Lethbridge, Alberta, Canada T1K 3M4) 1986.

Two case studies in communities in the Northwest Territories are used to describe a process for studying interviews of elders to improve community programs. The first section is suitable for background reading for educators while the second study can be used by junior and senior high students.

Audio-Visual Resources

Children of War

National Film Board of Canada, (Reference Library, Box 6100, Station A, Montreal, Quebec, Canada, U3C 3H5).

This remarkable film introduces Canadians to teenagers from war-torn lands and chronicles their personal accounts of what life is like in the absence of basic human rights. The six teenagers appearing in this film were participants in the 1985-86 International Youth for Peace and Justice Tour, an event organized by community groups and school boards across Canada and supported by the government. This documentary chronicles their meetings with both grade 8 and grade 11 students.

Feeding and Clothing China's Millions

National Film Board of Canada, (Reference Library, Box 6100, Station A, Montreal, Quebec, Canada, U3C 3H5).

This film's focus is on life on the North China Plain, until recently plagued by floods and droughts and characterized by extreme poverty and starvation. Since 1963, however, intense soil conservation and enrichment programs

have transformed this northern region. Today, the once arid plain has become a rich agricultural base that helps feed and clothe China's millions. Cooperative farming methods that involve everyone in the village and that prevent any waste are combined with traditional festivals in a very exciting and innovative approach.

No Accident

National Film Board of Canada, (Reference Library, Box 6100, Station A, Montreal, Quebec, Canada, U3C 3H5).

Since the day Brian Robertson was killed by a drunk driver, his father has coped with the death by travelling from school to school, speaking to students on the issue of drinking and driving and challenging today's young people to be the generation which rejects this destructive behaviour forever. This film tells his story.

Street Kids

National Film Board of Canada, (Reference Library, Box 6100, Station A, Montreal, Quebec, Canada, U3C 3H5).

Gritty and realistic, "Street Kids" begins on the Vancouver streets where police estimate that two or three hundred juvenile prostitutes work every day and night of the year. It tells the story of these young people, who have run away from painful backgrounds, from a world where adults don't seem to care, and from abuse at home. Although the stories are grim, the film shows that change is more than possible. With the help of understanding workers with adequate support, juvenile prostitutes can start new lives for themselves.

Resources for Student Action Projects

Peer Counselling Programs

Alaskan Natural Helpers — Rural Model — Peer Support Program — A Leader's Guide.

Jane Akita and Carol Mooney, (Roberts, Fitzmahan & Associates, Seattle, Washington), 1982.

Intended as a guide for people developing their own Natural Helpers Program, this guide provides background on program philosophy, goals, organization and implementation. It also provides detailed instructions and materials for training natural helpers.

Peer Support Program Manual — Resource Kit — Central Alberta.

Alberta Alcohol and Drug Abuse Commission - AADAC, (Red Deer Regional Office, Provincial Building, 4920-51 St., Red Deer, Alberta).

This kit is a compilation of materials, including an introduction to peer support programs, ideas for activities, and evaluative questions. The Red Deer, Alberta, Canada experience is used as a case study.

Parent/Child Communication Programs

How to Talk So Kids Will Listen and Listen So Kids Will Talk.

Adele Faber and Elaine Mazlish, (Avon Books, New York), 1980. 235 pp.

This book talks about helping children deal with their feelings, engaging cooperation, alternatives to punishment, encouraging autonomy, praise and freeing children from playing out stereotypical roles.

How to Talk So Kids Will Listen — Group Workshop Kit.

Adele Faber and Elaine Mazlish, (Editorial Correspondents Inc., New York), 1980.

This kit contains two workbooks and a chairperson's guide (each 120 pp.), and six cassette tapes. Workshop topics are the same as those in the book listed above.

Parenting and Children - Teachers' Guide.

Helen Westlake, (Ginn & Co., Lexington, Massachusetts), 1981. 106 pp.

Parenthood and the physical, intellectual, emotional, social and moral development of children are the topics discussed in this guide.

Parent Effectiveness Training (P.E.T.).

Dr. Gordon Thomas, (New American Library, Inc., New York and Toronto), 1975. 330 pp.

For children of all ages, from the very young through to the rebellious adolescent, Parent Effectiveness Training is a proven method to bring parents and their children together and to show parents how to help their children become mature, healthy, happy and loving.

Alcohol and/or Drug Abuse Programs

AADAC - Teacher's Resource Kit, Grades 8-12.

Alberta Alcohol and Drug Abuse Commission - AADAC, (Edmonton Region, #430, 9942-108 St., Edmonton, Alberta, T5K 2J5).

This kit is produced as part of a program to encourage young people to develop healthy attitudes and behaviours as they emerge into adulthood and independence. Kit includes teachers' lesson plans, and information to support discussions, student handouts, exercises and other instructional materials.

Alcoholism: Devastation for Indians - 36 Lessons on Alcoholism.

William A. Pike, (Alcohol and Drug Program, University of South Dakota), 1979. 117 pp.

Topic areas in this booklet include a comparison of Indian to non-Indian drinkers, deadly effects on the body and its organs, alcoholism statistics, recovery programs and personal histories.

Alcohol and Drug Education Program - A Resource Kit for Teachers and Community Leaders.

AADAC, Thunderbay Options for Youth, 1980.

This kit deals with attitudes, coping skills, self-image, decision-making, and gives drug/alcohol information. Contains lessons, goals and objectives for students, true and false questions and answers. Designed for Grades 4, 5, 6.

Alcohol Education - Teacher's Curriculum Guide for Grades 7-12.

University of the State of New York, The State Education Dept., Bureau of Drug Education, (Albany, New York, 12234), 1976. 111 pp.

Topics discussed are: the nature of alcohol, factors influencing the use of alcohol, how alcohol affects people in a variety of ways, responsibility for the control and treatment of the individual.

Alcohol Information Module.

American Red Cross, 1980. 50 pp.

Topic areas include: alcohol information, effects of alcohol, alcohol problem areas, influences on drinkers, and drugs other than alcohol.

Alcohol: Pleasures and Problems.

Peter Finn and Jane Lawson, (Abbott Associates, Inc., Cambridge, Massachusetts), 23 pp.

Talks about the effects of alcohol, ways to monitor one's consumption and the reasons why a person drinks.

Dial A-L-C-O-H-O-L: A Film Series for Grades 9-12 on Alcohol Education.

Peter Finn and Jane Lawson, (distributed by the National Council on Alcoholism, Inc., 733 Third Ave., New York, 10017). 35 pp.

A series of four films to facilitate the responsible use or non-use of alcohol amongst young people, and a teacher's manual to preview, highlight, reinforce and explain points from the film.

Eight-Thirty Monday Morning.

American Businessmen's Research Foundation and the California Council on Alcohol Problems, 1977.

Topics discussed in this kit are: lifestyles, decisions, values, alternatives, self-esteem, and prevention. This publication includes twenty-one activities, as well as visual aids and information on almost everything you ever wanted to know about alcohol.

Healthy Choices - Using Drugs Safely (Resource Book #1).**Healthy Choices - Drinking (Resource Book #3).**

Sharon Gibb, (Doubleday Book Club Canada, Ltd., 105 Bond St., Toronto, Ontario, M5B 1Y3), 1985. 84 pp.

With due consideration to the influences of culture and community, this resource booklet encourages students to develop decision-making skills and commitment to a healthy lifestyle. Designed for students 8-12 years old, it supplies factual knowledge, and explains the need for emotional support.

Here's Looking at You Two.

Robert J. Marum, Clay Roberts, Lynette Benaltabe, Don Fitzmahan, Larry Gregory, Carol Mooney, Paula Lowe-Whitters and Sharon Williamson, (Comprehensive Health Education Foundation, 20832 Pacific Hwy So., Seattle, Washington, 98188), 1982. 223 pp.

Designed for K-12, this alcohol and drug abuse curriculum has the following primary goals:

1. Provide young people with clear and accurate information about alcohol

- and drugs, and their effect on individual well-being;
2. Develop the skills involved in making decisions, and an understanding of factors that influence this process;
 3. Help young people identify sources of stress and develop skills to cope responsibly and effectively;
 4. Help young people realize that they are unique individuals, and to facilitate their personal growth.

Materials contained in the kit include films, books, tapes, puppets, games, photographs and activity cards.

How to Talk with Children about Drinking — A Parenting Guide to Alcohol Education. A Leader's Handbook.

Charlotte Ryan, Freyda Siegal and Carol Williams, (Massachusetts Parent-Teacher-Student Association, Inc.), 1977. 40 pp.

Workshops include: How to deal with anger, How to get children to listen, What you can do to resolve conflicts, Being a consultant to your child — establishing credibility.

Kids and Alcohol: Facts and Ideas about Drinking and Not Drinking.

National Council on Alcoholism, (New York), 19 pp.

This booklet makes you think about what you do and why you do it, with sections on alcohol and its effects and on problem drinkers.

On the Sidelines: An Adult Leader Guide for Youth Alcohol Programs.

U.S. Dept. of Health and Human Services, National Institute on Alcohol Abuse and Alcoholism, (5600 Fisher's Lane, Rockville, Maryland, 20857), 1981. 32 pp.

This publication contains ideas, suggestions and alcohol education conceptualizations from many youth leaders across the U.S. Its purpose is to help adults stimulate and support lively alcohol abuse prevention projects carried out by youth, for youth.

Teaching About Alcohol: Concepts, Methods and Classroom Activities.

Peter Finn and Patricia O'Gorman, (Allyn and Bacon, Toronto and Boston), 1981. 241 pp.

Topics include goals and objectives of alcohol education; primary prevention of alcohol; alcohol education at the elementary level; background information on alcohol use, nonuse and abuse; alcohol and youth, teaching methods, how to teach objectively; working with parents and the community, curriculum development and evaluation; teaching and instructional activities.

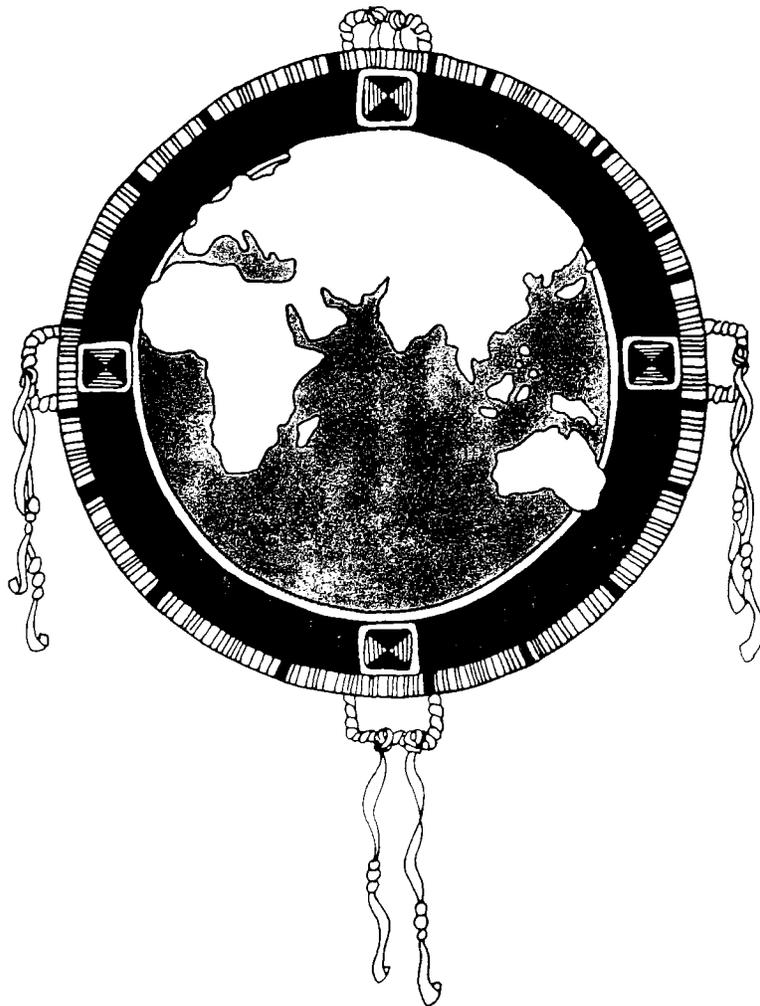
Your Health and Alcohol. Teaching Kits for Grades 7-8 and Grades 9-10.

Ministry of Health, Ontario.

These kits provide teachers with the materials to help students develop values and decision-making skills, and to build their ability to handle pressures. The kits include a teacher's guidebook, transparency masters and strategies for student involvement.

Unit I Topic B

What Do Human Beings Have In Common?



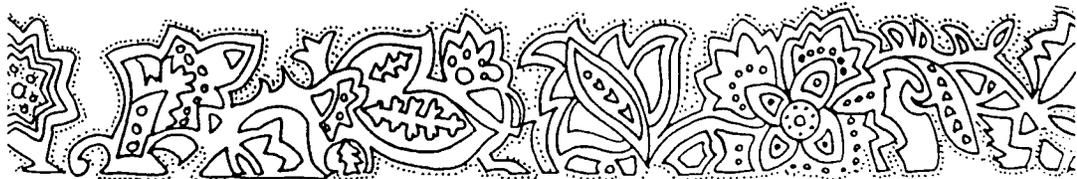
In order to understand the human side of problems we must understand what human beings are. This will help us understand how human beings relate to each other and to the environment. All human beings have characteristics in common. These can be called human universals.

Kit Contents

1. Puzzle — Putting It All Together
2. Video — The Hutterites: A Christian Way of Life
3. Poster — Ground Rules of Open-Ended Discussions
4. Student worksheet masters #3 and 4

ACTIVITY ONE: Putting It All Together

1. Divide the students into three groups. Have them arrange tables and chairs or desks in such a way that none of the groups can see what other groups are doing.
2. Explain to the students that you want them to complete their respective tasks as quickly as possible.
3. Hand out the marked game parts so that group 1 receives the pieces marked with a purple dot, group 2 receives those with a yellow dot, and group 3 those with a green dot.
4. Do not give any further instruction to the groups. Noncommittal responses such as, "Do the best you can," can be used to answer any queries.
5. Call "Time up" as soon as group 1 has completed their puzzle.
6. Debriefing:
 - a. Place the posters given to groups 1 or 2 at the front of the class.
 - b. Have each group describe what their task was and what resources they had to do it. The students will quickly realize that they did not have an equal chance to complete their puzzles in the same time. Group 1 could see exactly what the finished product should look like and had step-by-step instructions for completing the task (the maps and the numbers on the back of the puzzle pieces). Group 2 was given wrong information (the wrong picture to use as a guide, although no one actually told them the finished product would look like the poster). Group 3 was given no information at all.
 - c. Make the analogy between the game and human individuals or societies. Those individuals or groups which have a clear picture of what they are trying to accomplish will have a much easier time putting together the pieces to arrive at solutions to problems facing them. Those individuals or groups which have a partial or inaccurate picture may experience some false starts or set off on the wrong track in trying to develop their solutions to human problems. Those individuals or groups with no idea or information about human solutions to human problems have to use a trial-and-error approach and are at a big disadvantage when compared to groups with a clear picture of where they are going and of how to get there.
 - d. Encourage student input and participation into the development of this analogy by allowing them to discuss how they felt while they were putting the puzzle together and how they felt when they found out that other groups were either at a big advantage or disadvantage when compared with them.



ACTIVITY TWO: *Medicine Wheel*



Note: We acknowledge a debt of gratitude to the Native people who have shared the teachings of the medicine wheel with us. The preservation of this powerful symbol by Native elders and teachers in ceremonies, songs and the lessons of everyday life is an invaluable service for the human race. The many meanings of the medicine wheel are applicable to all people and can help reforge their link to the essential verities at the heart of every culture.

Background Information

We have used the medicine wheel here as an organizing concept for a discussion of basic human needs. The medicine wheel is an ancient symbol used by Native people from the Arctic to the Antarctic. Ethnographic data indicates that the symbol may also have been used by tribal people in Europe and Asia.

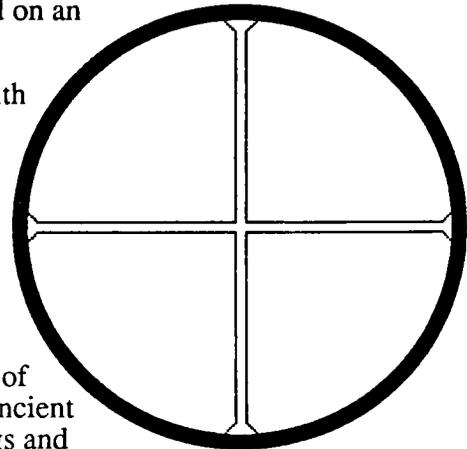
We have used the medicine wheel as the organizing concept for this discussion for two reasons:

- a. It better suits the information being presented than those models frequently used in textbooks, such as Maslow's hierarchy of human needs. The medicine wheel clearly depicts the need for balance between the different aspects of human nature. Most other models present a hierarchy in which some aspects (generally the physical and cognitive) are stressed more than the others. The medicine wheel also demonstrates the interactive nature of the different aspects rather than isolating or compartmentalizing them.
- b. One of the ways to begin combatting prejudices is to help people become familiar and comfortable with the knowledge of other cultures, such as Native North Americans. As well, students from this group will appreciate having "their" knowledge presented on an equal footing.

The medicine wheel is basically a circle with four cardinal or compass points marked on it.

A great lesson of the medicine wheel is always that separate entities, when seen in the light of the universe, are equal and necessary parts of a larger whole.

On the other hand, the whole is not complete unless it accepts the contribution of each of the parts. The medicine wheel illustrates the ancient teaching of the inter-connectedness of all things and the principle that each part must give up considering itself the center of the universe so that it may achieve harmony with all the other parts. This lesson certainly applies to the study of human beings and basic human needs.



1. You may want to introduce the students to the concept of the medicine wheel in some detail before beginning the discussion, although this is not essential to the students' appreciation of the ideas. The medicine wheel pictures in the student text can be used for this purpose. They are replicated at the end of this activity for your reference. A detailed study of the medicine wheel can be found in *The Sacred Tree*, published and distributed by the Four Worlds Development Project.

2. A class discussion of human needs can be used to help the students discover inductively the four parts of a human being shown on the last of the four medicine wheels in the student text. The students should not be referred to this page, however, until the class has arrived at the four aspects of a human being themselves. Begin the guided discussion by drawing an outline of a medicine wheel on the blackboard and then ask the students to list the basic needs that all human beings have.
3. The first responses to the question of human needs will almost always center around physical needs (food, clothing and shelter). Once these have been arrived at, one of the cardinal points on an outline of the medicine wheel can be labelled "physical."
4. If other levels of human needs are not forthcoming from the students, the teacher can help elicit them by further questioning. For example, all animals have basically the same physical needs as humans (nourishment and protection from severe elements in the environment), yet humans are somehow different from animals. What makes them different? Responses to this question will usually bring out the capacity to think and thus control the environment consciously. The term "mental" can then be added to one of the points on the medicine wheel.
5. The spiritual and affective aspects of human nature may well arise in sufficient clarity from the first two questions posed, but if they do not, further questioning will be needed. The affective or emotional aspect of human nature (basically the need to be loved and respected and to extend love and respect to others) can be illustrated by citing basic experiments in the field of psychology which demonstrate that the young of many species will die or be severely damaged in their capacity to develop socially if only their physical needs are met. They develop many characteristics of people we call psychologically (or mentally) disturbed. Almost any basic high school or college text book in psychology will outline these experiments in detail and can be referred to if you are not already familiar with them. Once the class has accepted the human need to love and be loved, the term "emotional" can be added to the medicine wheel.
6. The spiritual needs of human beings center around the need for purpose in life and the need to organize and understand the world around them in such a way that they can fulfill that purpose. Some text books discussing human needs call this the need for self-fulfillment (living up to one's purpose) and transcendence (finding purpose in life beyond the satisfaction of physical, emotional and mental needs). The Native culture has the tradition of the vision quest which enabled those undergoing it to perceive of a Reality beyond human existence to which creative energy could be directed.

The spiritual aspect of a human being can be illustrated by discussing the experiences of people who have survived extreme deprivation on every other level of existence. One such example is provided by the experience of prisoners in concentration or prisoner-of-war camps.

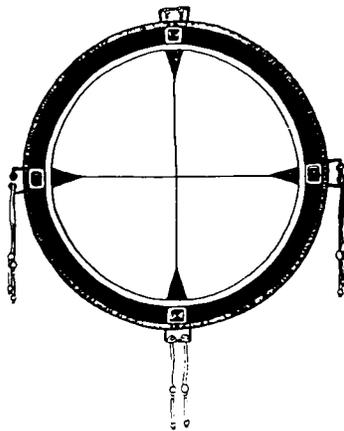
In these situations, physical needs are met only in a very inadequate way. People are on the verge of starvation and suffer greatly from the cold. They experience mental cruelty through interrogation, brainwashing, and the lack of access to any mental stimulation such as conversation, reading, or the opportunity to think and to act on one's thoughts. Their need to love and be loved is thwarted through exposure to ridicule, hatred, suspicion and sometimes through isolation from others. Yet some of these people not only survive

these experiences, but are able to see beyond them to a larger vision of human purpose. They seem to be drawing on an invisible source of courage and power and often find ways to help alleviate the suffering of their fellow prisoners. What makes it possible to find hope in an apparently hopeless situation? What gives some people the inner strength to live when others around them despair and die?

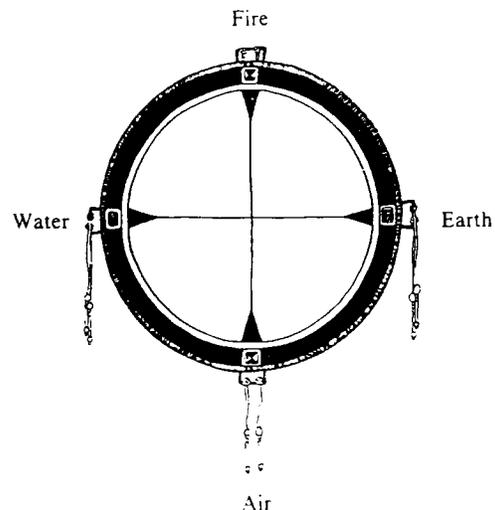
Ask a series of probing questions to explore this aspect of human nature. Because this aspect is the most difficult to define, you may want to share a short story, novel or movie on this theme with the class (e.g. the movie, "Gandhi"). If appropriate you can ask a Native elder to speak to the class on this topic.

7. When the students have acknowledged the need for purpose and a sense of fulfillment in life, the term "spiritual" can be added to the last point of the medicine wheel.

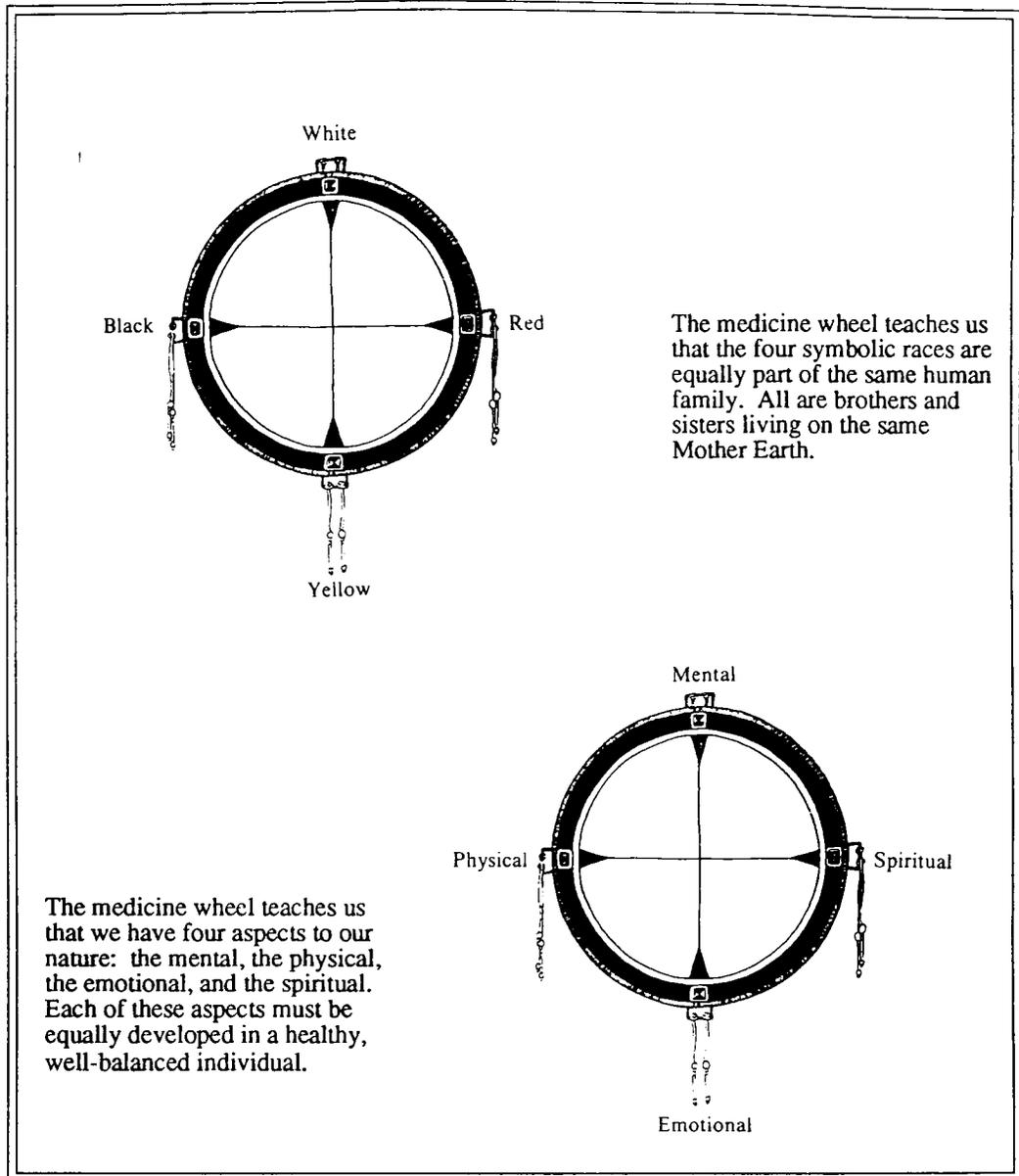
The Medicine Wheel



This is an ancient symbol used by almost all the Native people of North and South America. There are many different ways that this symbol can be used to express important ideas: the four grandfathers, the four winds, the four cardinal directions, and many other relationships that can be expressed in sets of four. Just like a mirror can be used to see things not normally visible (e.g. behind us or around a corner), the medicine wheel can be used to help us see or understand things we can't quite see or understand because they are ideas and not physical objects.



The medicine wheel teaches us that the four elements, each so distinctive and powerful, are all part of the physical world. All must be respected equally for their gift of life.



ACTIVITY THREE: *Nobody Needs Ten*



1. Have the students read the story "Nobody Needs Ten" in their student's text about the experiences of an immigrant family from Russia who arrived in Alberta's Peace River Country without many material resources, but with the determination to make a good life for themselves.



2. Have the students answer the questions on Student Worksheet #3 (master in kit). The questions are designed to help them realize that people of all cultures have physical, mental, emotional and spiritual needs.

Nobody Needs Ten

by Anne Konrad Dych

Becoming a real part of the Mennonite community of Poplar Hill was something that happened after we left the homestead, but, as a small child, I never quite knew how or why this was so. Then, and later, my parents always spoke very warmly about our Norwegian neighbors, but it was understood that they weren't "us." Had I not been saved in the nick of time from becoming Norwegian? "You'd be talking Norwegian now and not even know us," Mother would tell me. "I wouldn't. Of course I talk German and English," I'd protest but then, once again, kneading the bread, or knitting her endless socks, Mother would tell me how it all had happened long ago when I was really small. The Norwegians had been kind, very friendly to us, when my parents came to the Beaverdam homestead. But the other Mennonite families at Poplar Hill, to them, at first, we had been just those "Bush Klassens." "The poor Klassens. You know, the ones who live in the bush." In the white wooden church where they gathered for the all day services, the women talked over cold "prips" coffee in sealers and cold zwieback buns in lardpail buckets during the noontime lunch break.

"Have you heard? Those poor Bush Klassens have twins! They sit on the worthless homestead — have nothing — and now twins."

"How many is it? Eight? Nine?"

"No, no. Ten."

"Isn't she past the age yet?"

"You'd think so."

"Poor woman. Alone among all the Norwegians."

"At least some go to school...the two older girls and probably both of the older boys"

"Still three at home and now twins - that's five at home. Maybe it's only nine?"

"No, no, ten."

"Sickly, I hear. The boy is the weaker one. Aren't they early?"

"The midwife said two months...said they weren't big enough to fill a shoebox"

"Well, if they lose one, it might be a blessing."



Then the women sat back on the church benches in the small babyroom, shushed their small children, service began, and they sang. "More like the Master, may I ever be."

Around the Beaverdam homestead log cabin the snow lay piled up in sparkling blue mounds. A tall jackpine near the cabin, heavy, dropped a shower of snow. A bough snapped back. More snow sifted bright and white from the clumped poplar branches. Smoke curled from the stovepipe chimney. A single sleightrack marker from road to cabin, a footpath canyon to the leanto shed barn and footprints across the white plain to another house a quarter mile distant.

"Will they live?" Mother lay back on the bed too weak and exhausted from being awake half the night to notice the sparkling snow or the flutter of chickadees outside the frosted cabin window.

"Get some rest. I'm inside today." Father put another piece of wood into the black maw of the range stove.

"That boy, he hardly sucks...."

Mother handed Father the small bundle. How wizened he looked, hardly like a baby...bald, shrunken skin, much more like an old man...what could you expect from almost three months premature...it was a blessing Tante Wiens could come at all. She was supposed to be at Preacher Rahn's who were expecting their ninth child, but Mrs. Rahn never had trouble. "I hardly notice," she had said. "Last time I was standing washing dishes when the baby practically dropped on the floor." Mother had seven hours of labour before the first twin was born and then eleven hours of pain before the boy came. Tante Wiens thought it was just the afterbirth, but Mother said she knew there was another one.

The door creaked.

"It's just me again."

The visitor took off her coat, blew on her red hands and rubbed them as she stood beside the black range.

"Ja, ja, I had to come see your dolls again," she laughed. She peered down into the two cardboard boxes where two tiny babies lay swathed in wool and flannel.

"Like that catalogue doll — Baby Toodlums. Aren't they perfect! Such small fingers! Toes, everything!"

"You not go to chorch today, Mrs. Helderson?"

Father pushed a chair towards the visitor with one hand; with the other he held me, the one-year old Annchen.

"No, today I come to see you Missus." She chuckled. "I always. Ole's home. Ja, it is cold, must be 30 below. What you tink?"

"Ja, cold."

"Dis afternoon ve drive to see Mama Hanson. Lars — my brother — he comes too. Mama's birthday. You're not de only von to haf babies in Januar. Norvegians can too."

Father laughed while Mother forced a wan smile. She couldn't understand everything Mrs. Helderson said, but it felt warmer whenever she came into the house.

"You tink de live, Mrs. Helderson?"

"Ja, sure dey live."

"Not drink, de boy. I...not yunuf milk?"

"Dey'll live. You yust make sure you get strong. Soon dey be running around. How you feel today?"

"I sleep some," Mother said.

"I bring you something very good, good medicine." She took a small jar out of her coat pocket. "Norwegian pudding. And for you..." She turned to the huddle of small children on the floor and sitting around the table, "for you here are some nice poppy-seed cookies."

"Von for her?" She point to small Annchen on Father's knee.

"Vell, maybe."

"Who looks after her ven you're cutting de trees? Who's here ven Mrs. Viens is gone?"

"Just us. My big girls help."

Father smiled at his two big daughters, Helen, eleven and Tina, ten. "Helen stay home dis week. Help Mama. I not cut so much bush now."

"It's too much; Helen should go to school."

Father looked perplexed. "I have to cut de cordwood. I promise."

"You know my sister-in-law Christine Hanson, Lars Hanson? Ja? She said to me, she'd take von of yours till de Missus is better. Christine, she loves babies. She wait for a baby for five years but no babies come. Which von? Dat von? Annchen?" Mrs. Helderson tickled small Annchen's chin. "You gif your Mama a rest. Visit my sister Christine, eh Baby? Vot you say?" She turned to Father.

"I talk mit Mama."

Annchen, wrapped in a blanket, went home with Mrs. Helderson.

For one month Mrs. Helderson walked across the frozen field between the two homesteads.

"It's easier, two babies, not tree?"

Mother nodded.

"Dey look better. Listen to dat von cry. Dat's good strong lungs."

"Always hungry. Tvins. How's it mit Hansons? Annchen?"

"Dey love her. Christine and Lars too! She calls Christine giggle "Mama." Maybe you leaf her der?"

"Leaf? Gif?"

"Tree babies is a lot. And Petey here is only two and a half."

"You tink ve got one too many?"

"I don't tink so. My sister-in-law, she hopes. She bought a new bed, new dress, new coat, shoes, everyting. Lars says your Annchen talks Norwegian. Maybe you tink about it?"

Father and Mother looked at one another.

"I go." Father pulled on his felt boots, his Russian sheepskin coat, his cap with the spaniel-like earflaps and walked the four miles to Hansons.

"Come in, Mr. Klassen."

He swept the snow off his boots, stamped hard, took off the dog-eared cap and stepped into Christine Hanson's warm kitchen. Blue linoleum roses bordered the floor. A kitchen table and chairs painted bright yellow stood at the window. White curtains. The whole room sang to the tune of the bubbling water kettle on the back of the polished kitchen range.

"You vant coffee?"

Christine Hanson motioned Father to the yellow chair and walked to the open shelf

cupboard. Rows of bright plates leaned against the wall. Cups with matching saucers, a coffee canister, a Blue Ribbon tea can and enamel coffeepot sat on a shelf decorated with a sawtoothed oilcloth fringe.

Father held his cap in his hands. "Annchen?"

"She's sleeping."

Christine Hanson waved the coffeepot in the direction of a bedroom beyond the living room.

"Go in and see her."

Ill at ease, Father walked soundlessly over the braided oval rug, past the horsehair stuffed sofa, the lace-covered sewing machine to the bedroom door and halted. The baby slept in a new crib with her head away from the door. Tied to the white crib spokes a bright clown toy dangled. A spinning top with a red push handle sat in the corner at the foot end of the bed. Beside the child, half-covered by the new pink and white quilt, lay a rubber dog. He walked away from the sleeping child, walked back to the kitchen and said, "I take her home."

Christine Hanson turned pale. Her hand shook as she set down the coffee grinder on the glossy oilcloth tablecloth.

Father stood.

"She's sleeping."

"I wait."

Father began to unbutton his coat. He moved towards the yellow kitchen chair.

On the stove the water kettle percolated steadily.

Christine Hanson pushed aside the coffeepot, took her coat from the wrought iron coat rack, pulled on her black plush boots and closed the door behind her.

She remained outside for a long time.

When she opened the door and took off her coat and boots, her face was calm. She walked to the stove, carefully measured the coffee grounds and picked up the humming kettle. A coffee aroma filled the quiet bright kitchen.

"Mrs. Helderson say you go to your mudder for meeting ladies' meeting. Ven Annchen vake I drive mit you to Hansons?"

"Did Lilly, is Mrs. Helderson coming?"

"Ja, she say she drive to Hansons, the ladies' meeting."

"That's good."

"Mama," the baby Annchen called from the bedroom, "Mama...(Norwegian)." The child sat up in her crib, held out her arms to Christine.

"Annchen," Father said, "What are you doing my child?" He spoke it in German.

Annchen looked unsure. She looked at Christine, at this strange man and again at Christine, "Mama."

"Kind, Liebes Kind, hast du vergessen..." He talked to her in German until slowly the child looked away from Christine Hanson and studied Father.

He picked her up, dressed her, walked back to the kitchen chair and sat down with the baby in his lap. Christine averted her face when she passed him the cup of coffee, poured in the yellow cream.

All the way to the women's meeting, Father held Annchen on his lap; all the time at the

meeting while the women talked and drank coffee, he held his small daughter. Christine Hanson spoke not a word to Annchen or to Father.

“They wanted to keep her till she was sixteen,” Mrs. Helderson said the following day. “They’d give her back when she was sixteen.”

“Ve nefer gif children away,” Father said. “Not if ve haf twelve. No babies to gif away.”

“God gifs children,” said Mother.

A week later Christine and Lars Hanson drove their cutter in at the homestead trail. They brought along a bundle of toys and clothes, all the clothes Annchen had worn, as well as a bag of apples for the other children.

Student Worksheet #3
Unit I Topic B
Activity Three

1. What were the physical needs of the Klassen family that were described in the story: of the family as a whole? of the mother? of the newly born twins? of the other children?

2. How were they trying to meet those needs? Which resources did they have to meet those needs? How did the lack of resources to meet physical needs affect the family?

3. Were the physical needs of the Hanson family different from those of the Klassen family? How did the resources they had to meet those needs affect the family?

4. How were the emotional needs of the Klassen family members described in the story: the father? the mother? the children? What resources did they have to meet those needs?

5. Did the Hanson family have the same emotional needs? What resources did they have to meet those needs? How did their emotional needs affect them?

6. Describe one instance where mental or cognitive needs were mentioned in the story. How did this need conflict with physical and emotional needs?

7. How did Mr. Klassen demonstrate his belief in the importance of finding a purpose in life beyond meeting physical, mental and emotional needs? How did his action affect the Hanson family? Do you think they understood his decision? Why or why not?

ACTIVITY FOUR: One Is Enough

1. Hold an open-ended discussion of the following question:

The government should pass legislation limiting the number of children any family is allowed to have on the basis of its income.

2. Have the groundrule posters for open-ended discussions available for reference throughout the discussion.

ACTIVITY FIVE: Who Are We?

1. Divide the class into heterogeneous learning groups as described in the section entitled "Cooperative Learning" of this guide's Curriculum Rationale.

2. Each group should have four or five magazines (at least one of which is oriented to the youth market) that they can cut apart. Have them cut out at least thirty ads.



3. Have each group prepare a presentation in response to the following questions:

- a. Does our society, as portrayed in advertisements, stress some aspects of human beings more than others?

- b. Do any of the ads present a balanced picture of human beings?

4. Have each group make a collage using the pictures and text of their ads to illustrate their conclusions.

5. Give each group the opportunity to present their findings to the rest of the class.

ACTIVITY SIX: Community Profile

1. Have the class, either individually in small groups, or as a whole, answer the questions listed on Student Worksheet #4 (master in kit). These questions can be answered on the basis of common knowledge, or a series of interviews or presentations could be set up with representatives of the suitable community groups or institutions:

- | | | |
|---------|-----------------|--|
| e.g. a. | physical needs | - doctors, recreation directors, home economists, district agriculturists, parents |
| b. | mental needs | - teachers, librarians, parents, elders |
| c. | emotional needs | - mental health professionals, doctors, teachers, elders, parents |
| d. | spiritual needs | - clergy, elders, mental health professionals |

Student Worksheet #4
Unit I Topic B
Activity Six

Human Needs

1. How are the physical, mental, emotional and spiritual needs of people looked after in your community? Which institutions or traditions have been developed to meet human needs in each of the four areas? Are some institutions (e.g. school) designed to meet needs in more than one area?

2. Which needs are not being met adequately?

3. Does the fact that all of our needs are not always met contribute to human problems (e.g. crime, mental illness, unemployment, alcohol and drug abuse)?

4. Conversely, do these human problems make it difficult for individuals and society to function in such a way that everyone will have their needs met?

ACTIVITY SEVEN: *An Intentional Community*



1. Have the class view the video, "The Hutterites: A Christian Way of Life" (from kit).
2. Follow-up class discussion should cover the following points:
 - a. How does this community meet the needs of its members in the physical, mental, emotional and spiritual domains? Are there any needs that are not met?
 - b. How does this community differ from the society around it?
 - c. What are the advantages of living in a community that is so carefully organized? Are there any disadvantages?

ACTIVITY EIGHT: *Seeing Yourself*



1. The purpose of this visualization is to help students gain a sense of health and balance in their personal lives. This type of exercise can be the first step towards setting personal goals. Explain to the students that they are going to have the opportunity to think about the kinds of situations that make them feel strong in each of the four aspects of themselves. Some steps of the exercise will seem harder to some students than others. This is because almost everyone feels

as though they are more competent and are having their needs met in some aspects more than others. The following type of visualization can actually help people strengthen their capacities in the physical, mental, emotional and spiritual domains.

2. Have the students find a comfortable position (lying on the floor if they don't find this too threatening, or sitting in their desks with their feet flat on the floor and their heads resting on their arms on their desktops). Encourage the students to close their eyes, unless they find this too threatening.
3. Have them take several deep breaths and focus on relaxing their bodies and thoughts (see the section on visualization in the "Guidelines for Teaching Strategies" of this guide).
4. Ask the students to remember a time when they felt very good about their physical selves (e.g. strong, healthy, well coordinated, alert, relaxed). Examples of such moments could be from an athletic event, a quiet moment during a walk in nature, etc. Ask them to try to re-experience the way their body felt at that time in as much detail as possible. One way to do this is to start with the head and then to focus on each other body part in sequence. Remind them to use all their senses: How did they look in that situation? What sounds did they hear around them? What were they perceiving with their senses of touch and smell? Allow at least 30 seconds for this part of the exercise.
5. Then ask the students to remember a time when they felt good about the mental part of themselves. Some students may find this difficult because they associate mental activity with school and they may not enjoy school. Suggest other situations in which people use their mental capacities (finding a solution to a practical problem in everyday life, reading a younger brother or sister a bedtime story, playing a video game, playing chess, working on a hobby). Again, ask them to re-create the experience in their minds as clearly as possible in terms of what all their senses were perceiving. Allow at least 30 seconds for this part of the exercise.
6. Now ask the students to remember a situation when they felt loved and when they felt the capacity to love others. This could be a moment they shared with a relative, a friend, a pet, a teacher. As in steps 4 and 5, have them recreate the experience as vividly as possible. Allow at least 30 seconds for this step.
7. Finally, ask the students to recall a time in which they felt a strong sense of purpose in life or a feeling of connection with their own history and with the world around them, regardless of the way in which they define that world. For some people this may be a religious experience, for others communion with nature, for still others a part of creativity through music, art, etc. Allow students at least 30 seconds to re-create this experience in their minds as vividly and in as much detail as possible.
8. Suggest to the students that they can use this technique on their own to develop capacities they may feel they are weak in. By taking a few minutes on a regular basis (e.g. every night) to visualize themselves feeling competent, relaxed and successful in a situation they would normally feel uncomfortable with (e.g. a math exam, speaking in public), they will be able to improve their functioning in that situation.

ACTIVITY NINE: Utopia

1. Have the students write a play, short story or essay on the following theme:

How would you describe an ideal community (or utopia)? How could it meet the needs of its citizens in all four aspects of their beings? Which institutions or traditions could it develop to insure that this occurs?

2. This project can be an individual or small group one. The results should be shared with the rest of the class in a manner that is appropriate (e.g. an enactment, a reading, a series of graphic representations, a three-dimensional model).
3. A study of utopias could accompany this project, e.g. Aldus Huxley's "Island" or B.F. Skinner's "Walden II." An examination of the beliefs about human nature that are the basis for these works would help the students understand the relationship between 1) our understanding of who we are and what's important in life, and 2) the type of society we build together.

ACTIVITY TEN: Feeling Good About It

1. Many school programs are inadequate in meeting the emotional needs of students. Students may feel unable to cope with peer pressure, or may feel ostracized, lonely or inadequate.

Ask your school librarian or guidance counsellor to identify programs which have been designed to help young people learn how to meet their emotional needs. (several examples are listed in the resource papers for your reference).

2. Introduce these programs to the class or have the above resource people do so. Arrange to have follow-up opportunities for students who are interested in learning the skills more thoroughly (e.g. a "natural helpers" workshop, a club for learning counselling skills, etc.).

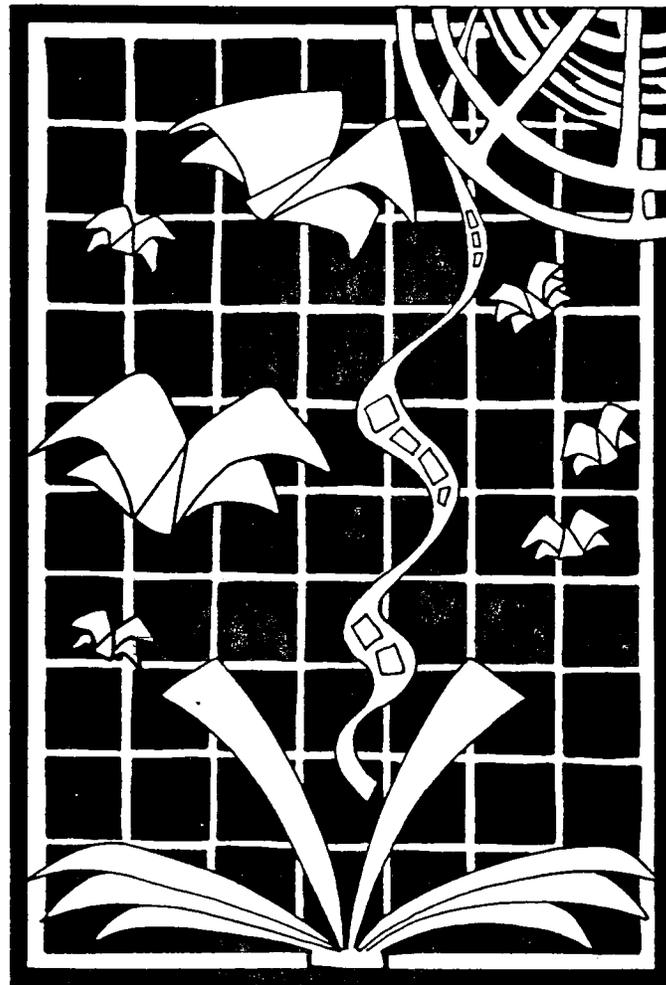
ACTIVITY ELEVEN: Getting Comfortable

1. Identify an aspect of the classroom that does not meet the physical needs of the students (e.g. restricted access to water, poor lighting, congested areas, student fatigue from too much sitting, etc.).
2. Have the students use cooperative problem solving to find a solution to the problem. Guidelines and step-by-step instructions are included in the kit for easy reference. Model each step of the process as you facilitate the session. Contribute your own ideas so that you can feel the solution is both practical and wise.



3. Implement the decision and set a date for evaluating its success.

Resource Pages



Bibliography

Alaskan Natural Helpers - Rural Model - Peer Support Program - A Leader's Guide.

Jane Akita and Carol Mooney, (Roberts, Fitzmahan & Associates, Seattle, Washington), 1982.

Intended as a guide for people developing their own Natural Helpers Program, this guide provides background on program philosophy, goals, organization and implementation. It also provided detailed instructions and materials for training natural helpers.

Castle: Creating a Safe Teaching and Learning Environment.

(Willow Run Community Schools, 2171 East Michigan Avenue, Ypsilanti, Michigan, U.S.A. 48197), 1976.

Castle is a substance abuse prevention curriculum containing activities which are designed to be used as a catalyst to examine the areas of self concept, values, communication, group dynamics, goal setting, and problem solving.

How to Raise Teenagers' Self-Esteem.

Aminah Clark, Harris Clemes, and Reynold Bean, (ENRICH, Div./OHAUS, San Jose, CA 95131), 1980.

A handbook designed to help parents or other adults working with young people create an environment in which self-esteem is a valued attribute. Through this program adolescents cannot only enhance their sense of self-worth, but also internalize principles of sound self-worth which they can carry forward into adult life on a self-generating basis.

Peer Support Program Manual - Resource Kit.

Central Alberta, Alberta Alcohol and Drug Abuse Commission - AADAC, (Red Deer Regional Office, Provincial Building, 4920 - 51 St., Red Deer, Alberta).

This kit is a compilation of materials, including an introduction to peer support programs, ideas for activities, and evaluative questions. The Red Deer, Alberta, Canada experience is used as a case study.

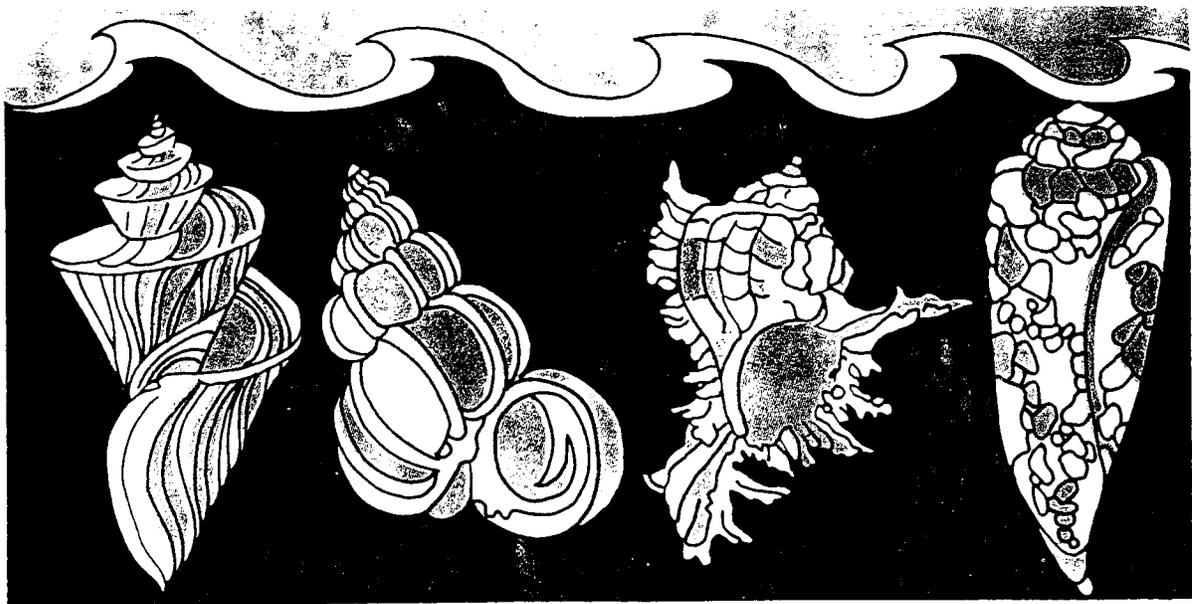
The Sacred Tree

The Four Worlds Development Project, (The University of Lethbridge, 4401 University Drive, Lethbridge, Alberta, Canada T1K 3M4), 1984.

This beautifully illustrated book presents many of the universal concepts and teachings handed down through the ages in Native societies throughout North America concerning the nature, purpose and possibilities of human existence. The book uses the ancient symbol of the medicine wheel as a mirror which reflects not only what a person is, but also what they might become through the development of their potentialities. The book is designed as a text for high school students and adults, but many will find it a useful and enjoyable addition to their general library.

Unit I Topic C

Variations on a Theme



Different human groups have developed different ways to express their understanding of what human beings are and how human beings grow and change.

Kit Contents

1. Game — The Market Place
2. Poster — Ground Rules for Open-Ended Discussions

ACTIVITY ONE: *The Culture of the Classroom*



One way to help students understand that our culture provides us with many rules and ideas which we use in our every day lives without really thinking about them is to allow them to experience what happens when some of these rules are broken.



The classroom can be viewed as a mini-culture. Both students and teachers have an internalized, but seldom articulated, understanding of what is appropriate. This understanding is largely common to both groups, although students (or teachers) may sometimes choose to violate the norms. This, however, is very different from not knowing what the rules are.

Stage a series of events which can occur during the first half hour of a class period which will violate the students' sense of appropriate teacher behavior. You may need student collaborators for some of them. Here are some ideas of things you could do:

- a. Sit down cross-legged on your desk or on the floor.
 - b. Read a novel or listen to a favorite tape or record with your feet up on the desk and totally ignore the students for the first five minutes.
 - c. Stand within a few inches of students when you speak to them.
 - d. Have a student collaborator walk in, drop his coat on the floor, sit down and engage in some activity unrelated to what's going on in class.
 - e. Have a student collaborator tell the class a long personal story that has only a distant connection to the theme of the lesson.
 - f. If a student asks for information or clarification, respond by saying "How should I know? Ask (name a student)."
2. Discuss student responses to your actions or the actions of the student collaborator. Be sure to talk about their behavior (e.g. moving away from someone who gets too close to them, nervous giggling when the teacher sits on the floor) and their feelings (e.g. uncomfortable, nervousness, uncertainty about what to expect). The discussion will help lay the foundation for future discussions about our reactions to people of other cultures who break our rules because they are not aware of them or have different rules.
 3. Have the students formulate the rule that was broken in each instance (e.g. Teachers should provide the structure of the class. Students should participate in the activities the teacher outlines. Both students and teachers should show respect for learning by the way they sit).
 4. Have each student choose a cultural rule that they would like to experiment with after school or during the lunch hour. The rule should be similar to those cited above, involving social convention and without harmful effects when violated. Examples include:
 - a. standing too close to people in an elevator
 - b. standing too close to people when you speak to them
 - c. greeting strangers
 - d. girls offering to carry boys' books home

5. Take adequate time during the next class session to discuss what the students did and the types of responses they got.
6. Have the students role play the following situations, noting the different degrees of closeness that are appropriate with each. Have them experiment with various distances for each situation and ask them to articulate why some are appropriate and others aren't.
 - a. basketball coach congratulating a player
 - b. mother consoling a child
 - c. two male friends sharing a pizza
 - d. a boyfriend and girlfriend watching a movie
 - e. a teacher giving instructions to one student during study period
 - f. two men having an argument
 - g. 2 on an elevator
3 on an elevator
5 on an elevator

ACTIVITY TWO: *Sharing Feelings*



1. Choose one variation of the talking circle techniques described in the "Curriculum Rationale" section of the guide. Explain to the students that they will be given the opportunity to share an incident they have experienced in which they did not understand what the social rules were that everyone else seemed to be following (e.g. the first time you attended a school dance, the first day of junior high, an event sponsored by people of another cultural group).



2. Begin the process by sharing one such event from your own life. Be sure to include a description of how you felt, as well as what you perceived.
3. Use the ground rules for open-ended discussions (see ground rules posters from kit) to ensure that everyone feels free to talk and that nobody feels pressured to speak if they don't want to.

ACTIVITY THREE: *The Market Place*



Note: This simulation may take several days to complete. Each day may require part or all of a class period, depending on the inventiveness of the players. A large room, such as a gym would be ideal for playing this game.

Day One:



1. Divide the class into three groups. Assign each group one of the cultural roles described in the "Market Place" game found in the kit.
2. Have each group meet separately to invent and learn their language and to develop a strategy for fulfilling their task. They can also gather costumes and simple props if they wish.

Day Two:

3. Have the students review their language in their own groups and go over their preliminary tasks. Have them, as well, choose a spokesperson for their group who will handle all initial contact with the other two groups.
4. Have Group 2 set up their market at one end of the room.
5. Have Groups 1 and 3 meet briefly on their way to the market. Interaction should only be between the designated spokespersons. Everyone else, including the members of Group 2 should just watch.
6. Each group should then try to fill out as much information as they can about the other groups on copies of "The Market Place Data Sheet" (from "The Market Place" game envelope in kit). Each group should have two copies of this data sheet so they can record data about each of the two other groups on separate sheets. They should also discuss how they can modify their strategy for completing their tasks in light of their new information.
7. Now have Group 1 approach the market and begin negotiating. Interaction at this point should be limited to the respective spokespersons. Everyone else, including the students in Group 3 should just watch. Remind the students that they can use what they have been able to learn about each other's cultures to help them communicate.
8. As in step 6 have the groups take a few minutes to add information about the other groups to their data sheets and to modify their strategy for completing their task.
9. Now have Group 3 approach the market place. The procedure should be the same as in steps 7 and 8 above.
10. Finally, allow all the students to interact at the market place in order to accomplish their tasks. Remind them that they must remember their language and cultural rules, but that they can use what they have learned about the other groups to help them interact more effectively.
11. Stop the game while the students are still interested but have moved significantly closer to finishing their tasks.
12. Now have each group share their cultural rules and their task with the others. Then use the following questions as the basis for a debriefing session.
 - a. How did you feel about the members of the other groups?
 - b. What actions did they do that made you feel that way?
 - c. Why did those particular actions make you feel a certain way?
 - d. Now that you have heard the other groups' cultural rules and task, can you understand why they acted the way they did?
 - e. Did a certain action have the same meaning for one group as it would have for another group?
 - f. Can you think of any examples in real life where different cultures have different meanings for the same action? (Some examples you can cite if

the students are short on ideas are: i) men holding hands in some countries is simply a sign of friendship; in our culture it has a very particular meaning, ii) in some cultures a man must never speak directly to his mother-in-law; to do so is extremely disrespectful iii) hand gestures used in some cultures to signal for someone to “come here” can mean the opposite in other cultures.

- g. What effect have these different meanings had on the relationship between various groups?

ACTIVITY FOUR *Variations on a Theme*



1. To further help students understand the idea that people of different cultures have developed different ways of expressing their relationship to other people and to the world around them, have them read the summary of research about culture titled “Variations on a Theme” in their student texts.
2. As a follow up, have the students express the following idea in one or more of the ways listed below:

One way of understanding culture is to think of different cultures as variations on a basic theme.

- a. **graphic art** - using a color or a design as the basic theme, develop an abstract representation of some possible variations on the theme.
 - b. **music** - using a basic beat or a simple melody, develop and perform a musical work that incorporates variations on that theme (e.g. “Twinkle, Twinkle Little Star,” “Are you Sleeping?” and “Three Blind Mice” are essentially variations on a theme and can be sung in a three part round).
 - c. **collage** - collages can be assembled on various themes by individuals, small groups, or by the whole class.
 - d. **displays or collections** - can be set up on various themes (e.g. shoes from around the world, modes of transportation, leaves or flowers).
 - e. **literature** - collect as many different types of poems as you can find. Which elements must all poetry have? In which ways can these elements be varied if the poem is to still to remain a poem?
3. For each of the projects above, have the students identify what the basic theme is (e.g. what all the items have in common) and which aspects can be varied while still remaining part of this theme (e.g. when does a shoe become a slipper, a chair a stool, etc?).

Variations on a Theme

All human beings have basic biological rhythms in common. Everyone has a heartbeat, for example, and the rate of that beat is fairly uniform. This rhythmic beat is very important to us, although most people are usually not aware of the sound of their heart. Studies conducted with newborn infants, especially those born prematurely, illustrate this. They have shown that the sound of a heartbeat or some other regular sound at about the same frequency has a soothing effect on these very young children.

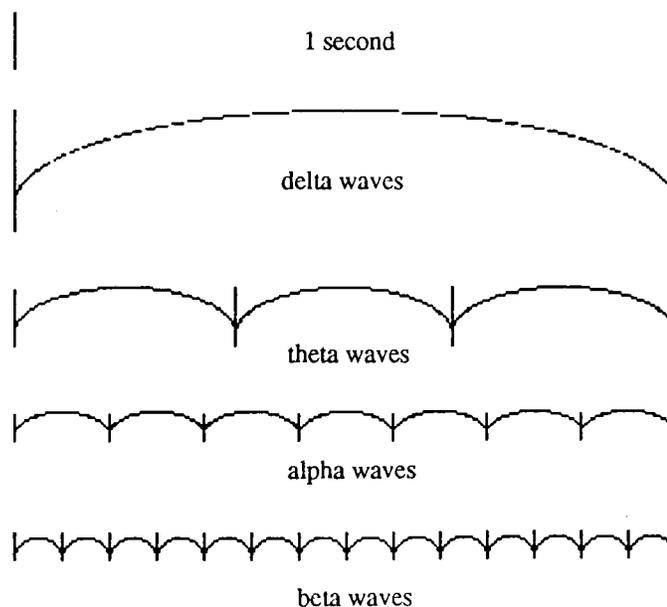
Another basic biological rhythm can be found in brain waves. There are four basic types of brain waves: delta, theta, alpha, and beta. Everyone has delta waves of approximately one second duration. This is also the same time it takes for three theta waves, nine alpha waves or approximately 24 beta waves.

Most people are aware of the fact that their brain waves change when they sleep, when they are dreaming or when they are in a relaxed or happy frame of mind. Most people are not aware, however, of the fact that the rate at which they speak, nod their heads, or gesture with their hands is linked to those brain waves. Careful analysis of the rate at which people speak, for example, has shown that beta waves occur at the same rate as individual sounds or letters, alpha waves correspond to syllables or short words, theta waves to longer words or short phrases and delta waves to longer phrases or single ideas.

An exciting part of this research has shown that, while all human beings share these basic biological rhythms, the way they respond to them varies from culture to culture. One way to understand this is to think about music. If we can imagine a drum beating out a regular rhythm, then that rhythm can be accompanied in one way by the keyboard, another way by the guitars, and a third by the wind instruments.

Edward T. Hall is an anthropologist who has studied many groups of people, including Native Americans, Black Americans, Spanish Americans, Anglo Americans and the Japanese. He has developed a system for studying the rhythm patterns of one culture by watching films of their conversations with people of other cultures. One way he does this is by slowing the film down so much that he can study it frame by frame.

In this way, Hall has noticed predictable differences between the way three groups, Anglo Americans, Native Americans and Black Americans, use hand gestures to accent their speech. Predictable differences, in this case means that there are general patterns which can be recognized. It does not mean that all people in a particular group act in stereotyped ways. Within any group there are, of course, a whole range of individual differences. It is possible, however, to say that different cultural groups have developed non-verbal communication behavior which can be described in very general terms.



The details of the differences are not what is important about this discussion. They are just another example of interpersonal behavior that affects cross-cultural communication. Other examples that you have already discussed in this topic include the distance that people feel comfortable with standing and sitting from each other, the rules for appropriate behavior for students and teachers in the classroom, the rules for elevator behavior, etc. Lets look in more detail at Hall's findings about the responses of different cultural groups to their biological rhythms.

Americans of European heritage, noticed Hall, seem to move their hands and heads in a regular marking out of the beat, on the beat. Generally just one hand will be used or both hands will move together. The beat of the gestures usually corresponds to the rhythm of alpha or beta waves.

Native American people's gestures mark time to the slower rhythms corresponding to the delta or theta waves. They will often begin a gesture with one hand but finish it with the other with the beat falling in the middle. Marking the beat in this way is called a syncopated rhythm. This way of marking out rhythm can be seen clearly in Native traditional dancing or in the gestures of people playing the kind of handgames common among northern Native people.

Black Americans characteristically have a double syncopated rhythm. For example, one arm and hand might begin a gesture with the first consonant of a word. The other hand might move with the middle vowel, and the two hands would move together with the final consonant. The whole body moves with this kind of rhythm in a style of walking that is very difficult for people outside the culture to imitate.



Another team of scientists, Condon and Saunders, have studied the movements of newborn infants. When you watch little babies waving their arms and legs in their cribs, it seems like they are just wiggling. But, if you film their movements while they are being held and talked to by their mothers and then study that film frame by frame, you begin to see an amazing dance.

The baby is not moving randomly, but is responding to the rhythm of her mother's speech and gestures. What you will see is that babies make a certain movement of some part of their body each time their mothers make the same sound. In other words, the baby's movements are synchronized to the mother's speech sounds and rhythms. It seems that babies have learned the rhythm of their culture before they are even born. People who have studied the development of human embryos have concluded that infants can hear at least some of what is going on around them for at least the last four months of the time they are in their mother's womb.

These studies with newborn infants have helped us understand how many of the ways in which we behave are learned very early in life, without us realizing that we are learning anything. We grow up thinking that a certain way of behaving (e.g. speaking, moving our bodies) is the only normal way to behave. When we meet people who behave in other ways we feel strongly that they must be wrong. Yet they are behaving in a way that seems completely normal to them, and they feel just as strongly that we are wrong.

Many school classrooms have people from several different cultures in them. Such classrooms can be studied to see how the rhythms of the different cultures affect each other. Much of this research has gone on in Alaska where many of the teachers are from a European heritage, but most of the students are Indian or Eskimo.

In most classrooms the teacher is in charge of organizing the classroom and the many learning activities for the students. When the teacher asks a student a question, for example, she will have an idea of how long she should wait for an answer before she assumes the student doesn't know the answer and she should ask another student.

Ron Scollen and Suzie Scollen, two anthropologists in Alaska who are especially interested in language have noticed that white people generally wait a shorter time for an answer to a question before beginning to talk again than Native people do. The result is that white people think Native people are either too shy or too ignorant to speak and the Native people think white people are rude and too talkative to give anyone else a chance to speak. These stereotypes are reinforced every time these two groups meet and they soon expect each other to behave that way.

You can see how this one small misunderstanding could make it very hard for white teachers and Native students to feel comfortable in the same classroom. Cultural differences such as these may be one of the reasons that Native students so often quit school and feel like failures. Studying these classrooms has not only helped people understand why students from minority cultures sometimes have a hard time in school, however. It has also helped us find an important clue about how classrooms with students and teachers of different cultures can be a very exciting place to learn.

If the people in these situations have an attitude of true respect and love for each other, says Hall, the classroom develops a rhythm of its own that is not exactly like the cultural rhythm of any particular group. Everyone changes her own rhythm a little bit to adjust to the others. Yet everyone feels comfortable and natural. People who learn how to adjust to others in this way do not lose their own culture. They learn to understand their own culture better and they learn how to appreciate others who are different. It is even possible for people to learn how to feel at home in more than one culture in this way.



ACTIVITY FIVE: *Cultural Universals/Cultural Specifics*



1. Have the students begin developing a list of cultural universals by reflecting on their experiences in "The Market Place." A question such as: "What did all three groups have in common?" can begin the process. The following cultural universals should be evident from that exercise alone:
 - a. language
 - b. a way of securing food, clothing, shelter
 - c. a way of making decisions
 - d. a way of indicating which people have certain roles and how they should be related to (e.g. in a very simplified way this game had rules for relationships between people of different sex, people of the same sex, members of the group and strangers).

2. This discussion should be continued on a more general level to derive as long a list as possible of cultural universals. Students can be helped to name cultural universals rather than cultural specifics through questioning procedures aimed at encouraging them to clarify their thinking. For example, if a student says "school" she can be asked to think about whether all cultures have schools. Those cultures which do not have schools nevertheless have a way of insuring that the function performed by schools occurs (i.e. training young people in the ways of the culture). Thus, education is a cultural universal but schools are not. Following are some cultural universals:
 - a. recreation
 - b. some form of artistic expression
 - c. education
 - d. healing techniques
 - e. ways of marking significant milestones in a person's life (e.g. birth, coming of age, marriage, death)
 - f. religion

3. Have the students, working in small groups, choose one cultural universal for more intensive study. Each group should prepare some type of presentation for the rest of the class demonstrating how that universal is expressed in various cultures. The presentation could be a series of skits, a research report or a pictorial essay. National Geographic magazines could be one very useful resource for this exercise.

ACTIVITY SIX: *The Seven Blind Brothers*



1. The students have had several experiences in this Unit which were designed to help them understand that people of different cultures have developed different ways (cultural specifics) of seeing the same thing (cultural universals). Aesop's Fable about the seven blind brothers who encounter an elephant presents another opportunity to explore this idea. Have the students read the re-telling of this story found under the heading "A Re-telling of the Aesop fable of the Seven Blind Brothers."

2. Have the students re-enact the story in groups of seven, using whatever props they can devise in the classroom.
3. In a follow-up discussion have the students draw a parallel between the story and real life situations in which they may be involved. For example,
 - a. the different perspectives that a student, a teacher, a school nurse and a janitor may have about a school
 - b. the different perspectives family members may have about a family event, such as Christmas.

A Re-telling of the Aesop Fable of the Seven Blind Brothers



Once upon a time there was a poor widow. She lived deep in the jungle with her seven sons. Unfortunately, all seven of her sons had been born blind. So the old woman spent her days caring for her sons, who had grown up believing that they couldn't work because of their affliction.

One sunny morning the brothers sat in front of their hut enjoying the warmth of the rays on their faces. The youngest brother, who was the most adventurous of the seven, suddenly jumped up and said, "Let's go for a walk in the jungle. I'm tired of just sitting here day after day."

The oldest brother, who was very cautious and practical, tried to persuade the others not to go. "We might get lost," he said, "or fall down and hurt ourselves."

The middle brother, who always tried to keep peace, had an idea. "Let's walk single file, each holding on to the shoulder of the one in front. That way we won't get separated and we can warn each other about anything in our way that might trip us."

When it became apparent that the others were determined to go, the oldest brother gave in and agreed to go with them. He felt it was his responsibility to go first, so he organized all his brothers behind him from oldest to youngest. Then they started off down the trail that their mother took every Saturday when she went to the village market to sell the produce from her little field of vegetables.

It was easy to stay on the trail because the thick jungle growth on either side let them know if they were straying. It was a beautiful day and the brothers were enjoying themselves immensely. A soft breeze kept them comfortable, although the day was warm and bright. They could hear monkeys chattering in the trees and swinging from branch to branch when the brothers got too close. Occasionally the call of a jungle bird could be heard as it flew overhead. It was exciting to be out on their own exploring somewhere they'd never been before.

They had been walking in this way for about half an hour and were just beginning to feel that they could do anything and go anywhere when the oldest brother stopped so suddenly that everyone behind him fell into a pile, like a row of dominos which has been tapped at one end.

"We can go no further," he said. "We have come to the end of the trail, for a strong mud wall is blocking the way." The other brothers scrambled to their feet and crowded around to feel the wall.

The second brother reached up to touch the wall. "It is a mighty wall, indeed," he said. But it is not so high that we cannot get over it. The top is wide and smooth and we can help each other over."

The third brother, who was standing to the right of his older brother, put out both his arms and said, "You're wrong, my brother. This is not a wall we have come to, but a tree. I can easily put my arms around it. Surely we can go past it and continue on our way."

The fourth brother, standing close beside the third, reached out his hand to touch the tree. "This tree of yours is no obstacle at all," he said. "I can grasp it with one hand. In fact it is much more like a rope than a tree, for it is hanging down from above and can be moved to and fro."

The fifth brother, who was standing to the left of the oldest one, reached up as high as he could to try to grasp the rope. Instead he found himself touching something large, flat and soft. "It is a tree after all," he said. "And it must be a mighty one, for the leaves are as big as our mother's head cloth."

The sixth brother, eager to solve the mystery of what it was they had come upon so suddenly, put out his hands to feel this object for himself. "Be careful, my brothers!" he exclaimed. "It is a snake as big as your arm and it will surely strike us!"

The seventh and youngest brother, who had been trying in vain to squeeze past his brothers all this time, finally got close enough to touch the wall by squirming through the tangle of legs in front of him. Crouching there he put up his hands and stroked the smoothed, rounded surface before him. "I have found the tunnel by which people pass through the wall," he said. "For surely there must be an easy way. Our mother comes this way every market day."

At that precise moment they heard the sound of running feet on the trail behind them and the voice of their mother calling anxiously, "Sons! Sons!" She had discovered their absence and, fearful for their safety, had come looking for them.

When she came upon her blind sons, standing on the trail with their arms stretched out in front of them, she called out in distress. "Run, my sons, run for your lives! You have bumped into an elephant and, by the look in her eyes, she is very angry indeed at being disturbed!"

ACTIVITY SEVEN: *Taking Action*



1. Different perspectives about situations that occur in the classroom or during lunch hour can be a source of tension between students. Such incidents can be used to teach students a model for conflict resolution that involves learning to communicate your own perspective clearly and to listen in an open way to others.
2. Explain to the students that learning to see things from someone else's perspective is not easy, but with some practice it can become a very useful tool. Begin by asking the students to think about a recent situation in which they felt in conflict with someone else. Then have them write down a short description of what occurred without making any accusatory statements or any interpretations of what happened (e.g. "I did this," "Mary said that," "John did such and such").
3. Below the description, have them write their own reaction (e.g. "I felt insulted." "I wanted to crawl into a hole and hide."). Ask them to be sure to write down only their own reactions, without blaming or accusing anyone.

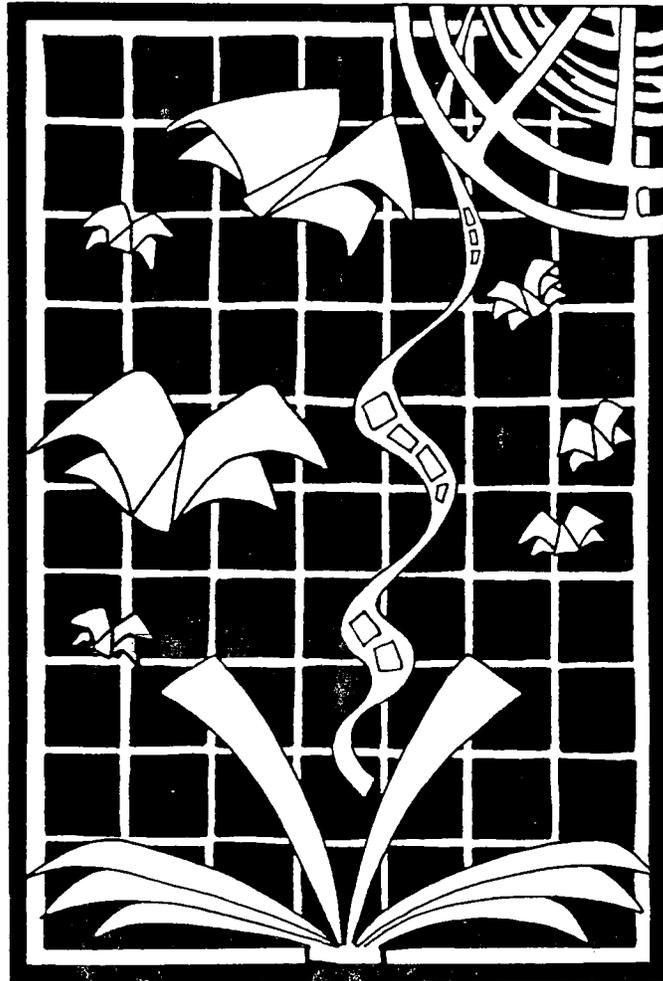
4. Then have them try to write a description of the same incident from the point of view of the other person (people) involved in the conflict. Below that description have them write a reaction from that same point of view.
5. Now have them go back to their original description and make a note of anything they may have learned about the conflict by trying to see it from another point of view.
6. When a real conflict situation arises in the classroom or among members of the class outside of the classroom, have them practice this model of conflict resolution. Begin by having each individual involved write a description of what occurred, followed by a description of their own reaction. They should not sign their names to these descriptions.
7. Then have the students involved exchange papers and read each other's comments. They can then add comments to their own papers to indicate any changes in their understanding of the situation that resulted from having had the opportunity to hear someone else's perspective of what happened.

ACTIVITY EIGHT: *Talking It Over*



1. Identify a source of conflict in the classroom that arises from individual differences (the level of noise which students can tolerate while working, the degree of orderliness that students want in their environment, the degree of participation in class discussions, etc.).
2. Using cooperative problem solving, have the class arrive at a solution to the conflict. The kit contains cards which outline the steps and guidelines for this technique. Model each step of the process as you facilitate the consultation. Be sure to add your input as a participant, so that you will be able to fully support the decision that is made.
3. Implement the decision and set a date for evaluating its effectiveness.

Resource Pages



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Unit II



The Roots and Dynamics of Prejudice

KEY CONCEPTS

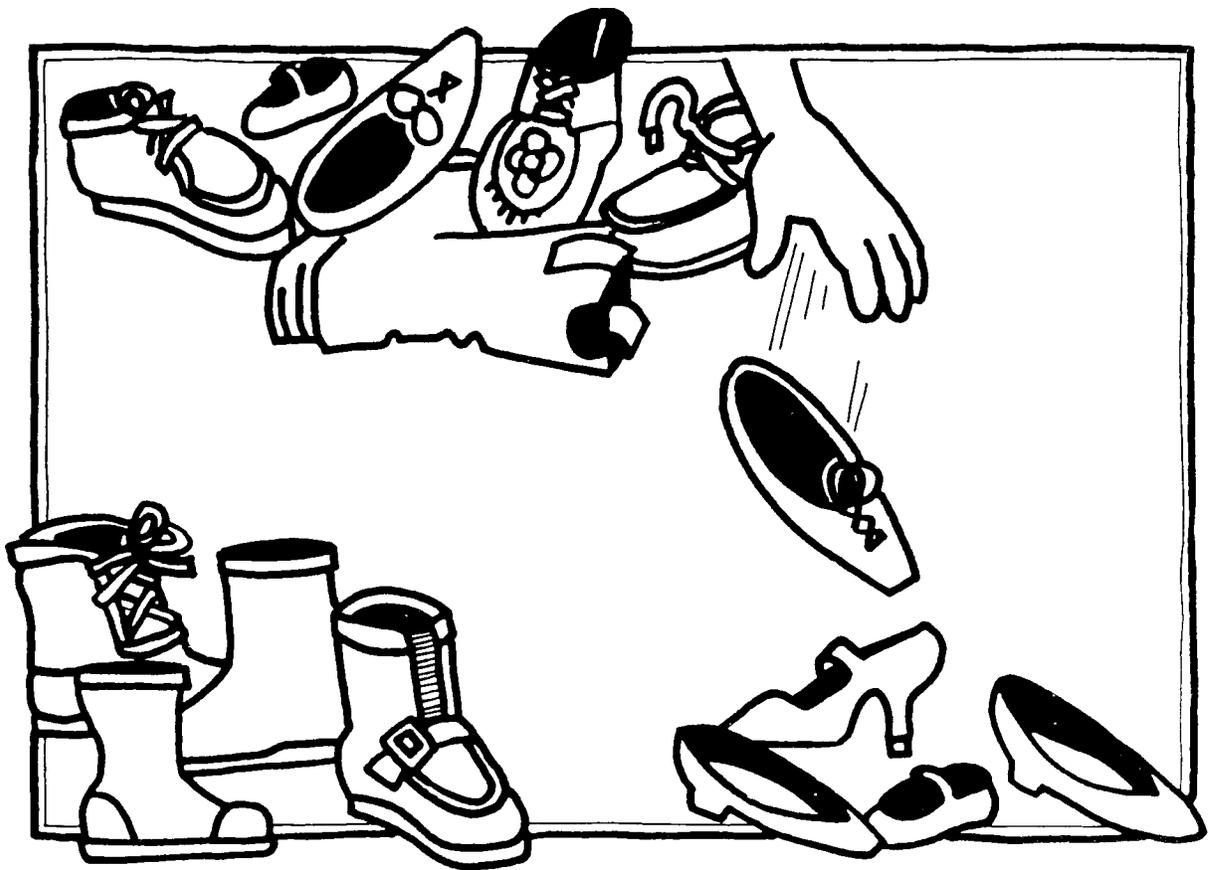
- 1. The capacity to generalize is essential to human intelligence. Overgeneralizations, on the other hand, can be very dangerous because they are based on faulty or partial information. Overgeneralizations that are used to describe people are called stereotypes.**
- 2. Being prejudiced means judging an individual or a group of people on the basis of stereotypes which have been formed with inaccurate or incomplete information.**
- 3. When people act on the basis of prejudice, their actions discriminate against these people or groups.**
- 4. Theories of Prejudice: Many theories have been suggested to explain why people are prejudiced. Some of these include:**
 - a. the prejudiced personality,**
 - b. learned prejudice,**
 - c. cultural differences,**
 - d. frustration and scapegoating,**
 - e. economic competition.**

Any particular instance of prejudice may involve a combination of these factors.

- 5. Prejudice and discrimination have negative consequences both for those who are prejudiced and for the victims of prejudice. For the victim there are psychological consequences (feelings of rage, frustration, helplessness and inferiority) and material ones (lack of access to certain resources and of opportunities to succeed). The prejudiced person also suffers psychological consequences. It is very stressful to maintain prejudiced attitudes and a healthy sense of self-respect at the same time. The prejudiced person also suffers the loss of a rich quality of life which comes from an understanding and appreciation of the diversity of the human family.**

Unit II Topic A

Stereotypes



The capacity to generalize is essential to human intelligence. Overgeneralizations, on the other hand, can be very dangerous because they are based on faulty or partial information. Overgeneralizations that are used to describe people are called stereotypes. Stereotypes cause us to judge people before we have the opportunity to get to know them.

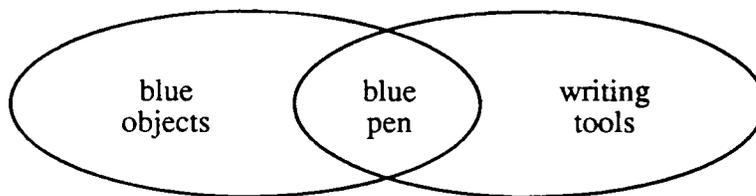
Kit Contents

1. Poster — Ground Rules for Open-Ended Discussions
2. Student worksheet master #5

ACTIVITY ONE: Categorization



1. Divide the class into groups of approximately five students each. A fairly large space is needed for this activity (e.g. the gym).
2. Give each group half a dozen hoola hoops (often available from the physical education teacher, but if not, loops of string some 30" in diameter can be substituted), and a box containing about thirty different objects (each box should contain the same assortment of objects). Each group needs enough floor space to place all their hoops flat on the floor.
3. Ask each group to categorize the objects in their box by placing each group or category of objects within the space marked off by a different hoop. In this way the hoops act as set markers similar to the Venn diagrams they may have encountered in mathematics classes. (Some groups may even realize that by overlapping portions of the hoops, certain objects can be chosen to be part of two or more categories. For example, a blue pen may be placed at the intersection of a hoop for writing tools and a hoop for blue objects).



Each group must discuss how to classify their objects until everyone agrees.

4. Have each group make up labels for each of their hoops.
5. Allow the class to circulate around the room to see the types of labels other groups have come up with.
6. Present certificates or small prizes to the group with the most original category names, the fewest categories, and the most categories.
7. A follow-up discussion should ask students to share their feelings about the process they just went through. The questions below can help them think about their feelings.
 - a. How did you feel when the way you suggested to categorize items was contradicted by others in your group?
 - b. Did their suggestions seem illogical? wrong? just different? all of these?
 - c. Did it make you angry that others couldn't see it your way?
8. Develop a list on the blackboard of the qualities used by the various groups to categorize their objects (e.g. color, shape, size, function, what the object is made of).
9. Introduce the idea that categories are the products of a particular framework (way of understanding the world). Some categories seem logical to us and

most of the groups probably used them (e.g. color and function). But there are many other possibilities that no one may have thought of:

- a. Each person could have closed her eyes and picked ten items. The categories could then be called "Joe's choices," "Mary's choices," and "John's choices."
- b. You could have dumped the items out and drawn a line through the pile according to the compass points. The categories could then be called "north pile," "south pile," "east pile," and "west pile."

Have the group brainstorm about other categories they could have used.

ACTIVITY TWO: *Is Snow Snow by Any Other Name?*



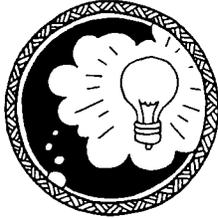
1. In the above exercise the students in each group developed a common way of categorizing or describing the things they were experiencing (the objects in their box). If they continued to work together as a group over a long period of time, their common understanding about the objects would lead to certain ways of talking (category names would become shorthand expressions for referring to a whole group of things, for example). They would also develop certain ways of doing things and might well have a hard time using their objects in ways not defined by the categories they had decided on. This exercise can help students understand how cultural groups have developed different ways of categorizing their common experiences. These different ways of understanding the world are reflected in the way they talk and act. The experiences that a group of people have shared in the past bind the members together and commit them to a shared system of knowledge.

Example 1: The traditional Inuit language has many different categories (words) for something which we only have one category (word) for — snow. Different words refer to different consistencies of snow and the different purposes for which it is used.

Example 2: Not all cultures have the same color categories. English has only one word for different intensities of black while Navaho has two. English distinguishes between blue and green while Navaho doesn't.

2. Using the concepts and examples above, guide the students to an understanding of how different groups of people develop and share a way of categorizing the world.
3. Have the students write a couple of paragraphs about some tradition, habit, or expression their family has developed which anyone outside the family might have a hard time understanding. Ask them to describe how the custom or expression first started, what it means to the family members, how strangers might misinterpret it, and what purpose it might play in making family members feel united.
4. Provide a model for this type of description by sharing an example from your own life to help the students get started in their own descriptions.
5. Have the students share their descriptions with each other in groups of about five students.

ACTIVITY THREE: *A Chair is a Chair is a Chair*



1. Have each student bring as many pictures as they can find of different types of chairs (rough sketches are acceptable if actual pictures can't be found of all the types of chairs the student can think of). Display these pictures so the students can refer to them throughout the following discussion.
2. Have the class try to develop a list of the features that are necessary if an object is to be called a chair. The characteristics list should describe an object that could only be a chair (and not a table, for example, which has many of the same features as a chair). At the same time the characteristics should apply to all chairs (e.g. one type of chair, the stool, does not necessarily have four legs and does not have a back).
3. When the students have struggled with this task for some time, point out to them that, although each one of them may have a very difficult time defining a chair in a precise way, none of them has any difficulty recognizing a chair when they see one. This capacity to generalize or form categories is basic to all types of learning (e.g. speaking, reading). Very young children show signs of generalizing (e.g. they might call four-legged animals "doggy"). Much of the learning we do this way is unconscious, that is, we are not aware of the categories we are using to organize our experiences.
4. Tell the students they are going to take an imaginary journey into their rooms at home. Ask them to choose a comfortable position and to close their eyes if they can do so comfortably (see guidelines for guided visualization activities in the "Teaching Strategies" section of this guide).

Now ask them to imagine that they have suffered a complete loss of memory. Everything they have ever learned about what the objects in their rooms are for is gone. Ask them to mentally walk into the room, pick up one object they find there and try to learn as much as they can about it. They should imagine what they might experience through all the appropriate senses. Have them think about everything they might do with that object (remind them that they can't remember what the "correct" use of the object is).

Have them put down that object and mentally walk around the room until they see another object that catches their attention. Have them go through the same process as with the first object they picked up.

Now ask them to open their eyes and think about what life would be like if they had to learn about each object in their world in this same way. They would not be able to recognize a pencil as a pencil if it wasn't exactly like the first pencil they had discovered, for example. The same thing would hold true for all other objects.

5. Have the students work in groups of three to five to develop a skit of a humorous situation that might occur if people did not have the capacity to generalize.

ACTIVITY FOUR: *Don't Sit on the Bear*



Have the students read the selection entitled "Don't Sit on the Bear" in their student texts.

Don't Sit on the Bear

An essential part of human learning is the capacity to see similarities between things, or to form categories. We recognize any chair as a chair, regardless of whether its legs are made of wood or metal, its back is solid or carved, its seat is plain or covered with foam and velvet. The idea of chair becomes a category into which each new chair we encounter can easily be fitted, and it requires almost no mental effort to come to the conclusion that it is appropriate to sit on it. Without this capacity to make categories or organize our experiences, the world would be a very bewildering place indeed, in which each object we encounter would be an entirely new experience requiring a great deal of time and energy to analyze and use appropriately.

This very basic tool for learning about the world gets us into trouble, however, when our categories are too broad and do not take important differences into account. If we assume that all objects with four legs are chairs, for example, we might offend someone by sitting on the table, or we might be very surprised if our big, soft, furry chair turned out to be a bear. Making categories so big that they treat things which really are different as though they were the same, is called overcategorization or overgeneralization.

When we overgeneralize about people, or say that all the people belonging to a certain group (e.g. a family, a community, a racial group, a nation) have the same characteristics, that overgeneralization is called a stereotype.

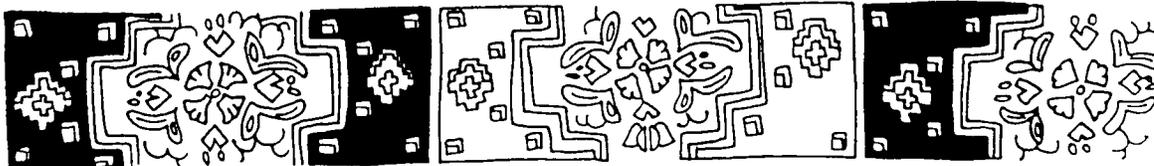
We may have heard people say, for example, that all Scots are stingy with money, that all Black people are good athletes or dancers, or that all Jewish people are shrewd businessmen.



Stereotypes prevent us from seeing that the individuals within a group have a great variety of characteristics and that we can't tell what any one individual will be like without getting to know her personally.

Another characteristic of stereotypes is that they are very difficult to change, even when facts are produced that show that the stereotype is not true. People who stereotype all Scots as stingy for example, just think of any generous Scottish people they meet as exceptions to the rule. "So-and-so isn't like other Scots. She's too generous," they say.

Stereotypes are dangerous because they make us mentally lazy. All we have to do is fit people into the categories we already have in our mind, rather than use our power of observation and our ability to think about what we see and hear. Stereotypes rob us of the opportunity to get to know and appreciate the people we meet for their own special qualities and gifts.



ACTIVITY FIVE: Canada, eh?

1. Explain to the class that they will be role playing a television special in which a Canadian journalist interviews people in the United States about their impressions of Canadians. Choose one student to play the interviewer and thirteen others to act as the people being interviewed. The rest of the class takes on the role of Canadians watching the television program.



2. Use the selection from the student text entitled, "Canada, eh?" as the basic script for the program, with each of the interviewees assuming the identity of a person described in one of the numbered paragraphs. The interviewer will need to ask appropriate questions, (Note: in paragraphs 7, 12, and 13 some of the interviewer's questions or comments are included.)



3. In a follow-up discussion have the students respond to the following questions:
 - a. How did the students acting as the Canadian audience for the program feel about the stereotypes expressed in the interviews? How might they feel if they heard these opinions expressed while they were vacationing in the United States?
 - b. How might the people being interviewed come to hold these views? Would they have had access to complete or accurate information about Canadians? Where did they get the information they had?
 - c. Do Canadians have stereotypes of people from the United States? What are some of these stereotypes? How did these stereotypes come into being?
4. Have the students write a short essay about the effects American stereotyping of Canadians might have on one of the following issues:
 - a. free trade negotiations,
 - b. acid rain negotiations,
 - c. the treatment of Canadian tourists in the United States,
 - d. the treatment of U.S. tourists in Canada,
 - e. Canadian musicians trying to break into the U.S. market.

Canada, eh?

1. "Canadians sleep all the time. They sleep more than any other people in the whole, wide world. Every time you turn around they're going off somewhere to have a nap." (Printer, Huntington, N.Y.)
2. "That's a very fine place, with very fine people, but they've still got a Queen up there who tells them what to do. I wouldn't like that if I was them." (Warehouse Clerk, Providence, Rhode Island)
3. "Canadian cooking is terrible, they have the thinnest cookbook in the world. Talking about Canadian cooking is like talking about Italian war heroes." (TV production assistant, New York, N.Y.)
4. "They got a game up there, you ever hear of it, called curling? You have this big stone and you throw it down the ice, like bowling, really more like lawn bowling, and these

other people standing around have brooms and they brush the living hell out of the ice and that's the way it's played. I saw it on the television one time. It's practically a national sport the way the guy explained it, and he said they used to play it with jam pots. What the hell? They say you can tell a lot about people by the sport, you know, they reflect what they feel in the sports they pick. Well, all I got to say is every time I think of Canada I think of these poor, dumb nuts flailing away with a broom while a rock goes whizzing by." (Hardware Clerk, Cape Charles, Virginia)

5. "Canada is absolutely vital to this country. There is no nation in the world that can compare to Canada as a safe, reliable supply of needed resources. Political stability is there, the resources are there, the friendship is there, and the need for American dollars is there. It's all there." (Research Assistant, Oil Company, New York, N.Y.)
6. "They's good fishermen, that's for sure. They know what to do with a net and a boat. Sometimes they's pushy, that's okay, we pushes back." (Fishermen, Ocean Point, Maine)
7. "Pardon me, but can you tell me anything about Canada, or Canadians?"
"Short hair."
"Anything else?"
"Nope." (In a barber shop, East Holden, Maine)
8. "Canadian whiskey is good, Canadian weather is bad, and the Canada goose is a bird. That's the sum total of my knowledge." (History student, University of Arizona, Tucson)
9. "I don't know. All I think of, I think of Canadians going to work every day, walking across the tundra. Cute." (Law student, Washington, D.C.)
10. "Canadians do some things very well, know what I mean, and other things not so hot and some things not at all. You take hockey, Canadians can really play hockey. When the Rangers were up on top, it was all Canadians, whether it was your Andy Bathgate or whoever, they wasn't hardly any Americans in the game and they still ain't. But you take your baseball, Canada isn't even in it. You got Montreal Expos, yeah, but a Canadian couldn't get on the team without he showed his passport, know what I mean? Your football, same thing, who the hell ever heard of a Canadian football player? I don't know why it is they should be so good at hockey and not them other things. Only thing I figure is, it's so cold up there, they gotta play hockey all the time to keep warm." (Cab driver, New York, N.Y.)
11. "I think every American dreams of having a tract of land in Canada where he could retire and retreat from the world. A mythology of the frontiers. Around the table in a saloon, you'll hear people talking about having a hunting lodge in Canada or a farm up in the Canadian hills. There's a mysticism, the cleanness, the wide expanses." (Store Manager, Hays, Kansas)
12. "I don't know what to think of a country where I've never heard of a single writer from there. I've heard of British writers and German writers and Russian writers and French writers and I even know of a Swiss writer, but I have never heard of a Canadian writer."
"How about Morley Callaghan?"
"Who?"
"You've never heard of Pierre Berton, or Farley Mowat, or Margaret Lawrence?"
"Margaret Lawrence is a South African. I've heard of her. She's a South African."
"She's a Canadian."
"Well, it shows. I thought she was a South African. It shows what I mean about Canada."
(Conversation with an English Literature Major, University of California at Los Angeles)
13. "Yew cain't hardly unnerstan' what Canadians say, the way they tawk."
"What do you mean?"
"They tak funny, sorta mumbly an' ah donno whatall. Yew cain't harly make 'em aout."
"Am I doing it now?"
"Yessir, yew surely ahr." (In a restaurant, Tucker, Georgia)

ACTIVITY SIX: *Stereotype Surveys*



1. Explain to the students that the purpose of the following exercise is not to criticize views that any particular person may have nor to label anyone as prejudiced. A survey can be useful because it gives us the chance to talk about general trends, about why certain stereotypes have become common, and about the information that may help us correct these misconceptions. The identity of the people who have responded to the survey should therefore never be discussed. Nor is this survey meant to be a serious social study. It can be a fun way to discover how common stereotypes are.

2. Have students conduct their own stereotype survey by interviewing several friends in much the same way as the interviewer in the role play in Activity Five above. Possible topics include:

Hockey players are _____
 Teachers are _____
 Parents are _____
 Football players are _____
 Store clerks are _____
 Construction workers are _____
 Doctors are _____
 Nurses are _____
 Policemen are _____
 Native people are _____
 Japanese are _____
 Haitians are _____
 Newfoundlanders are _____
 Intellectuals are _____
 East Indians are _____
 Black people are _____
 People who live in the country are _____
 People who live in the city are _____
 Heavy metal singers are _____

(This list can be added to according to local conditions. The class should agree on one or more that they all will use).

3. During the next class day, organize the responses on the board or on chart paper. Make note of how many times a particular response was obtained.
4. Have students analyze the class findings by considering the following questions:
 - a. Which stereotypes did the survey uncover?
 - b. Were any of the responses very different from your own opinions?
 - c. How might the people being stereotyped be affected by these assumptions about what they are like?
 - d. Does the media (advertising, movies, newspapers) help perpetuate any of these stereotypes?

ACTIVITY SEVEN: *Personal Stereotyping*



1. Have the students identify some personality (e.g. rock star, actor, sports star) that they would like to be like, i.e. someone they admire, a sort of hero.
2. Have the students collect as much information as possible about this personality and then answer the questions on the student worksheet #5 (master in kit).
3. Hold a class discussion in which the students analyze their findings in terms of how much they really "know" about their hero, and how much they assumed they knew on the basis of stereotypes we have about stars such as the following:
 - a. Being a star is an easy and glamorous lifestyle.
 - b. People who are stars are rich and happy.
 - c. People who are stars have a positive self-image.
 - d. Stars do not have the same problems as we do.

**Student Worksheet #5
Unit II Topic A
Activity Seven**

Personal Stereotyping

1. Why is this person someone you respect?

2. What are your hero's favorite pastimes?

3. What kind of personality does your hero have?

4. How does your hero handle frustration?

5. What makes your hero happy?

6. How is your hero different from other people who do what he does? What makes him unique?

7. How does your hero feel about himself?

ACTIVITY EIGHT: *Stereotyping in Advertising*



1. Have the students collect a large selection of ads from magazines. Then have them sort the ads according to the stereotypes which are being used to make people want to buy products. Particularly useful ads for the purpose of this exercise are those which show:

- a person showing off their new car
- a person playing with toys
- a person using a cleaning agent
- a person "at work"
- fun activities in a beer commercial.



Note: the ads collected for Unit I, Topic B, Activity Five can be reused here.



2. Have the students form cooperative learning groups of about four students, with each group choosing, for their discussion, those ads that depict a particular type of stereotype. The following questions can be used as a basis for their discussion:

- a. Who is the central figure in the ad, a man, a woman or a child? What characteristics does this person demonstrate to the audience (e.g. strength, leadership, attractiveness)?
- b. If all you knew about people was on the basis of these ads, how would you say a woman spends her day? what about a man? a child?
- c. How is sex appeal used in the ad? Is it related to the product being sold?

3. Have each group make a presentation to the rest of the class which demonstrates their answers to the above questions based on their analysis of the stereotyping in the ads.

4. As part of their presentation, have each group produce a short skit which tries to sell a household product but reverses the usual sex-role stereotypes.

ACTIVITY NINE: *Sex-role Stereotyping*



1. Have the students read the article in their texts called "Did Sleeping Beauty Really Need Prince Charming?"



2. Have them work in small cooperative learning groups to examine textbooks for examples of sex-role conditioning. One group could study a basal reader series from the elementary school program (a school storage room often has several "outdated" series that could be studied). Another group may focus on textbooks which the students are currently using in various classes.



3. Hold an open-ended discussion on the following topic:

School textbooks have contributed significantly to a stereotype of women as less intelligent, creative and rational than men.

Did Sleeping Beauty Really Need Prince Charming?
by Sarah Reid

For 16 years the beautiful princess lived in the castle, dancing, singing, learning to spin, and generally filling in time. On her 16th birthday she fell asleep for 100 years.

Riding through the forest on a hunting trip, a prince finds the enchanted castle and the beautiful princess. He kisses her. With that kiss she comes back to life. This is what she has been waiting for all her 116 years! Alive at last! She lives happily ever after of course.

Unfortunately too many women are modern-day Sleeping Beauties. Some are found by Prince Charming. Feeling that their lives are complete, they live in his shadow from then on. The saddest are those who, never having been kissed by the right prince, feel that their whole existence has been a failure. How much blame does Sleeping Beauty deserve for making these women feel this way?

She has had many accomplices. For centuries people have been conditioned to think of both men and women in certain ways. Man may work from sun to sun, but woman's work is never done. A woman, a dog, a walnut tree; the more you beat them the better they be. And we all know that the hand that rocks the cradle rules the world.

We are conditioned from birth to think of our roles in life in traditional ways. Girl babies are dressed in pink with frills and appliqued rabbits and kittens. Boy babies are dressed in blue appliqued with sailboats or trains. That's it in a nutshell — girls are soft and cuddly; boys are active and do things, such as sail or drive trains.

A 1972 Yale University study found that toys can be put into three classifications.

1. "Masculine" toys are more varied, more complex, require more thought. They usually demand greater activity and social contact.
2. "Neutral" toys are the most creative and educational toys. The study revealed that most "neutral" toys are purchased for boys.
3. "Feminine" toys are the simplest. They are toys that are used passively and require little physical activity. While little girls may be given "masculine" or "neutral" toys, little boys are seldom given "feminine" toys such as dolls or baking sets. They are looked down upon as "sissy."

Barbie and Friends

In 1958 Barbie Doll was born. Barbie is a plastic model of how North America would like women to look. More recently, a male counterpart of Barbie has appeared. Big Jim is a doll who is not a doll. That is, in order to make a doll a "masculine" rather than a "feminine" toy, it has to have something other than the traditional "doll" image. Big Jim has muscles. He is a real he-man who climbs mountains, explores the Arctic, or practices karate. It is difficult to imagine Barbie engaged in such activities. Barbie's activities centre around her vast wardrobe of fashionable clothes.

Ken, Barbie's boyfriend, is a male doll too. But Ken is certainly not like Big Jim. Ken is one of Barbie's accessories as much as her dune buggy or sewing centre are accessories. In the tradition of Sleeping Beauty we have become accustomed to thinking of women as incomplete unless they have a boyfriend or husband. Big Jim has no girlfriend or wife. He doesn't need anyone else. Big Jim is the ideal male. He needs no female to complete his image of himself as Barbie needs a male to complete her self-image.

The other accessories for Barbie, and those for Big Jim reinforce the message that boys do things, are active. It is enough for girls to be pretty and wear nice clothes.

Ken and Big Jim illustrate two accepted images of men. Ken is the man women are conditioned to see. He makes her more desirable in the eyes of other men; more of a woman in the eyes of other women. Big Jim is the man that men are conditioned to see in themselves. He is an independent individual, tough, needing nobody else, conquering frontiers and new worlds, and enjoying physical capabilities.

Psychologists agree that our first 5 years of life are among the most important. In these 5 years, attitudes and values are formed that will stay with us all the rest of our lives. The toys chosen for young children significantly influence these attitudes and values. Often the toys selected reinforce those traditional male/female patterns of behaviour. They also limit the acceptance of new ideas concerning behaviour.

Textbooks

Once a child enters school and learns to read, the reinforcement of sex-role conditioning is greatly increased. Textbooks are a little more liberal than they were ten or even five years ago. Nonetheless, women still are shown in a limited role.

For example, mothers in readers are always in the kitchen, doing the grocery shopping, hanging out clothes, or something similar. They are very seldom shown reading a book, going out to work, or even just watching television. Mothers are always busy doing all those motherly chores and proving that "woman's work is never done."



Readers aren't the only culprits. Math books start problems with: "Mary had to mail 28 party invitations with 8c stamps...", "Ann was baking a cake and needed 5 cups of flour...", "Sam raised 128 chickens for market...", or "Eric rode his bike 15 miles in 3 hours..." Why can't Mary or Ann raise chickens or ride bikes? Don't Sam and Eric like cooking or giving parties?

In spellers, we have the same problem. Girls are always shown watching as boys swing, run, or repair bicycles. Girls are shown crocheting, playing nurse, or having tea-parties with dolls. Girls who attempt to join in the action in these stories are usually met with such lines as "Oh Mom," groaned Peter, "We don't want to be bothered with a silly girl. She'll only spoil our fun and drag along behind us." What else does this passage teach besides how to spell?

BLONDS HAVE MORE FUN kit advertisement: Is this advertisement selling the suntan kit? Or is it selling the idea that if women use the suntan kit they will look as beautiful as the girl in the picture?

Advertising

Finally we come to the most important form of sex-role conditioning — advertising. Advertising is important because it is all around us. Television, radio, magazine ads, and billboards tell us that certain perfumes, clothes, or toothpastes will give us more sex appeal and assure our popularity with the opposite sex. Smoking a certain "little cigar" will make any man attractive to women. And when it comes to smoking, women who smoke Virginia Slims are proving to the world that they are liberated.

Tom Sawyer wanted to get out of painting a fence. He tried to convince his friends that fence-painting was the greatest fun in the world. He succeeded so well that he had them lined up waiting for their turn with the paintbrush.

Some kitchen advertising is like Tom Sawyer's trick. We've all seen convenience-food commercials on television which try to convince women that creativity lies in boiling up a pot of rice. All humans need to be creative. The company obviously hopes to sell more rice by convincing a woman that boiling its rice is more creative than boiling another company's rice. Kitchen drudgery, rice-boiling, floor-washing, or dishwashing, when made to sound exciting and creative, become more bearable. These commercials try to make work that has to be done sound like work that is fun to do.

Advertising has many other tactics. It reinforces the traditional roles simply by assuming that they are natural. Thus, women's work is naturally cooking, laundering, or cleaning house. Men in advertising are reduced to the status of children. They are out playing in the snow and catching colds with the kiddies. They comment on the fresh smell of Tommy's sleepers while mother looks on fondly. By making men appear childish or foolish in affairs of the home, advertisers strengthen women's belief that housework is important. More than that, they try to suggest that it is more important than anything men do.

Watch television ads closely. You will probably find that in cases where men are shown doing "women's work," they excuse it to the audience. They say something like, "While my wife was in the hospital having our baby..." Do men never help with the housework when wives are at home?

One of two things will happen in the commercials where a man does housework. (1) He makes such a miserable job of the laundry or whatever that in the end he has to be rescued. His wife or his mother-in-law, who understands these difficult chores much better than a mere male can, takes over. (2) He discovers that washing floors, for example, is terrifically easy with Product X. He'd better watch out, he announces. If his wife discovers he can do this, she'll have him doing it all the time.

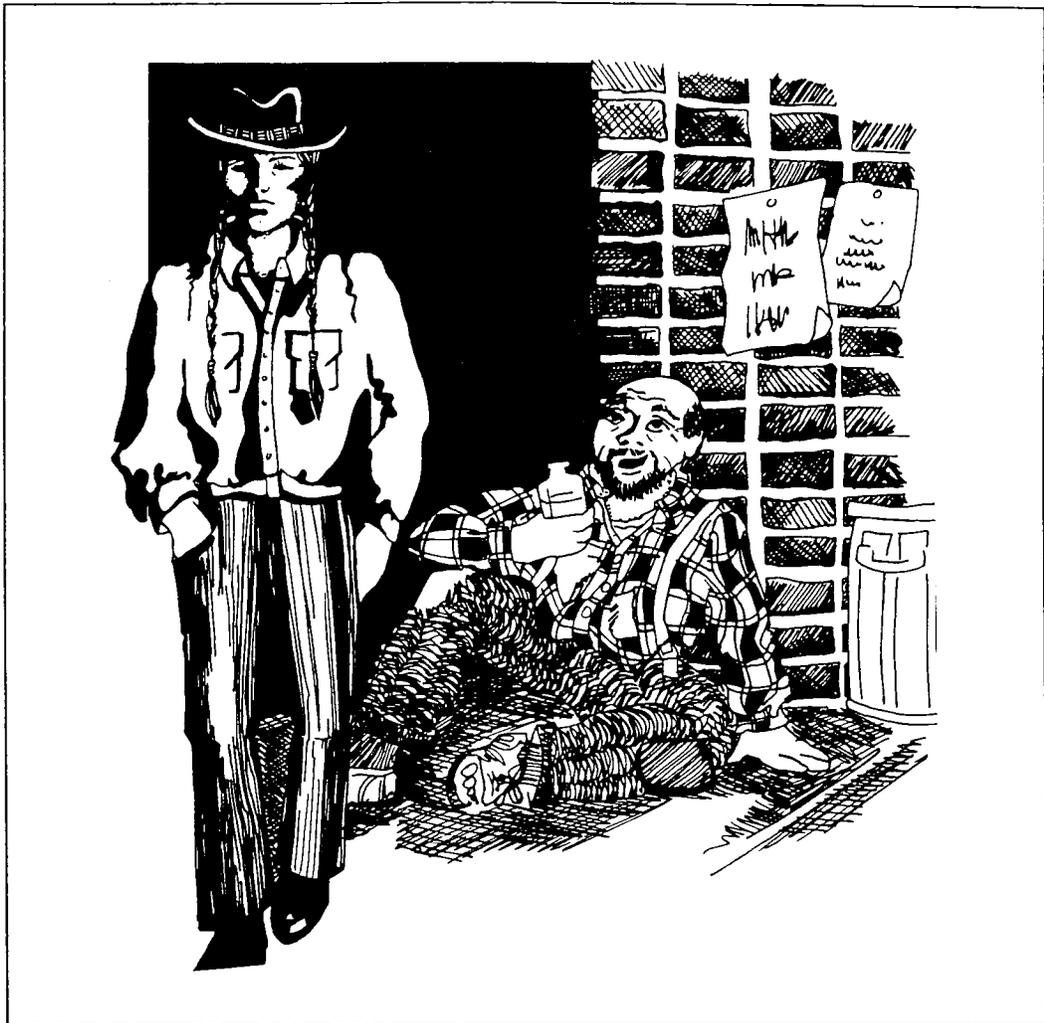
Toys, books, the media, and even folklore — all try to create separate worlds for men and for women. Man's world is the real world — the world of business, finance, nature. Woman's world is a small world revolving around the world of men. Women are the tidiers, the cooks; they look after men. If they work outside the home, they are the typers, the filers; they are the boss' memory. They are the nurse rather than the doctor; the stewardess rather than the pilot. And the media tells us that this is women's rightful position in relation to men. Sleeping Beauty has a lot to answer for.

ACTIVITY TEN: *Images of Indians*



1. Show the students the following cartoon.
2. Hold a class discussion on the following questions:
 - a. Does the cartoon stereotype Indians or Whites? Why?
 - b. Does the cartoon do anything to get rid of the stereotypes? If so in what ways?





“If You’re an Injun, how come you ain’t drunk?”

ACTIVITY ELEVEN: *Who is Taller?*



1. Have the students make up a chart with the height of each girl in the class in one column and the height of each boy in another.
2. For each column have them calculate the difference in height between the tallest and shortest student of that sex.
3. Then have them calculate the average height for each column.
4. Have the students consider the following questions:
 - a. Which difference is largest:
 - i. the difference between the average height for the boys and the average height for the girls? or...
 - ii. the difference in height between the tallest and shortest girls?



- b. Given the observation that boys are on the average taller than girls, would you be able to predict whether a specific girl would be shorter than a specific boy without being able to compare their heights?
5. Summarize this activity by helping students formulate the “rule” that there is always more variation among the members of a group than there is between groups. This is true for almost all characteristics, not just height. Even characteristics that we may think belong to all members of a certain group follow this rule. There is more difference in shades of color between the lightest and darkest Negro, for example, than there is difference in shade between the “average” Negro and the “average” White person. It would be impossible to predict whether a particular “Black” person that you’d never met would be darker in skin color than a particular “White” person! The above rule about variation illustrates just how dangerous and inaccurate stereotypes about people can be.
6. The section “What Science Tells Us About the Differences Between People” in the student text is a summary of what the students have learned about individual differences.

What Science Tells Us About the Differences Between People

People used to believe that all the cultural differences we see between various groups of people were the results of biological differences. For example, for many years social scientists argued about whether or not some races were basically more intelligent than others because of differences in their genetic makeup. It was noticed that some groups of people on the average scored higher than other groups on I.Q. tests. When educators began to look very closely at the type of I.Q. tests that were being used to test intelligence, however, they began to realize that the tests did not just measure intelligence. I.Q. tests also measure people’s familiarity with the culture of the people who originally made the test (who are usually middle class, English speaking people of European ancestry). Of course, people from the same background would do better on the test than people of other backgrounds.

Scientists working with gorillas report two humorous examples of how this works. After having several years of training and after learning about 375 words in sign language, Koko, a gorilla who was part of a research project at Stanford University, was given a standard I.Q. test. One test item asked her to “pick two things that are good to eat” from a picture of a block, an apple, a flower and an ice cream sundae. Koko naturally picked the apple and the flower but her answer had to be marked wrong because the test’s “right” answers reflect human, not gorilla tastes in food. Another question asked her to pick where to run for shelter from the rain. The choices were a hat, a spoon, a tree and a house. Koko picked the tree and was again marked “wrong” for an answer that was actually “right” for her. Of course human beings would not make the same kinds of “mistakes” Koko does, but these examples demonstrate that “right” answers may not always be “right.” Because different people have had different experiences, they will have different “right” answers. It is clear, however, that they do not choose these different answers because of basic differences in biology. In fact, if you were to look at the DNA molecules of people from different races, it would be hard to find any differences.



To illustrate just how small these differences are, let’s look at an example from biology. Living things have molecules called histones surrounding their DNA, or genetic blueprint. The histones of peas and those of cows differ only by seven out of two hundred amino acid

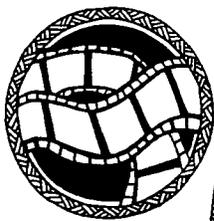
residues (a specialized part of these molecules). If the difference between a cow and a pea is so insignificant in terms of their genetic makeup that it takes an electron microscope to perceive it, imagine how utterly minute the genetic difference must be between human beings of different races, nations and tribes.

The idea that one person could somehow be superior to another because he is of a different race or colour is scientifically unsupportable. No credible scientific research has ever supported this view. In fact, research shows that all human beings of whatever race or colour represent a wide range of individual differences. Within every group there are those with strengths and those that are less developed in any particular area — body size, intelligence, emotional development, etc. In fact, the differences between the individuals in any particular group are always greater than the differences between groups. For example, there will be more difference between the height of the shortest female and the tallest female in a particular community than there will be between the average height of the males and the average height of the females. It becomes impossible, therefore, to predict whether or not any particular female will be shorter or taller than any particular male just because of her sex.

The same principle holds true for any other characteristic, even skin colour. There is actually more difference in skin colour between the darkest and lightest Black person than there is between the average skin colour of "Whites" and the average skin colour of Blacks! This means that we can't even say for sure that a Black person we've never met will be darker in skin colour than a particular "White" person.

Through these examples it becomes clear that there is more variation, or more differences, within human groups than there is between them. They demonstrate something that the traditional teachings of many cultures have long taught — that all people are inter-related. Despite the differences, the overwhelming scientific fact is that all human beings belong to the same family. We are all relatives.

ACTIVITY TWELVE: *Stereotyping at School*



1. Have the class view a film/video which depicts stereotyping in junior/senior high school (e.g. "Pretty in Pink," "The Breakfast Club" and "Some Kind of Wonderful" are Hollywood releases in this category).
2. To facilitate a follow-up discussion, organize the class into small cooperative learning groups.
3. Ask each group to develop a list of the categories into which the students of the school are placed by other students (e.g. "nerds," "preppies," "brains," "jocks," etc.).
4. Consolidate the lists developed by each of the groups and write it all out on the board or on chart paper and have the students agree on which five categories are the most common in your school.
5. Randomly assign one of these categories to each cooperative learning group. Have each group develop a skit which exemplifies a conflict situation or the negative emotions which arise when students are stereotyped according to the category that group has been assigned.
6. Have each group first put on their skit without interruption. Then have them go through it again, but this time any of the students who are watching may step in and replace one of the characters. The new actor then plays out her role in a way which would lessen the conflict or change the likelihood of harmful stereotyping. This process may be repeated several times for each skit.

7. Hold an open-ended discussion after giving the students a chance to discuss and analyze the skits on the following topic:

Student stereotyping is a serious problem. It causes emotional suffering for many people.

ACTIVITY THIRTEEN: *Talking it Over*



1. Use cooperative problem solving to identify activities and programs which could go on in the school to help minimize the effect of student or teacher stereotyping. The kit contains cards which outline the guidelines and steps of this method. Model each step as you facilitate the process. Be sure that you also contribute your ideas as a participant so that you can feel like you fully support the solutions agreed on.
2. Organize a delegation from the class to make a presentation to student council about the prevalence of student stereotyping in the school. Offer the class' assistance and support in sponsoring school events and activities which are especially designed to bring different groups of students together in a way that facilitates mutual understanding and trust. Offer the solutions that you devised in step 1 above.

Unit II Topic B

The Vicious Cycle of Prejudice and Discrimination



Being prejudiced means judging an individual or a group of people on the basis of stereotypes which have been formed with inaccurate or incomplete information. When people act on the basis of prejudice, their actions discriminate against these people or groups.

Kit Contents

1. Poster — Ground Rules for Open-Ended Discussions
2. Role Play Cards — The Hutterites and their Neighbours
3. Student worksheet masters # 6 and 7
4. Feel Wheel

ACTIVITY ONE: *Becoming Involved*

Note: This activity will be ongoing throughout the rest of this Unit. It is an extremely important one because it will provide numerous occasions for meaningful contact between your students and many "different" groups (i.e. other cultures, races, nationalities). The way you handle this aspect of the course will teach the students a great deal about your own commitment to increased tolerance and understanding.



This activity is presented in an open-ended way because each community is unique in the opportunities it offers to its members for learning more about each other. In addition, the process of seeking out those opportunities will be as important as the activities you plan together. A series of guest lectures by members of various minority groups will not have the same impact as the collaborative process described below. Neither will a series of class visits to the ethnic groups in the community, although both of these activities may be part of the program developed by you, your students, and the groups you contact.



1. Take an inventory of the organization and agencies representing minority groups in your community. Some of this information will become evident through a class brain-storming session. More can be obtained from the telephone directory or a community directory of local organizations, if one exists. Local and regional government offices can be another valuable source of information. Your community may also have various cultural centres, English as a second language classes or immigrant referral centres.
2. Have the students pair off or work in groups no larger than four to contact the groups, agencies and organizations on your list, asking for a short meeting with a representative of that group. One way to do this is to send out a letter explaining the project (see sample at the end of this activity) and follow up with a phone call. The appointments can be scheduled at the school during lunch hour, after school or during the regular class period devoted to this course, depending on what is most appropriate in your situation. The outcome of each interview should be a plan for an activity which will allow the class to share time and ideas with members of the group, organization or agency concerned. The act of planning this interaction will be just as educational for the students as will be the event they organize. Suggestions for linking these projects with some of the activities in the rest of this Unit are offered where appropriate.



3. What follows is a list of possible projects:
 - a. As a follow-up for Activity Two below, ask someone with a physical handicap to describe a typical day in his life. Ask him to tour the school with you to discuss which aspects of the building and of regular school life would be difficult and why. When you are back in the classroom discuss ways the building and school life would have to be different if he were to become a fully integrated participant.
 - b. In conjunction with Activity Three arrange to spend an afternoon at a local agency or government department which helps refugees or other clients with housing problems. Try to find out what the most common tenant complaints are and the type of help people receive as they try to solve these problems.

- c. In conjunction with Activity Six arrange a day visit to a Hutterite Colony. Have all the members of the class assigned to work with members of the Colony on their every day activities (e.g. food preparation, child care, school, agricultural projects, manufacturing, maintenance, etc.).
- d. In conjunction with Activity Seven ask members of minority groups to share their stories with you. Ask them about their history and about what beliefs, values and customs help give them a sense of identity. Ask them about their own struggles to overcome the prejudice and discrimination they have experienced.

Sample Letter

Dear _____,

The grade nine social studies class of Anonymous Junior High School has been learning about ways to foster an understanding and appreciation of other people. We wanted to invite representatives of your group to meet with representatives of our class to discuss ways we could learn more about the challenges handicapped people face in everyday life. We thought you would have lots of ideas about how we could do this and we have some ideas as well. We hope that through our discussion we could develop an activity that we could do together to achieve this goal. Someone from our class will be contacting you shortly to discuss a suitable meeting time. If you have any questions about this project, please don't hesitate to call me at (phone number).

Sincerely,

Social Studies Teacher
Anonymous Junior High School

ACTIVITY TWO: *Lark Song*



1. Have the students read "Lark Song" from their student texts. Before they begin, explain that the story is written in the dialect of English spoken by the people whom the story is about. This literary device helps the readers gain an appreciation for the richness of the way of life of this group of people.



2. Make sure that all the students understand what happened at the end of the story and that they are aware of the cues the author gave throughout the story to help his readers (e.g. mentioning the incident in which Joseph walked home from Wetaskiwin all by himself when his father got drunk and left him alone, and the description of the weather and the time of year at the end of the story when the narrator heard the meadowlark call).



3. Have the students respond in writing to the questions on Student Worksheet #6 (master in kit).

Lark Song

by W. P. Kinsella

If we'd of been smart we never would have let Joseph go off by himself that Saturday in Wetaskiwin. But we did, and there sure been a lot of trouble for everybody ever since. My brother, Joseph Ermineskin, be older than me. He is 22 already, but when he just a baby he catch the scarlet fever and his mind it never grow up like his body do.

Joseph ain't crazy. He just got a tiny kid's mind in a big man's body. He is close to six feet tall and broad across the shoulder. His face is round and the colour of varnished wood. He be gentle and never hurt nobody in his whole life.

Unless you look right in his eyes he don't look no different than the rest of us guys. We let his hair grow long, and we got him a denim outfit, and once when I worked at a mine for the summer, I bought him a pair of cowboy boots. But Joseph he smile too often and too long at a time. I guess it because his mind ain't full of worries like everybody else.

Joseph ain't no more trouble to look after than any other little kid and he is even good at a couple of things. He can hear a song on the radio and then play it back on my old guitar just like he heard it. He forget it pretty quick though, and can usually only do it one time.

And he can sound like birds. He caws like the crows so good that they come to see where the crow is that's talking to them. He talk like a magpie too, but best of all he sound like a meadowlark. Meadowlarks make the prettiest sound of any bird I ever heard, when they sing it sound like sweet water come bubble up out of a spring.

Sometime when we sit around the cabin at night and everyone is sad, Joseph he make that lark song for us and soon everyone is feel some better because it so pretty.

It is funny that he can do that sound so good, cause when he talk he sound like the wind-up record player when it not cranked up good enough. His voice is all slow and funny and he have to stop a long time between words.

One time, Papa, when he still lived here with us, is take Joseph with him to Wetaskiwin. Papa he get drunk and don't come home for a week or so, but the very next day, Joseph he is show up. He is hungry and tired from walk all those miles down the highway, but he find his way home real good. He is smile clear around to the back of his neck when he see us, and he don't ask about go to town with anybody for a long time after that.

Still I can tell he feel bad when me and my friend Frank Fence-post and all the guys go into town in Louis Coyote's pickup truck and leave him at home. That was why we take him one Saturday afternoon with us. We put him in the park to play while we go look in the stores and maybe stop for a beer or two. Joseph sure like the swings, and being strong and tall he can sure swing up high. What we should of told him though, and didn't, was for sure not to play with none of them white kids.

White people don't like nobody else to touch their kids, especially Indians. Here on the reserve it's kind of like one family, the kids run free when they is little and nobody minds if somebody else hugs your little boy or girl.

Joseph he like little kids and they like him back. Big people don't always have time, or maybe they don't want to, love their kids as much as they should. Joseph is pick up the kids when they fall down, or maybe when they is just lonesome. He don't say nothing to them, just pet their heads like maybe they was little kittens, hold them close and make them feel warm. Sometimes he make his bird sounds for them, and they forget why they feel bad, hug his neck, and feel good that someone likes them.

People say that was what happen in the park in Wetaskiwin that day. A little white girl is fall off the slide and hurt herself. When Joseph see her crying he is just pick her up like he would an Indian kid. Only them kids all been told, don't mess around with strangers, and somebody runs for some mothers.

We come back to get Joseph about the same time that little girl's mother come to get her. If you ever seen a lady partridge fly around on the ground pretend she got a broken wing so her enemy go after her and leave her young ones alone, that is how that white lady is act.

Joseph is just stand in the sandbox hold that little girl in his arms, and she is not even

crying anymore until she hear her mother scream and dance up and down. I sure afraid for what might have happen to Joseph if we don't come when we did.

I unwrap his arms from the little girl and hand her back to the lady, who is cry some and yell a lot of bad things at us and say somebody already called the RCMP.

The RCMP guys come roll up in their car with the lights flash and I sure wish we was all someplace else. While everyone try to yell louder than everyone else, Joseph he sit down and play some in the sand and every once in a while he is make his meadowlark call.

I try to explain to them RCMP guys that Joseph he is about as harmless as that meadowlark he is sounding like. Meadowlarks ain't very pretty or good for much but make beautiful sounds, but they sure don't hurt nobody either, I tell them.

Lots of people is standing around watching and I think they figure something real bad has happened. There is a real big white lady with a square face is carry a shotgun.

We promise the RCMP guys and anybody else that will listen that for sure we never gonna bring Joseph to town no more. We keep him on the reserve forever and then some, we tell them.

For once it look like maybe the RCMP is gonna believe us Indians. They say they can't see no reason to lay any charges, cause all it look like Joseph done was to pick up a kid that fall down. The white girl's mother is yell loud on everybody, say if the RCMP ain't gonna do nothing she'll go to somebody who will. And that lady with the square face wave her shotgun and say she would sure like to shoot herself a few wagon-burners.

After we all go to the police station for a while the RCMP guys let us take Joseph home, but it is only a couple of days until some Government people is come nose around our place a lot. They is kind of like the coyotes come pick at the garbage, we hardly ever see them but we still know they is there.

Two little women in brown suits come to our cabin, say wouldn't we think Joseph be happier in a home someplace where there are lots of other retarded guys.

Ma, like she always do, pretend she don't understand English, and just sit and look at them with a stone face. But she sure is worried.

Next time they come back, they ain't nearly so nice. They say either we put Joseph in the place for crazy people at Ponoka, or they get a judge to tell us we have to.

The next week, me and my girlfriend Sadie One-wound hitch-hike the twelve miles down to Ponoka to have a look at the crazy place. I know all my life that the place is there but there is something about a place like that that scares us a lot. It make us too shy to go up to the gate and ask to look around. Instead we just walk around outside for a while. It got big high wire fences but inside there is lots of grass and beds of pretty flowers, and the people who walk around inside don't look as though they trying to run away or nothing.

The Government peoples keep sending Ma big fat letters with red writing on them. One say that Ma and Joseph got to appear at something called a committal hearing at the court room in Wetaskiwin. We figure that if we go there they gonna take Joseph away from us for sure.

I go down to the pay phone at Hobbema Crossing and phone all the way to Calgary to the office of Mr. William Wuttunee, the Indian lawyer, but he is away on holiday, and no, I say, I don't want nobody to call me or nothing.

We don't go to that committal hearing cause Ma, she say that we just pretend that nothing is happening, and if we do that long enough the white people stop bothering us.

A couple of weeks later we get another big bunch of papers with red seals all over them, delivered by the RCMP guys personal. Them papers say they gonna come and get Joseph on a certain date. We figure it out on the calendar from the Texaco Service Station, and we decide that when they come they ain't gonna find no Joseph. We just put him to live with someone back in the bush a few miles and move him around whenever we have to.

One good thing about white people is that they usually give up easy. The RCMP is

always nose around for Sam Standing-at-the-door's still, or maybe have a warrant for arrest somebody for steal car parts of something, but we tear up the culvert in the road from Hobbema to our cabins, and them guys sure hate to walk much, so they just go away after they yell at the closest Indians for a while. We figure the Government people like to walk even less than the RCMP so it be pretty easy to fool them.

I don't know if they came a day early or if maybe we forget a day someplace, but their cars is already across the culvert and halfway up the hill before we see them. And the guy from the crazy place in Ponoka, who wears a white jacket, look like he be a cook in a café, say he is a Métis, and he even talk Cree to us, which is real bad, cause then we can't pretend we don't understand what is happening. Usually, people we don't like go away real quick when we pretend we don't understand, especially if we sharpen a knife or play with a gun while we talk about them some in our language.

This Métis guy tell us, look, they ain't gonna hurt Joseph down there at the mental hospital, and it only be twelve miles away so we can come visit him anytime. He gonna be warm and clean and have lots of food and he get to make friends with other guys like him and maybe even learn to make things with his hands and stuff.

It don't sound so bad after all, if it true what he says. All we had time to do was hide Joseph under the big bed in the cabin, and he been making bird songs all the time he is under there. Ma, she finally call him to come out, and he poke out his head and smile on everybody.

We pack up his clothes in a cardboard box. He sure ain't got much to take with him. Frank Fence-post ask them guys if they got electric light down at the crazy place, and they tell him the hospital is fully equipped. Frank he goes and gets his fancy-shaped electric guitar that he bought at a pawnshop in Calgary. He tell the guys from the hospital they should show Joseph how to plug the guitar into the wall. Then he shove the guitar into Joseph's arms.

The kids is all come out from the cabins and stand around look shy at the ground while I talk to Joseph, like I would my littlest sister, explain he should be good, and how these guys is his friends and all. Joseph he pet the guitar like it alive and smile for everybody and touch his fingers on the shiny paint of the car from Ponoka.

Once they is gone we sure ain't got much to say to each other. Me and Frank talk a little about how we go visit Joseph on Saturday, sneak him away and hide him out on the reserve. But it different when they got him than when we got him, and I don't think that idea ever gonna come to much.

I don't sleep so good that night. I am up early. The sky is clear and the sun is just come up. There is frost on the brown grasses and the slough at the foot of the hill is frozen thin as if window glass had been laid across it. Brown bulrushes tipped with frost, stand, some straight, some at angles, like spears been stuck in the ground. Outside the cabin door our dogs lie curled like horse collars in their dirt nests. They half open their yellow eyes, look at me then go to sleep again. The air is thin and clear and pine smoke from another cabin is rise straight up like ink lines on paper. From the woodpile I carry up an armful of split pine. The wood is cold on my arm and I tuck the last piece under my chin.

Then there is like an explosion from down the hill and across the slough someplace. Like a gun shot, only beautiful. The crows rise up like they been tossed out of the spruce tree.

At first I want to laugh it sound so funny, the voice of a summer bird on a frosty morning. Then it come again, that sweet, bubbly, blue-sky-coloured lark song. I do laugh then, but for happy, and I toss the wood on the ground and run for the meadow.



Student Worksheet #6
Unit II Topic B
Activity Two

Questions for Lark Song

1. How does the narrator of the story describe his brother Joseph?

2. Write a description of Joseph from the standpoint of the little girl's mother.

3. Write a description of Joseph from the standpoint of the RCMP officers who responded to the mother's complaint.

4. How does the narrator of the story describe the "white people" in the story?

5. List all the stereotypes which are part of the above descriptions.

6. How did these stereotypes influence the way the characters in the story thought about each other and acted towards each other?

7. What do you think the author of the story was trying to tell us about the danger of stereotyping people by the way he portrayed the relationship between Joseph and his brother (the narrator of the story)?

ACTIVITY THREE: *Choosing a Tenant For Your Home* —————



1. Have students complete the exercise on Student Worksheet #7 (master in kit).
2. Hold an open-ended discussion on the following topic:

Choosing a tenant for your home is entirely a personal matter. Everyone has the right to their own beliefs, attitudes and values when it comes to such a decision.



Student Worksheet #7
Unit II Topic B
Activity Three

Choosing a Tenant for Your Home

Directions:

Imagine yourself living in a large urban area. Your father has received notice that he will be sent to a foreign country for one year on a training program. This raises the problem of what to do with your house and its contents during this period of time.

Your parents eventually decide to rent the house. They have placed an advertisement in the local newspaper and have received replies from six potential tenants. They have asked you to assist them in selecting a tenant from among six different applications.

After you have read all six of the applications, select, in writing, the applicant you would recommend to your parents, explaining your choice. Also explain, in writing, why you have rejected the other five.

Application No. 1

This application was submitted by a Native Indian, his wife and two school-aged children. He wishes to move into your area where he has recently taken up employment with an electrical firm as an electrician. He previously worked as an electrician on a nearby reserve and in a small town near the reserve for eight years. His wife has also found employment as a checkout clerk in your neighborhood food store.

Application No. 2

This application was submitted by four young ladies. They are all new Canadians. Two of them arrived recently from the Phillipines and are employed as nurses in a nearby hospital. One is a lab technician, having arrived in Canada several years ago from Taiwan. The fourth member of the group is from Jamaica and teaches folk dancing.

Application No. 3

This application came from a woman in her mid-thirties who is divorced and has three children ranging in age from four to sixteen. She is also expecting a fourth child. She is a welfare recipient; however, the agency has approved the amount of the rent involved.

Application No. 4

This application comes from three single men in their mid-twenties. Their occupations were listed as bartender, waiter and taxi-driver.

Application No. 5

This application comes from another new Canadian who originally came from India. He is a well-known surgeon. His family consists of his parents, a wife and one small child.

Application No. 6

This application was submitted by a third generation Canadian of English ancestry. He was recently promoted to the position of manager of a neighborhood branch bank. His family includes his wife and seven children ranging in age from two to thirteen years. They also have two large dogs.

Application #1

Accepted or Rejected _____
Explanation _____

Application #2
Accepted or Rejected _____
Explanation _____
Application #3
Accepted or Rejected _____
Explanation _____
Application #4
Accepted or Rejected _____
Explanation _____
Application #5
Accepted or Rejected _____
Explanation _____
Application #6
Accepted or Rejected _____
Explanation _____

ACTIVITY FOUR: *Prejudice and Discrimination*



1. Have the students read the summary about prejudice and discrimination from their student text.

2. Divide the class into cooperative learning groups.



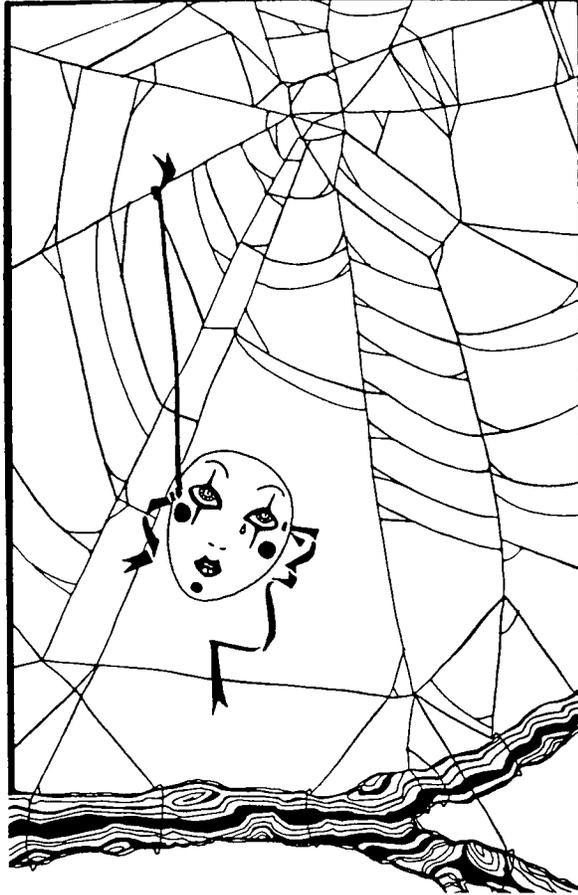
3. Have each group choose one of the types of prejudice listed in the chart on the last page of that reading (it doesn't matter if more than one group chooses the same theme) and then prepare a visual display on the theme. The displays can involve real objects, photographs, magazine pictures, art work, symbols, colors, lettering, designs, etc. They should be designed to portray a mood as well as information.

4. This project can be ongoing while the students study the case examples which make up the rest of this Unit.



5. Ask the school administration for the opportunity to mount the displays in a way that will allow the rest of the students and staff to view them (e.g. hold a showing in the gym on a certain day, use the school's display cases, organize a mobile show that visits each classroom).

Prejudice and Discrimination



Prejudice

Stereotypes are a common basis for prejudice. The word prejudice comes from two other words: pre (which means before or ahead of time) and judge. It means, quite literally, to judge something before knowing all the facts. For example, people who stereotype Scots as being stingy, or Indians as being lazy, are prejudiced because they are pre-judging any individual Scottish or Indian people without knowing anything about them.

Prejudice can be for or against someone or something. A common stereotype is that people who wear glasses are more interested in studying and are more intelligent than people who don't wear glasses. This stereotype may make people prejudiced in favour of anyone who wears glasses. Even though this is a prejudice that may not hurt anyone, it is still a pre-judgment that doesn't take into account the facts. If you ask an optician what distinguishes people who wear glasses from those who don't, he is likely to tell you that the only thing people who wear glasses have in common is their poor eyesight.

Prejudice, then, is an attitude or belief which is formed and held without really considering the facts. It is a readiness to respond in a certain way (either negatively or positively) towards certain people or certain situations. Prejudices are a part of our frame of reference or way of looking at the world that we don't think about or question. This is because our prejudices are based on ideas we believe are true and which are often a part of society's general beliefs. When prejudices are examined carefully and with an open mind, however, they can all be shown to be based on faulty or incomplete information.

One of the most destructive forces in the world today is prejudice against people on the basis of skin colour, or membership in a particular race or ethno-cultural group. There are also many other types of prejudice that cause daily suffering for millions — prejudice against people who hold certain religious beliefs, or against the handicapped, the elderly, and women. Think of all the suffering and wars that are going on in the world right now between people of different races, religions, nationalities, and political beliefs! Much of this suffering could be avoided if people would approach each other with an open mind that withholds judgment until all the facts are known.

Discrimination

Discrimination occurs when prejudice is translated into actions. The refusal to rent an apartment to someone on the basis of his race is an example of discrimination, as was the extermination of six million Jews in Nazi Germany. It is the unfavourable or unequal treatment of people based on their membership in a certain group.

A few years ago a sociologist decided to perform a little experiment to test discrimination against Indians.¹ He collected advertisements from two Toronto newspapers about

¹ This study is similar to one conducted by the Canadian Civil Liberties Association which asked for rooms in the names of Mr. Greenberg (a Jewish name) and Mr. Lockwood. The results were similar, but 36% offered accommodation to Mr. Greenberg compared with 20% to Mr. Little Bear.

holiday resorts in Canada. To these approximately one hundred resorts he wrote two letters, signing one of them with the name Mr. Smith and one of them with the name Mr. Little Bear. The two letters were mailed on the same day and asked for rooms for the same dates.

About ninety-five percent of the resorts answered Mr. Smith's letters and ninety-three percent of them offered him a room in their hotel or motel. But only fifty-two percent of these same resorts answered Mr. Little Bear's letters. Only twenty percent of the resorts offered him a room.

While it would be difficult to prove legally that the managers of these resorts did not offer Mr. Little Bear a room because of their prejudices about Native people, it is fairly obvious that this was the case because the same managers did offer a room to Mr. Smith. The hotels or motels must have had vacancies.

This study illustrates a case of discrimination because hotel managers were acting on their prejudiced views of Native people. While most provinces have laws (human rights legislation) aimed at preventing discrimination, these laws do not try to change people's attitudes. They only try to stop them from hurting other people because of these attitudes.

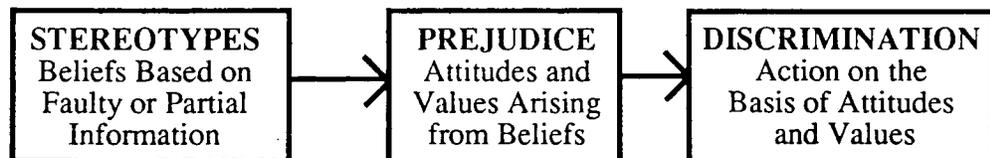
Generally such legislation deals with the individual's rights to employment and access to accommodations regardless of race, religious beliefs, colour, sex, age, ancestry or place of origin. Included in the legislation is a process for making a complaint against landlords or employers who are suspected of such discrimination.

Mr. Little Bear's case however, illustrates how hard it is for laws to control discrimination. It would be very hard to prove that the hotel managers were breaking the law. Because prejudice and discrimination arise out of attitudes and beliefs, they can only really be eliminated through processes of education and development which help people learn more positive attitudes and beliefs. Many of the activities in this course are designed to give you the opportunity to examine your own attitudes and beliefs in the light of new information.

Putting it all Together

Prejudice has many forms. It is easy to think of examples of prejudice that exist in a neighbourhood, a community, a nation, or in the world. In these different settings we witness prejudice on the basis of sex, race, religion, culture, socioeconomic class, and even age. Each of these types of prejudices is against a different group of people, but they all arise out of a belief about what it means to be a human being and how human beings should relate to each other. What we believe about human beings in general and about certain groups of people in particular leads us to value certain things (e.g. athletic ability, material wealth, academic achievement) and to develop certain attitudes (e.g. suspicion, contempt, appreciation) toward people according to how they fit into our beliefs.

Earlier we learned that stereotypes are based on faulty or partial information (beliefs). In the story "Lark Song" we saw how such beliefs can result in prejudice (values and attitudes) and discrimination (action). The diagram below illustrates the relationship between these concepts.



Later in this unit we will look in more detail at how some of the beliefs, attitudes and values which are at the heart of prejudice and discrimination are formed. You will already be able to see, however, that many factors are involved. Some of them are: ignorance, a desire for economic or political power, the unthinking acceptance of other people's opinions, and doubts about personal self-worth. Each type of prejudice involves a slightly different combination of these factors, but each can be understood in terms of the process outlined above.

Throughout the rest of this Unit, we will look at some of the common types of prejudice through a series of case studies. Many of the case studies will also demonstrate the types of discrimination which are the result of prejudice. The following chart summarizes some of the many possible types of prejudice.

<u>TYPE OF PREJUDICE</u>	<u>FOCUS OF PREJUDICE</u>	<u>EXAMPLES</u>
RACE	- Membership in one of the biological divisions of the human race distinguished by physical characteristics (skin color, hair color and texture, stature, etc.)	e.g. prejudice against Blacks in South Africa or in the United States
CLASS	- Amount of income - Type of clothes - Location, type of house - Education (type & level) - Occupation	e.g. prejudice against welfare recipients, punk rockers, janitors
GENDER	- Sex (male or female) - Sexual orientation	e.g. prejudice against women, homosexuals
AGE	- Calendar years since birth	e.g. prejudice against the old, children, adolescents
PHYSICAL	- Physical appearance - Physical ability	e.g. prejudice against the handicapped, the homely
RELIGION	- Style or method of worship - Religious affiliation	e.g. prejudice against Sikhs, Moslems
NATIONAL	- Place of origin - Citizenship	e.g. prejudice against Newfoundlanders, Arabs
CULTURAL	- Language - Food - Clothing - Art/music - Family organization	e.g. prejudice against Canadians who are French Canadians, Ukrainians, Oriental

ACTIVITY FIVE: *Poetry About Prejudice*



1. Read the poems about prejudice found in their student texts aloud to the students.
2. Have each student choose the poem that is most appealing to them.
3. Ask them to create a poem of their own based on the same rhythm and rhyme scheme as the poem they have chosen (it need not be the same length).
4. Use these poems as part of the displays initiated in Activity Four.

Poetry About Prejudice

INCIDENT

Countee Cullen

Once riding in old Baltimore,
Heart filled, head filled with glee,
I saw a Baltimorean
Keep looking straight at me.
Now I was eight and very small
And he was no whit bigger,
And so I smiled, but he poked out
His tongue and called me "Nigger."
I saw the whole of Baltimore
From May until December,
Of all the things that happened there
That's all that I remember.

OUTWITTED

Edwin Markham

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!

THE FAMILY OF MAN

Green Circle Program

How awful 'twould be
If it turned out that we
Were all exactly the same!
Same shape, same size,
Same hair, same eyes,
Even the very same name!
But it isn't that way,
I'm happy to say,
There's Jose, Katrinka and Dan.
From all different races,
With all kinds of faces,
To make up the family of man.

DON'T BE FOOLED BY ME

Author Unknown

Don't be fooled by me.
Don't be fooled by the face I wear.
For I wear a thousand masks, masks that I'm afraid to take off,
and none of them is I.
Pretending is an art that's second nature with me, but don't be fooled,
for God's sake don't be fooled.
I give the impression that I'm secure,
that all is sunny and unruffled with me,
within as well as without,
that confidence is my name and coolness my game;
that the water's calm and I'm in command,
and that I need no one.
But don't believe me. Please.

My surface may seem smooth, but my surface is my mask.
Beneath this lies no complacency.
Beneath dwells the real me in confusion, in fear, and aloneness.
But I hide this. I don't want anybody to know it.

I panic at the thought of my weakness and fear of being exposed.
 That's why I frantically create a mask to hide behind,
 a nonchalant, sophisticated facade,
 to help me pretend, to shield me from the glance that knows.
 But such a glance is precisely my salvation. My only salvation
 And I know it.
 That is if it's followed by acceptance, if it's followed by love.
 It's the only thing that will assure me of what I can't assure myself
 that I'm worth something.



But I don't tell you this. I don't care. I'm afraid to.
 I'm afraid your glance will not be followed by acceptance and love.
 I'm afraid you'll think less of me, that you'll laugh at me,
 and your laugh would kill me.
 I'm afraid that deep-down I'm nothing, that I'm no good
 and that you will see this and reject me.
 So I play my game, my desperate game,
 with a facade of assurance without, and a trembling child within.
 And so begins the parade of masks. And my life becomes a front.

I idly chatter to you in the suave tones of surface talk.
 I tell you everything that is really nothing,
 and nothing of what's everything,
 of what's crying within me;
 so when I'm goin' through my routine, do not be fooled by what I'm
 saying.
 Please listen carefully and try to hear what I'm not saying
 what I'd like to be able to say,
 what for survival I need to say, but what I can't say.

I dislike hiding. Honestly!
 I dislike the superficial game I'm playing, the phony game.
 I'd really like to be genuine and spontaneous, and me,
 but you've got to help me. You've got to hold out your hand,
 even when that's the last thing I seem to want.
 Only you can wipe away from my eyes the blank stare of breathing
 death.
 Only you can call me into aliveness.
 Each time you're kind, and gentle, and encouraging.
 each time you try to understand because you really care,
 my heart begins to grow wings, very small wings, very feeble
 wings, but wings,
 With your sensitivity and sympathy, and your power of understanding,
 you can breathe life into me. I want you to know that.

I want you to know how important you are to me,
 how you can be the creator of the person that is me if you choose to.
 Please choose to. You alone can break down the wall behind which I
 tremble,
 you alone can remove my mask.
 You alone can release me from my shadow-world of panic and uncertainty,
 from my lonely person. Do not pass me by.
 Please. . .do not pass me by.
 It will not be easy for you.
 A long conviction of worthlessness builds strong walls.
 The nearer you approach me, the blinder I strike back.
 I fight against the very thing I cry out for,
 but I am told that love is stronger than walls, and in this lies
 my hope.
 Please try to beat down those walls with firm hands,
 but with gentle hands — for a child is very sensitive.
 Who am I, you may wonder. I am someone you know very well.
 For I am every man you meet and I am every woman you meet.

WHO IS MY BROTHER?

Dr. Joseph Manch

Who is my brother?
 He is the man who holds my hand
 In earnest of his faith in me
 When I am in travail,
 Who smiles and owns awareness
 Of our common bond as members
 Of one shrinking, little world.

Who is my brother?
 He is the man who stands apart,
 Remote and distant, silent and cold,
 Not feeling he is part of me
 Or I a part of him.

Who is my brother?
 He is the man whom I have never seen,
 Who lives in climate
 Foreign to my sight and touch and tongue,
 Whose creed and color are not mine,
 Whose customs mirror what he feels and knows
 From where he views the world,
 Whose birth was just as great a miracle as mine,
 Whose right to live and love and dream
 Have equal stature under God with mine.

Who is my brother?
 He is the man who finds no comfort
 In his present circumstance,

Whom fortune has not favored
 In his prospects or his needs,
 Who sees no hope nor promise
 In tomorrow or another scene,
 Who finds no quick escape
 From loneliness and black despair.

Who is my brother?
 He is the man who struggles
 To be fully free,
 Who seeks his own identity,
 Who reaches out to be himself
 In every word and thought and act,
 Who gives to every other man his due,
 However strange his visage and his view.

Who is my brother?
 He is the man who finds life good,
 Who knows great joy
 In man's response to faith and truth,
 Who recognizes beauty in the meanest place
 And seeks to share what he himself enjoys.

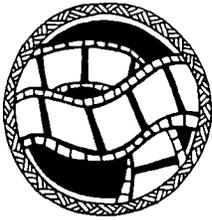
Who is my brother?
 My brother is every man.

(UNTITLED)

Like every day
 maybe twice a day
 families gather around
 family tables,
 eating,
 sharing food.
 Far too often the
 food
 is all that is shared.
 The stomach is all that
 is satisfied.
 No chemical
 interaction —
 understanding
 among the people.
 Nothing passes
 between
 them
 but platters of meat
 and bowls of vegetables.
 "Pass the potatoes."
 "Who won the game today?"
 "Man it's hot."
 "The meat tastes funny!"
 Bodies
 filling chairs
 don't make a family.
 Hands meeting
 on a saltshaker
 aren't necessarily
 communicating.

Hungry hearts
 aren't filled
 by potatoes.

ACTIVITY SIX: *The Hutterites and Their Neighbors*



1. View again the video “The Hutterites: A Christian Way of Life” that you first viewed in Unit I Topic B Activity Seven.



2. Have the students read the selection entitled, “The Hutterites and Their Neighbors” in their texts.

3. Using the Role Play cards found in the kit, hold an open meeting organized by the Vulcan Town Council. You can either have one group of students participate while the rest of the class watches or hold two separate simultaneous meetings. More roles can also be added if needed to involve more students (e.g. more Town Council members, more merchants, one or two concerned parents, etc.)



4. Follow-up discussion should cover the following issues:

a. To what extent were the merchants and town council members who blamed the economic downturn of the area on the Hutterites accurate in their assessment? Use the vocabulary and concepts (e.g. beliefs, attitudes, values, stereotypes, prejudice, discrimination) you have learned earlier in this section to describe their position.



b. Which of the types of prejudice listed on the chart of your reading “Prejudice and Discrimination” are exemplified in this situation?

c. To what extent should Canadian citizens be free to follow a life style that is markedly different from that of the “majority” of citizens?



d. Is legislation restricting Hutterite land purchase discriminatory? Is the lack of such legislation discriminatory against other farmers and local citizens?

e. Who should have the right to decide whether or not the rights of one group of people are hurting another group?

f. Is there any way to solve complex issues, such as the one portrayed in the role play, that does not end up having one side win and the other side lose?

The Hutterites and Their Neighbors

by Harold Troper and Lee Palmer

Because February is normally a bitter cold month in Alberta, Canada, it is not the usual season for civic holidays or outdoor meetings. But 1973 proved an exception for the town of Vulcan and its surrounding area when Friday 23 February was declared a civic holiday by the Vulcan town council. Schools and many business establishments in the area remained closed.

Residents of Vulcan did have a very special reason to celebrate, since 1973 marked the sixtieth anniversary of the incorporation of Vulcan as a town, the local administrative seat for the first county organized in Alberta. Celebration, however, was not the reason for this civic holiday. Its purpose was to allow the local population to attend a protest demonstration in Edmonton, the provincial capital, more than 250 miles to the north.

Vulcan is not a big town by national standards. Situated seventy miles southeast of Calgary on the Canadian Pacific Railway line to Lethbridge, it has a population of about

2,000. Sitting as it does in the heart of a rich grain-growing region, Vulcan is the major business and social center for the neighboring farm population of about 8,000 persons, who look upon the town as their own.

It is probably safe to say that without the farmers who live in the vicinity of Vulcan the town could not exist; in fact, it would not have a reason to exist. Farmers from the surrounding area need the town to do business, shop, and meet with neighbors. Town merchants in turn depend on the surrounding farm community for their livelihood. This mutual dependence had been natural for so long that probably few people in Vulcan gave it much thought — at least not until 1973.

Early that year, residents of Vulcan and other similar small towns began to fear that their prosperity, if not their very survival, was threatened. The cause for this concern was the Alberta Government's plan to revoke existing legislation restricting Hutterite land purchases.

The Hutterite Brethren are a small agricultural Christian sect who trace their origins back to the sixteenth-century German Reformation. From their earliest beginnings the Hutterites practiced both pacifism (refusing to take up weapons for any cause) and agricultural collectivism (settling on communal farms where all property is owned in common). Believing that this is the way that Christ wanted his followers to live, they point to the New Testament, Acts 2:44, as the foundation for their religious and communal behavior: "All the believers had all things in communal possession; they sold whatever they had and divided the proceeds to all, according as they had need." Through a literal interpretation of this passage the Hutterites gradually developed their particular form of Christian collective farm life.

Because of their pacifist beliefs and communal lifestyle, the Hutterites were frequently persecuted by their neighbors and forced to move from one place to another in search of peace. Retaining their distinct German dialect as the language of education, communication, and prayer, the Hutterites fled eastward across Europe. Over a period of 200 years they passed through Moravia, Slovakia, and Transylvania into Russia.

The move into Russia seemed to promise safe, secure, peaceful homes for Hutterites. In 1770 Catherine the Great invited several agricultural groups, including the Hutterites, to colonize the empty lands of the Ukraine, north of the Black Sea. The Hutterites established collective farms (which they refer to as colonies), practiced their religion, operated their own schools, and preserved their German language and religious culture. Then, in 1864, for reasons of state which did not originally involve the Hutterites, the Russian government passed legislation making Russian the only language of instruction in schools and placing all schools under state supervision. The government further announced that universal and compulsory military service would be instituted. The Hutterites could accept none of these regulations and once again they were on the move.

In 1874 the Hutterite Brethren began a migration to the United States. They gradually established colonies in South Dakota and Montana. Again, these Hutterite communities ran into difficulty, this time in the heat of World War I. When the U.S. joined World War I, about 1,700 Hutterites in the United States lived on seventeen farm colonies, relatively isolated from their neighbors. However, the refusal of Hutterites to serve in the American military, their continued everyday use of the German language, and their "foreign" ways quickly generated hostility among their once friendly neighbors.

Fearing persecution, Hutterite leadership once again began to look elsewhere for new homes. Beginning in 1918, most of the Hutterites in the United States moved north to seek refuge in Canada. The majority settled in Alberta. By 1922 they had established fourteen colonies in Alberta and today the number of colonies in that province has grown to about seventy-five.

Hutterite life in Canada centers around the colony. Each colony attempts to be self-reliant, meeting as many of its members' needs as possible. While the Hutterites farm with the most modern machinery available, individual material goods like clothing and furniture are kept to a minimum — there are, for example, few if any radios and televisions and very little variety in clothing styles. Much of what Hutterites do possess, they make for themselves.

Most Hutterite children are educated in schools on their own colony by a Hutterite teacher trained in a nearby teachers' college, or by an outsider brought in to teach in the colony's school.

No Hutterite owns land of his own. Land is owned collectively by a colony, which buys goods it cannot produce, sells produce for its members, and, in this way, supplies all the members' needs. For instance, colonies (such as those near Vulcan) have no private kitchens; instead, there is a central dining hall serving all members.

Because each colony takes care of its own needs, Hutterites do not usually seek nor accept much in the way of government assistance. It is interesting to note that Hutterites do not, as a rule, take baby bonus payments, old age pensions, or similar benefits even though they pay income taxes and are legally entitled to benefits.

By Hutterite tradition, it is not considered acceptable for colonies to grow beyond a maximum population of 150 persons. Shortly after the population reaches 100, the colony splits if possible. New land is purchased and members draw lots to decide which families will move to the new colony and which will stay behind. Livestock and other goods are divided and soon a "daughter colony" is established on its own.

A colony cannot split, however, if it is unable to purchase lands on which to establish the daughter colony. It is the problem of finding land for new colonies and acquiring additional land for existing colonies which has continually caused friction between the Hutterites and their neighbors, including those in the Vulcan area.



As happened during their stay in the United States, friction between Hutterites and non-Hutterites became aggravated by a war situation. During World War II the Hutterites again appeared suspect. Young Hutterites refused to serve in the military (although many accepted alternate service in such areas as federal forestry projects), they refused to contribute to wartime money-raising campaigns or buy victory bonds, and they were conspicuous in their continued use of the language of the enemy, German.

In 1942 the Social Credit government of Alberta responded to anti-Hutterite feeling by passing legislation to forbid the sale of land to the Hutterites. The following year leasing of

land to Hutterites was also disallowed. After the war, in 1947, the Alberta government passed a modified Communal Property Act. This Act prevented any existing colony from expanding beyond its 1944 area. In effect, no new colonies could be established with more than 6,400 acres and nobody could sell land to Hutterites unless the land had already been on sale for ninety days, during which time the government would offer financial assistance to non-Hutterite purchasers.

In 1959 a Communal Property Control Board was set up to evaluate all land purchase applications from Hutterites. Final permission to buy land was only granted in a case where the application could meet special standards judged on the basis of whether or not the purchase was "in the public interest." Generally, this meant that proposed colonies were to be a minimum of fifteen miles apart. No more than two colonies would be permitted in the same municipality and no more than 5 percent of land in a municipality should be in Hutterite hands. While this severely handicapped and slowed Hutterite expansion it did not stop it completely.

The election of a Conservative government in Alberta in 1971 brought about a dramatic change. During the election the Conservatives promised that if elected they would enact a provincial Bill of Rights. It was quite evident to both Hutterites and non-Hutterites alike that any such provincial Bill of Rights would likely be in conflict with the restrictions on Hutterite expansion — the restrictions obviously and directly discriminated against one religious group. A Bill of Rights which guaranteed freedom of religion would make it difficult if not impossible to continue with anti-Hutterite legislation.

To the people in and around Vulcan the threat posed by the new government's proposed Bill of Rights seemed grave indeed. While merchants in Vulcan claimed they could live with the existing Hutterite colonies in the area, they feared that more new colonies would prove disastrous to their town as it had already been to the town of Brant, Alberta. They alleged that customers lost by Brant merchants, as farmers who sold land moved out and Hutterites who did not buy from local merchants moved in, eventually put many Brant merchants out of business.

It was pointed out that Hutterites already competed with local merchants. Dave Uhl, assistant manager of the local I.G.A. grocery store, claimed that Hutterites near Vulcan not only did not purchase food from his store but brought their own farm goods into town and sold them to the public door-to-door in direct competition with his I.G.A. store, often at cheaper prices.

With the coming end to restrictions on Hutterite property purchases, Vulcan merchants and local farmers waited with apprehension for new Hutterite colonies to spring up in the area. They feared for their town if local merchants could not survive, and for their schools if student population declined as local farmers sold out and Hutterites kept their children in their own schools.

In a final attempt to stop the repeal of existing anti-Hutterite legislation, the Vulcan town council, in co-operation with other local towns, declared the civic holiday on 23 February 1973. Citizens of the area were encouraged to travel to Edmonton for a protest. Before sunrise on that frosty day three chartered buses, followed by fifteen private cars, started up Highway 24 carrying demonstrators to the provincial capital five hours' drive and more than 250 miles to the north.

In Edmonton, the anti-Hutterite protestors assembled on the steps in front of the legislative building in the early afternoon. One leader of the protest, Dave Mitchell, a drugstore owner in Vulcan, went inside and presented a brief to Premier Peter Lougheed and several members of his newly elected cabinet. Meanwhile protestors waited outside in the freezing temperature.

The premier promised nothing. The anti-Hutterite legislation was a dead issue as far as he was concerned; it would officially expire one week after the demonstration. The new provincial Bill of Rights, he explained, must take precedence.

Still concerned for the future of their town, the protestors from Vulcan turned around and went away empty-handed. It was dark when they arrived home after the long drive. A week later restrictions on Hutterite land purchases ceased to exist.

ACTIVITY SEVEN: “After You My Dear Alphonse”



1. Have the students read this story from their student text.
2. After they have finished, ask them to close their eyes and mentally picture the two boys in the story in as much detail as possible. Then have them jot down the physical characteristics of each of them (e.g. skin color, hair color, body type, clothing).



3. In a short class discussion, ask them to consider the following:
 - a. Did you see Boyd and Johnny as belonging to different racial groups? different socioeconomic classes? If you did, what parts of the story might have influenced you to see them in that way?
 - b. What types of prejudice did Mrs. Wilson have about Boyd and his family? Which stereotypes are they based on?



4. Have the students form groups of four or five. Provide each group with a “feel wheel” (see model see in kit) and explain the rules to them (see guidelines under the “Teaching Strategies” of this guide).



5. Provide the following scenarios one by one for the students to respond to using the feel wheel:
 - a. You have just moved into a new town. Two days after you arrive, a woman comes to your door with a big box of used clothing and another of staple groceries (flour, macaroni, oatmeal, sugar, coffee and chicken noodle soup). She smiles brightly when you open the door and says “Hi, I’m from the local Ladies Club. We heard you folks moved into town and that your dad doesn’t have a job yet. So, we thought you could use some help.” How do you feel about the woman on your doorstep?
 - b. You have a new student in your homeroom. Everyone seems to be making fun of him because of the way he dresses, wears his hair and talks. You are eating lunch with your friends in the cafeteria when you see him come in and sit down at a table close to the door. The two boys who were eating at that table quickly get up and leave and you see three girls at a nearby table giggling. It seems obvious that they’re laughing at the new boy. How do you feel about what these students are doing?
 - c. You are on your way to a school basketball game with some of your friends when one of them asks you to stop by at her house and wait for her while she changes clothes. You have never been in the large apartment complex on Maple Street although you walk by it every day on your way to school. You notice that some of the windows in the building are broken and that there are about five broken-down cars in the side alley. Everything in your friend’s apartment looks old — the couch has bricks holding up one corner because the leg is broken, and faded blankets have been draped over it and the armchairs. The ceiling has water stains from where the roof was leaking and one wall has a picture partly covering a big crack. When your friend invites you into her room, you see

she has to share it with her three younger brothers and sisters. There's hardly enough room to stand between the bunkbeds and dressers. How do you feel about being in your friend's home?

After You, My Dear Alphonse

by Shirley Jackson

Mrs. Wilson was just cooking lunch when she heard Johnny outside talking to someone. "Johnny, you're late, come in and get your lunch," she called.

"Just a minute, Mother," Johnny said.

"After you, my dear Alphonse," another voice said.

Mrs. Wilson opened the door. "Johnny," she said, "you come in and get your lunch. You can play after you've eaten."

Johnny came in slowly. "Mother," he said, "I brought Boyd, my friend, home for lunch with me."

"Boyd?" Mrs. Wilson thought for a moment. "I don't think that I've met Boyd." "Bring him in dear, since you've asked him. Lunch is ready."

"Boyd," Johnny yelled, "come on in."

Mrs. Wilson said, "Come sit down Boyd."

As she turned to show Boyd where to sit, she saw that he was a boy, smaller than Johnny but about the same age. His arms were loaded with pieces of wood.

"Where'll I put this stuff, Johnny?" he asked?

Mrs. Wilson turned to Johnny. "Johnny," she said, "what did you make Boyd do? What is all that wood?"

"Oh, we use the sticks as soldiers," said Johnny. "We stand them in the ground and then run them over with our tanks."

"Hello, Mrs. Wilson," said Boyd.

"How do you do, Boyd. You shouldn't let Johnny make you carry all that wood. Sit down now and eat lunch, both of you."

"Why shouldn't he carry the wood, mother? It's his wood. We got it at his place."

"Johnny," Mrs. Wilson said, "eat your lunch."

Johnny held out the dish of scrambled eggs to Boyd. "After you, my dear Alphonse."

"After you, my dear Alphonse," Boyd said.

"After you, my dear Alphonse," Johnny said. They began to laugh.

"Are you hungry, Boyd?" Mrs. Wilson asked.

"Yes, Mrs. Wilson."

"Well, don't you let Johnny stop you. He always fusses about eating, so you just see that you get a good lunch. There is plenty of food for you to have all you want."

"Thank you, Mrs. Wilson."

"Come on, Alphonse," Johnny said. He pushed half the scrambled eggs onto Boyd's plate. Boyd watched while Mrs. Wilson put a dish of stewed tomatoes beside his plate.

"Boyd don't eat tomatoes, do you, Boyd?" Johnny said.

"Doesn't eat tomatoes, Johnny. And just because you don't like them, don't say that about Boyd. Boyd will eat anything."

"Bet he won't," Johnny said.

"Boyd wants to grow up and be a big strong man so he can work hard," Mrs. Wilson said. "I'll bet Boyd's father eats stewed tomatoes."

"My father eats what he wants to," Boyd said.

"So does mine," Johnny said. "Sometimes he doesn't eat hardly anything. He's a little guy, though."



"Mine's a little guy, too," said Boyd.

"I'll bet he's strong, though," Mrs. Wilson said. She hesitated. "Does he....work?"

"Sure," Johnny said. "He works in a factory."

"There, you see?" Mrs. Wilson said. "And he certainly has to be strong to do all that lifting and carrying at a factory."

"Boyd's father doesn't have to," Johnny said. "He's a foreman."

Mrs. Wilson felt defeated. "What does your mother do, Boyd?"

"My mother?" Boyd was surprised. "She takes care of us kids."

"Oh, she doesn't work, then?"

"Why should she?" Johnny said through a mouthful of eggs. "You don't work."

"But Boyd's sister's going to work. She's going to be a teacher."

"That's a very fine attitude for her to have, Boyd." Mrs. Wilson almost patted Boyd on the head. "I imagine you're all very proud of her."

"I guess so," Boyd said.

"What about all your other brothers and sisters? I guess all of you want to make just as much of yourselves as you can."

"There's only me and Jean," Boyd said. "I don't know yet what I want to be when I grow up."

"We're going to be tank drivers, Boyd and me," Johnny said. "Zoom."

Mrs. Wilson quickly took the gingerbread off the shelf and placed it carefully on the table.

"Now eat as much as you want, Boyd," she said. "I want to see you get filled up."

"Boyd eats a lot, but not as much as I do," Johnny said, "I'm bigger than he is."

"I can beat you running," Boyd said.

Mrs. Wilson took a deep breath. "Boyd," she said. Both boys turned to her. "Boyd, Johnny has some suits that are a little too small for him, and a winter coat. It's not new, of course, but there's lots of wear in it still. And I have a few dresses that your mother or sister could probably use. Your mother can make them over into lots of things for all of you. Suppose, before you leave, I make up a big bundle. Then you and Johnny can take it over to your mother right away..." Her voice trailed off as she saw Boyd's puzzled look.

"But I have plenty of clothes, thank you," he said. "And I don't think my mother knows how to sew very well. Anyway, I guess we buy about everything we need. Thank you very much, though."

"We don't have time to carry that old stuff around, Mother," Johnny said. "We got to play tanks with the kids today."

Mrs. Wilson lifted the plate of gingerbread off the table as Boyd was about to take another piece.

"There are many little boys like you, Boyd, who would be very grateful for the clothes someone was kind enough to give them."

"I didn't mean to make you mad, Mrs. Wilson," Boyd said.

"Don't think I'm angry, Boyd, I'm just disappointed in you, that's all."

She began clearing the plates off the table, and Johnny took Boyd's hand and pulled him to the door. "Bye, Mother," Johnny said. Boyd stood for a minute, staring at Mrs. Wilson's back.

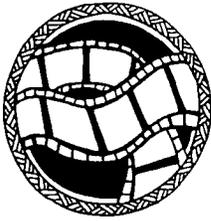
"After you, my dear Alphonse," Johnny said, holding the door open.

"Is your mother still mad?" Mrs. Wilson heard Boyd ask in a low voice.

"I don't know," Johnny said. "She's crazy sometimes."

"So's mine," Boyd said. He hesitated. "After you, my dear Alphonse."



ACTIVITY EIGHT: Film Festival

1. Gather together a series of films which explore different aspects of prejudice and discrimination. The following nine films which are available through the National Film Board of Canada (see resource pages for this topic for more information about these films).

a. Balablok	106C 0372 097	
b. Enemy Alien	106C 0175 196	
c. Myself, Yourself	106C 0180 198	Brochure not available
d. Propaganda Message	106C 0374 143	
e. Ravinder	106C 0178 489	Brochure not available
f. A Sense of Family	106C 0180 048	
g. Under the Rainbow	106C 0172 112	
h. Cold Journey	106C 0172 051	
i. Maria	106B 0177 265	Brochure not available



If you are a school in the United States, check your state education department's resource library for suitable titles.



2. Drawing on the above resources hold a film festival in the school, either through a series of regular showings (e.g. once a week at lunch hour, after school, or during a particular class period) or as an afternoon or day-long event to which other classes are invited.

3. Here are some ways the festival can be enhanced:

- a. a written program which highlights the issues in the films to be presented
- b. follow-up small group discussion sessions chaired by class members
- c. a display of class projects developed earlier in the course
- d. the serving of refreshments which reflect the cultural diversity of your community
- e. inviting the participation of various community organizations which represent minorities.

ACTIVITY NINE: The Vicious Cycle of Prejudice

1. Have the students read the selection, "The Vicious Cycle of Prejudice" in their texts. It can serve as a summary of what has been learned so far in Unit II. (Note: "The Eye of the Storm" is a film which dramatizes the blue eyes/brown eyes experiment described in the reading. It is available from Marlin Motion Picture, 211 Watline Avenue, Mississauga, Ontario, Canada L4Z 1P3. (416) 890-1500).



2. Have the students each choose one of the following scenarios, or one devised by the class, to describe in writing how the vicious cycle could operate in that instance. Ask them to use the five steps in the cycle as an outline for their description:
 - a. A Hindu mob in India terrorizes a Moslem village and burns down a house killing a small girl.
 - b. A group of Vietnamese teenagers paints graffiti on the walls of your school.
 - c. You are the only white student in a small school in Zimbabwe. A group of girls your own age taunt you with racial slurs.

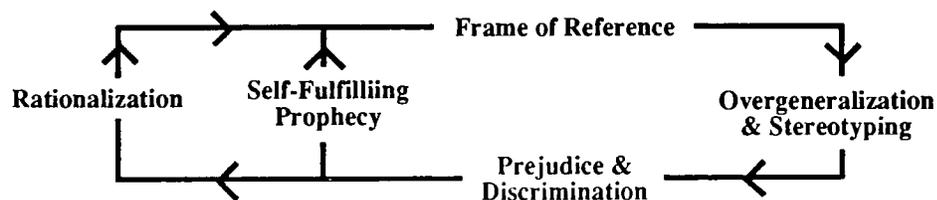
- d. Your younger brother was beaten up on his way home from school by a group of older boys who are dressed like “punks.”
- e. A man takes a woman hostage and calls the television station in an attempt to get publicity for the fact that he has been fired from his job at the local mill.
- f. A new student arrives one month into the school year. He is Native. He is shooting baskets alone while others have organized pick up games of three on three.
- g. You see a group of bigger white boys picking on an East Indian boy in your class.
- h. A family of Rastafarian Jamicans moves into the house next door, and your dad begins to phone other neighbors to have them sign a petition to ask the family to leave.

The Vicious Cycle of Prejudice

We have been learning about the vicious cycle of prejudice in the first two parts of this Unit. We started with the human capacity to generalize and saw how it can lead to stereotyping when it is based on faulty or incomplete information. Stereotyping, in turn, can lead to prejudice if it causes us to form opinions about individual people, before we get a chance to know them, simply because we see them as members of a particular group. When a prejudice becomes reflected in the way we treat people from those groups, we are discriminating against them.

Our prejudiced attitudes and discriminatory actions affect how we will see people and the things they do in the future. We tend to see the things that support our world view, and we ignore the rest. In this way, developing prejudiced attitudes and discriminatory actions in one situation makes it easier to be prejudiced in other situations. We can call this process the vicious cycle of prejudice.

A cycle is a feedback loop, because each part of the cycle makes the next more likely to happen. The following diagram is one way to picture the vicious cycle of prejudice.



Frame of Reference

At the top of this diagram we have the individual's or the society's way of looking at the world (or frame of reference). It has been shaped by such factors as culture, early childhood experiences, and historical events. Our standpoint or frame of reference in turn shapes the way we organize the information we receive from the world around us, the categories we make, and the similarities and differences we “see” between people, events and objects.

Stereotyping and Overgeneralization

An individual's frame of reference may cause him to overlook important similarities and differences. In other words, he may form stereotypes that label all the people of a certain race, class, or age as having the same characteristics rather than respecting each individual as unique.

Prejudice and Discrimination

These arise when we value some of the categories we make more highly than others. We can divide a class of students into blue-eyed and brown-eyed students. This is not in itself prejudice. It is merely organizing the information we have about the world in a certain way. When, however, we say that blue-eyed students are better than brown-eyed ones, and give them privileges and respect that we don't give to others, we are manifesting prejudice and acting in a discriminatory way.

We have discussed the first three steps in the vicious cycle of prejudice in more detail in other readings, so let's study the last two more closely now.

Rationalization

A striking feature of prejudice is that people who feel prejudiced towards minority groups, regardless of the reason, still like to think of themselves as kind, fair-minded people. These individuals find ways to make any information they receive or any expectations they have fit into the prejudiced notions they already hold. Information that contradicts or disproves a prejudiced opinion can be dismissed by the prejudiced person as a mistake, or an exception. It is either explained away or ignored by the prejudiced person.

The following hypothetical conversation between Joe and Ben as they drive down the highway illustrates how someone who is stereotyping manages to use any information he receives to support his stereotypes rather than to change his views:

Joe: (when a car pulled out from a side road in front of him): "Isn't that just like a woman! Couldn't she see me coming?"

Ben: "But that was Bob Anderson. And besides, women drivers pay less insurance than men because statistics show that they have fewer accidents."

Joe: "Women get all the breaks. They drive so slowly that they tie up the traffic for miles. So of course, they don't have as many accidents. But they sure cause a lot of other people to have accidents by the way they poke around."

Providing accurate information is not enough to change a person's prejudice. Because prejudice is based on feelings as much as it is on ideas, these must also be changed.

The other tactic prejudiced people use to rationalize or justify their negative or erroneous pre-judgments of people is to offer various excuses for their viewpoints. A factory manager might justify paying lower wages to immigrants by statements such as the following: "Why, everyone knows they can live on less. They crowd twenty people in one house. So they don't need so many cars and other things. White people, who live like decent folk, need a lot more money to live. So they deserve higher wages."

Prejudiced people also find ways to prove that victimized people deserve the treatment they get. This tactic of blaming the victim was used for many years in the United States to support the system of segregated schooling for Blacks and Whites. People supporting this policy argued that Black children are less intelligent than White children and therefore less deserving of the best educational facilities. The grades and scores of Black children who were attending grossly inadequate schools with poorly trained teachers were cited as evidence for the fact that Black children are less intelligent and that they indeed deserved these second-rate schools.

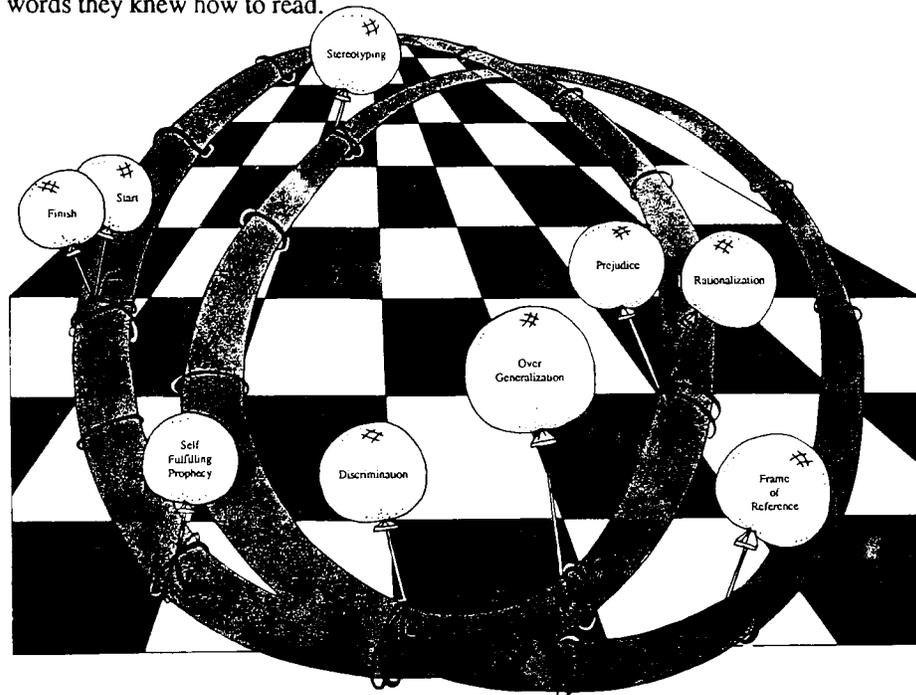
Self-Fulfilling Prophecy

All the efforts made by prejudiced people to rationalize or justify their negative feelings toward a minority group not only prevent the prejudiced people from recognizing their own true motives, they also very often convince the victims of prejudice that they are indeed inferior and deserving of unequal treatment.

A teacher in the United States gave her students a personal experience of what it felt like to be the victims of prejudice. She divided her class into two groups — those with blue eyes and those with brown. On the first day of her "experiment", she told the class that brown-eyed people are cleaner, smarter and in every way superior to those with blue eyes. As well,

she took every opportunity throughout the day to praise even the slightest accomplishments of the brown-eyed group while every weakness or failing of the blue-eyed students was pointed out in terms of their membership in the inferior group. Brown-eyed students were also given special privileges which were denied the other group.

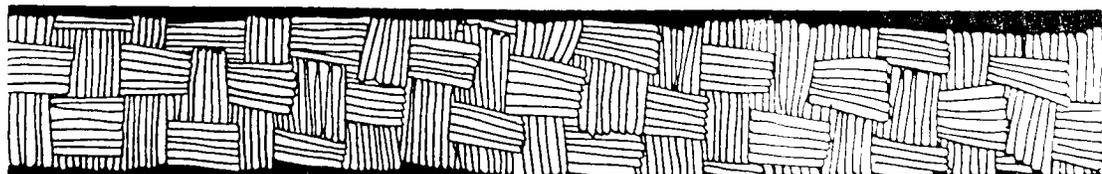
As the day went on, the brown-eyed students began to excel more and more. In fact, they performed dramatically better than they had ever done before. The blue-eyed students, on the other hand, began to make more and more errors in their arithmetic exercises and to stumble over words they knew how to read.



The following day, the teacher reversed her statements. She told the class she had lied to them about the superiority of brown-eyed children. Citing the names of many famous blue-eyed people, she told the class that blue-eyed people were really far superior to those with brown eyes. The effect on her class was instantaneous and dramatic. The blue-eyed students felt a surge of pride and hope. They performed their work with skill and speed, secure in the knowledge that they were clever and respected. The brown-eyed students, who had done so well the day before, seemed to collapse under the accusation of inferiority. Their self-esteem and confidence taken away, they stumbled through their day's work without hope of accomplishment.

Class discussion following this experiment brought out the vicious cycle of prejudice and self-fulfilling prophecy. People live up to the expectations others have of them. The proof or justification for the prejudice is then plain for everyone to see. Blue-eyed people are superior because everyone can hear them reading more fluently and see their almost perfect exercise sheets.

Self-fulfilling prophecy, then, is the tendency of the victims of prejudice and discrimination to live up to the expectations others have of them. Their actions are then seen as proof of the original prejudice. The expectations and values of the dominant society or individuals who hold prejudice against others become internalized by the victims of prejudice; that is, the victims of prejudice begin to believe and accept the "pre-judgements" which have been made against them. These prejudiced beliefs become a part of the frame of reference of everyone involved — those with prejudiced attitudes and, even more sadly, those who are being prejudiced against.



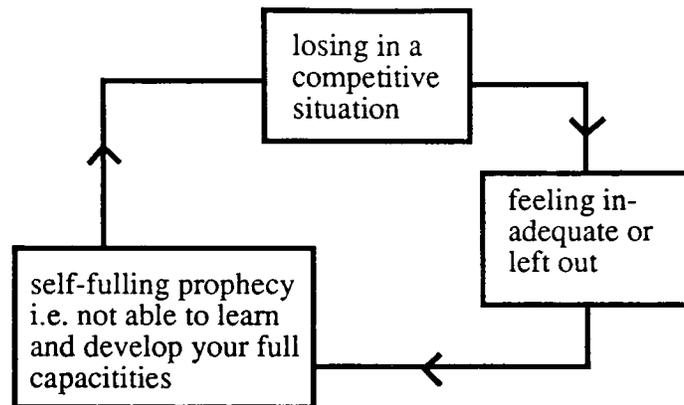
ACTIVITY TEN: Another Feedback Cycle

1. Hold a talking circle which asks the students to describe a competitive situation in which they felt left out or inadequate. The situation could relate to academics, athletics or social life. Students who excel in athletic competition, for example, may have experienced the negative side of competition through sibling rivalry, or failure on a social studies quiz.



2. Follow-up with a discussion about how these types of experiences affect our feelings about ourselves and our capacity to function effectively in them in the future. The purpose of the discussion is not to decide whether or not competition is bad, but rather to demonstrate to the students that those competitive situations which have made them feel left out or inadequate (i.e. negative competition) are part of a feedback cycle not unlike the "vicious cycle of prejudice."

3. At the end of the discussion, have the class try to formulate a diagram for "the cycle of negative competition."

**ACTIVITY ELEVEN: Scissors, Rock, Paper**

1. Have the students divide into groups of two and play a few rounds of the game "scissors, rock, paper." If you are unfamiliar with the game, you can refer to the following rules:

- a. Hand signals are used to denote each of the objects (scissors: closed fist with middle and index finger straight; rock: closed fist; paper: hand flat with palm down).
- b. The following order of strength prevails: i) scissors cuts (is stronger than) paper ii) rock crushes (is stronger than) scissors iii) paper covers (is stronger than) rock.
- c. On a given signal each player simultaneously assumes one of the hand positions and either wins or loses depending on what the other player chooses as his position.



2. After a few minutes of this game explain that you are going to change the rules, so that the game changes being competitive to being cooperative.

3. Ask each pair to try to come up with the same hand signal without communicating in anyway about the choice they have made. The pair “wins” when they reach consensus.
4. As soon as they have done this, have them find another pair that has reached consensus (the other pair doesn’t have to have choose the same signal as the first pair).
5. Have the two pairs see if they can reach consensus by having each pair consult individually about which signal they want to try.
6. When both pairs have managed to give the same signal, have them look for another group (of either one or two pairs) and again try to reach consensus. Each pair should consult about which signal they will use.
7. Hold a short class discussion about the ways in which the game felt different when students were competing with each other and when they were cooperating.

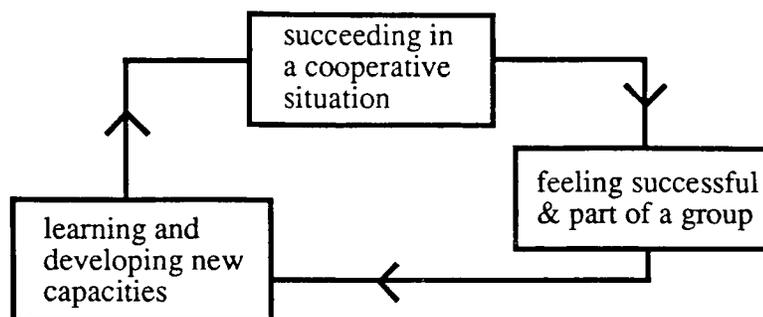
ACTIVITY TWELVE: *Vegetable Tag*¹



1. During a subsequent class period, have the students experience another example of a competitive game turned cooperative. You will need to take the class outside or use the gym for this one.
2. First have the class play five minutes or so of a conventional tag game.
3. Then explain that you are going to change the rules from competition to cooperation.
 - a. Choose someone to be “it” in a random manner (e.g. the person whose birthday is nearest to March 16).
 - b. Ask that person for the name of their favorite vegetable (e.g. peas), their least favorite vegetable (e.g. broccoli), and the one they had for supper last night (e.g. tomatoes).
 - c. The game starts out in slow motion. The person who is “it” tries to tag someone else. As soon as someone is tagged, they link arms and become part of “it.” “It” keeps growing as more and more people are tagged.
 - d. At any point during the game, anyone can call out “broccoli” and change the game from slow to fast motion or vice versa.
 - e. At any point during the game, anyone can call out “tomato.” This has no effect on the game whatsoever.
 - f. At any point during the game, anyone who is part of “it” can call out “peas.” At that point, everyone unlinks arms, jumps up, spins around, and links arms facing the opposite direction.
 - g. The game ends when everyone is “it.”

¹ This game is an adaptation of “Brussel Sprouts” from the book “Playfair” by Matt Weinstein and Joel Goodman, Impact Publisher, San Luis Obispo, California, 1980

4. Hold a class discussion that highlights the differences between the two versions of tag. For example:
 - a. Most games of tag start out with everyone calling out, "Not it!" "It" is something you want to be for as short a time as possible. In vegetable tag, being it is just as much fun as trying not to be tagged.
 - b. An individual wins when someone else loses (i.e. becomes "it") in conventional tag. In vegetable tag, nobody wins or losses.
 - c. "Vegetable tag" produces a feeling of "we-ness" rather than separation.
5. Have the class try to formulate a diagram for the cycle of cooperation.

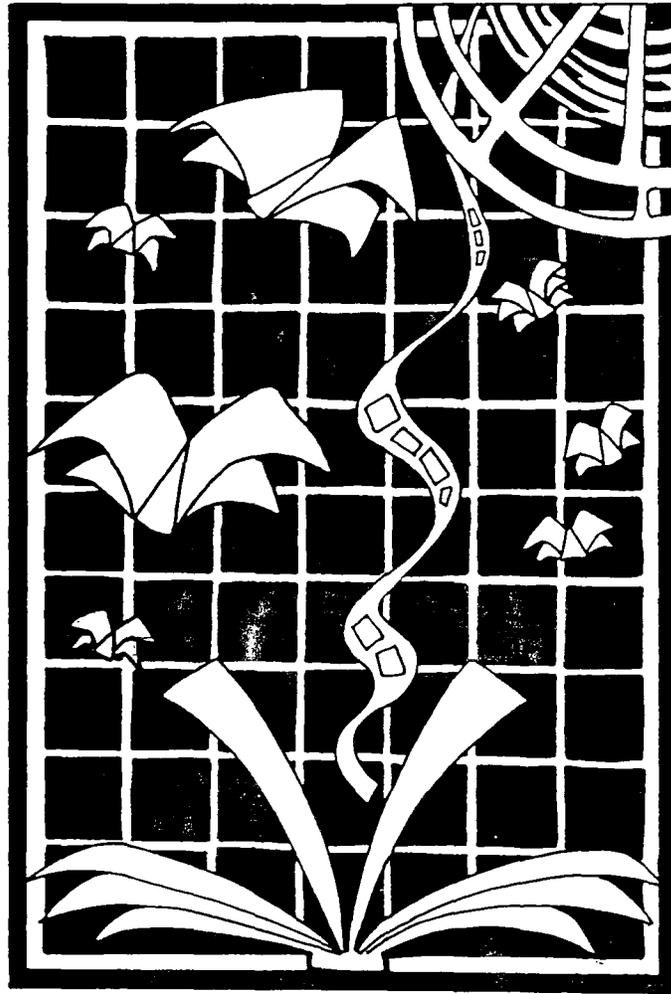


ACTIVITY THIRTEEN: *Taking Action*



1. Use cooperative problem solving to identify things the class can do to foster an atmosphere of cooperation rather than competition in the school. By this time the students should have had enough experience with the process to facilitate it themselves. Have them work in groups no larger than ten and assign one student to facilitate each group. The kit contains cards which outline the guidelines and steps for this process. Make them available to each facilitator.
2. Circulate among the groups to insure that the process is working smoothly and to ask questions if you feel the group is developing ideas which are too impractical. Be sure that they make clear decisions about how they will implement their discussions.
3. Here is a list of ideas that the students could choose from or which could get them thinking about other possibilities:
 - a. Introduce cooperative games into your school's intramural program (a resource list about cooperative games is included at the end of this topic).
 - b. Volunteer to teach cooperative games to elementary age students during your lunch hour.
 - c. Arrange with the principal to make a lunch-hour presentation to the staff of your school on laughter and play exercises or on cooperative learning techniques for education (see resource pages at the end of this topic).

Resource Pages



Bibliography

Cooperative Learning

- Bridgeman, D.L. "Enhanced Role Taking Through Cooperative Interdependence: A Field Study." Child Development, 52, 1981, pp. 1231-1238.
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- Rogers, M. et al. "Cooperative Games as an Intervention to Promote Cross Racial Acceptance." A.E.R.J., 18, 1981, pp. 513-6.
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Laughter and Play

- Sobel, Jeffrey. Everybody Wins: Non-Competitive Games for Young Children. Walker and Company, New York, 1982.
- Weinstein, Matt & Joel Goodman. Playfair: Everybody's Guide to Non-competitive Play. Impact Publishers, P.O. Box 1094, San Luis Obispo, California 93406,

Unit II Topic C

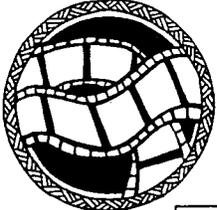
Theories of Prejudice



Many theories have been suggested to explain why people are prejudiced. Some of these include: 1) the prejudiced personality, 2) learned prejudice, 3) cultural differences, 4) frustration and scapegoating, 5) economic competition. Any particular instance of prejudice may involve a combination of these factors.

Kit Contents

1. Poster — Ground Rules for Open-Ended Discussions
2. Game — Production Units

ACTIVITY ONE: *On the Lighter Side*

1. Introduce the five theories of prejudice listed in the reading "Theories of Prejudice" through a short lecture or by having the students read this selection in their texts silently.
2. Begin a class collection of cartoons which comment on various aspects of prejudice. Choose either the seven types of prejudice (from the chart at the end of the reading, "Prejudice and Discrimination," from Topic B) or the five theories of prejudice listed below as the basis for organizing the collection. Make it easy for students to add to the collection as they find new cartoons.

Theories of Prejudice

There have been many attempts to explain why prejudice occurs. Some of these focus on the individual and others look to society for an understanding of how prejudice comes about. Any particular instance or example of prejudice probably involves a combination of both of these levels. Here are some of the most common theories of prejudice. We will be exploring each of them in more detail in this section of "Unity in Diversity."

1. **The Prejudiced Personality:** Certain people, because of their upbringing, their insecurities and their fears, tend to be more prejudiced than others.
2. **Learned Prejudice:** By unquestioningly accepting the values and attitudes of the people around us, we can sometimes learn to be prejudiced.
3. **Culture:** the culture into which we are born and raised determines much of the way we see the world, even though we aren't aware of it. Cultural differences can cause prejudice because people don't understand the way those of other cultures dress, worship, eat, talk, etc.
4. **Frustration and Scapegoating:** People who are frustrated or angry often take out their feelings on a helpless and innocent victim.
5. **Economic Competition:** When there is competition for limited resources (land, oil, money, or educational opportunity) the dominant or most powerful group in a society will exploit the minority (or relatively powerless) group in order to gain material advantage. They will often also invent a "good reason" for doing so — one which shows why the exploited group "deserves what they get."

ACTIVITY TWO: *Edith Wants to Say Something*

1. Have the students read "Edith Wants to Say Something" in their texts.
2. As suggested in this reading, have the students complete the story as though they were the scriptwriter.
3. When they have finished ask for a show of hands on the following questions:
 - a. How many of you depicted Edith giving in to Archie and deciding not to apply for the job?
 - b. How many of you depicted Edith standing up to Archie and telling him that she was going to apply no matter what he said?

- c. How many of you depicted a conclusion to the story which does not fall into either of those two categories? (Have these students briefly describe their solutions.)
4. Circulate the stories (anonymously if the students are more comfortable with this) so that everyone has the opportunity to enjoy each other's work.

Edith Wants To Say Something

by Michael McCardle, et. al.

Psychologists tell us that people who have a certain type of family background, or who have had certain types of experiences when they were young, are more likely to grow up not trusting people who are different from them. These people have often experienced very harsh and threatening parental discipline which involved using the withdrawal of love as a method of getting obedience. As a result they usually grow up feeling insecure and dependent on others for feelings of self-worth. They will not be able to make their own judgements, but rather follow the example of those around them without much thought. Although they will often feel angry at their parents or other authorities, they will be afraid to show their feelings openly. Instead they will direct their anger toward groups in society (e.g. immigrants, the poor, the handicapped, anyone who is "different").

A person who displays prejudice because of this fearful, angry, and insecure orientation toward life can be called a "prejudiced personality." One of the best known North American examples of the prejudiced personality is Archie Bunker from the television series "All in the Family". At one time or another he has demonstrated all of the following characteristics of the prejudiced personality:

1. rigid beliefs about right and wrong and about the way the world is,
2. traditional and unchanging values which are the basis for his judgements of other people,
3. an intolerance for weakness in himself or anyone else,
4. a belief in punishment,
5. suspicion and mistrust about the motives and actions of other people, and
6. a blind obedience to authority.

The following situation is based on Edith and Archie Bunker, characters in the popular television series, *All in the Family*. When you have read the article, complete the story as if you were the scriptwriter. Even if you are unfamiliar with the Bunkers, still complete the story. Your answers may provide an interesting contrast to those of your classmates.

Edith Bunker comes home one evening with her characteristic show of excitement. She is so happy that she is bouncing all over the place and shaking her arms in all directions.

That afternoon, while she was in the grocery store, a friend had told her about a job in the neighbourhood. She was told that many women were going to apply for it. The pay was



great, and it did not involve being away from home for very long each day.

Edith would like to apply, but she knows that Archie is going to say no. However, she throws caution to the wind and decides to tell Archie and then apply.

When she comes into the house, she finds Archie sitting in his favourite chair, squinting at a copy of *Sports Illustrated*. But Archie is not really reading the article on the punt return averages in the National Football League.

“That dumb Joey down at work,” he thinks, “what does he think he’s doin’? Just because his wife is going to get a promotion, he thinks that he doesn’t have to work no more. Geez, with all that money coming into his house he’ll be able to get that boat he’s been talking about. So what does he do? Goes up to the boss and quits. Says he’ll work part time somewhere. What kind of a man is he anyhow? No real man lets his wife work, not like these real men in this here book.”

Turning around, Archie sees Edith is bouncing around and obviously anxious to say something. He thinks he should let her talk and be done with it. His concentration is gone now anyway.

“What is it, Edith? Hurry up now, so’s I can finish this story here.”

ACTIVITY THREE: *Is Change Possible?*



Hold an open-ended discussion on the following topic:

It is impossible to change, or to influence in a major way, someone who has a prejudiced personality.

ACTIVITY FOUR: *The Card House — Our Conceptual Framework*



1. Have the students pair off and pass out a deck of cards to each pair (or have the students bring decks from home).
2. Ask each pair to construct a large and elaborate house, using as many of the cards as they can (allow plenty of time for them to get thoroughly involved with this project).
3. Then ask the students to identify which cards could be removed without making the entire structure fall, and then to remove those cards. Students could be challenged to compete to see who can remove the greatest proportion of their cards from the bottom of the house without letting the structure fall.
4. Review the idea of frame of reference (see Unit II, Topic B). Draw an analogy between a person’s frame of reference and a card house to stress the following theme:

The ideas we have about other people, ourselves, and the world in general are all interlocked and depend for their stability on the support of other ideas. If certain ideas change or fall we risk feeling uncertain about who we are and how the world works.

5. Have the students read the introductory section and part I of “The House of Cards” in their texts.

The House of Cards

We have already discussed one theory about why people are prejudiced. We learned that some people, because of their early experiences and because they have been treated harshly, are more mistrustful and suspicious than other people. Some of the characteristics of these “prejudiced personalities” were mentioned.

Now let’s look at another theory. This theory suggests that people can also learn specific prejudiced ideas and attitudes. People are not born with attitudes, values and beliefs. We acquire them as we interact with other people and the world around us. Most of our beliefs and attitudes are not learned in a conscious way, but rather are picked up from the way others around us act. Adults may not even be aware that they are teaching children to be prejudiced by the way they relate to people of a particular race or class.

People often don’t question the prejudiced attitudes and beliefs they have learned or internalized from the society around them. They see the world through these attitudes (like seeing the world through a pair of tinted glasses) and notice those things which support the attitudes they already hold.

For example, most people (including women) think that women are not as good at driving as men. Every time they see a woman driver who fails to signal before changing lanes or who drives more slowly than they want to drive, they regard the incident as further evidence that women aren’t as good at driving as men. The actual statistical evidence that women have fewer accidents than men (according to data collected by car insurance companies) is not considered carefully by people prejudiced against women drivers. Instead, they continue to “see” the world the way they believe it to be.

Some factors involved in learning prejudice from the people around us are:

1. Everyone must have some kind of a frame of reference to help them interpret their experiences.
2. People often accept the ideas and attitudes of another generation or of society in general without questioning whether or not these ideas are based on facts.
3. People often have a hard time expressing disagreement with someone they love and respect.

Let’s look at the first of these factors in more detail.

1. Our Frame of Reference

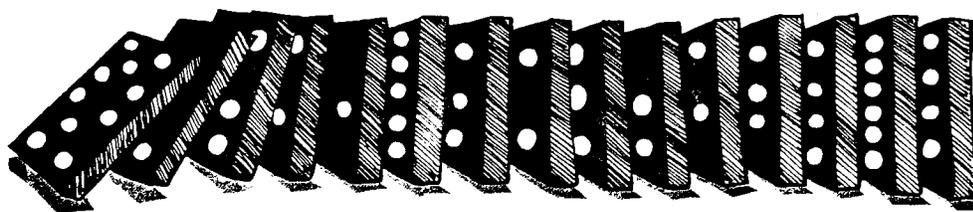
You do not really see with your eyes. They just let in light. You see with your brain. Your brain makes sense of the light that enters your eyes. Your brain tells you that a certain pattern of light is a car, and another a face. Your brain learns to make sense out of the messages it receives from the light coming through your eyes because it experiences the same kinds of patterns many times.

Because the brain has to learn to make sense out of the information it gets through the various senses (sight, hearing, taste, touch, smell), it is not completely objective. That is, what it sees (or hears, smells, tastes, touches) is shaped by the attitudes and beliefs you already have.

Psychological experiments have been conducted to help people understand how this happens. In one such experiment people were asked to watch a short film about a fight between a Black and White man. When they were asked to describe what happened, most of the people said they saw the Black man holding a knife during the fight and threatening the White man with it. In the film, it was actually the other way around. It was the White man who had the knife. The watchers “saw” what they expected to see. Because many people have been told that Black people are more aggressive and cause most of the fights between the two races, they “saw” the Black man with the knife. Perhaps the old adage, “I’ll believe it when I see it” should be changed to say “I’ll see it when I believe it!”

These beliefs we have about how the world works, like the belief that Black people are more aggressive, are called our conceptual framework. It is built up through the experiences we have and through the ideas and attitudes we are taught by those around us. Part of our conceptual framework comes from our culture. The language we speak, our sense of rhythm, and our sense of what is appropriate are all part of our conceptual framework.

Sometimes we come across new ideas and information that fit into our view of how the world works and how people behave. We accept these ideas as support for our conceptual framework. Information or ideas that contradict our view of the world are not accepted as part of our conceptual framework, however. In fact, we often reject those ideas very strongly. It must be the ideas or information that is wrong, we say, not our framework. We are rarely very scientific about testing our world view. That's because those new ideas could upset our whole understanding of what the world is like. That would be a very scary and unsettling experience. A framework is an interlocking system. If we begin removing struts from the framework, the whole structure will be weakened. Certain of the struts are absolutely necessary — take them out and the whole frame falls. Like pulling a card out from the bottom of a cardhouse, removing one assumption can bring our whole world view crumbling down.



For example, if you were an English lord in the eighteenth century you would probably believe that some people are born less worthy and that “their place” was to do manual labour, while others, like yourself, were born to rule. This is the reason, you tell yourself, that you have property, wealth, and education and that the peasants who work for you own no land, are unhealthy and illiterate.

If anyone told you your beliefs were wrong, you would just laugh at them. All of your experiences since childhood, your customs, your social habits, your wealth — your whole existence is based on the work of the peasants and the belief that they are somehow born inferior to you. If you started to believe that peasants have the same right to education, property, and sufferance as you, you would have to make many changes. Peasants would have to be given the chance to be educated, to own land, and to have a voice in the decisions the government makes. You might also have to give up much of your wealth and you would certainly have to admit that your previous actions and those of your parents and ancestors were wrong and unfair. If you could no longer say that God made some people poor and uneducated, then you would have to blame yourself and the social system you live in. It is no wonder that it took so long and that so much blood was shed before England changed from an monarchy/aristocracy to a democracy. Those in power had too much to lose — both their possessions and their good conscience. The English lords had deep personal and emotional reasons for violently attacking democratic sentiments.

The above example illustrates how ideas which can be harmful to ourselves and to others can be part of our conceptual framework. It is not any easier to give up these types of ideas when they are part of our conceptual framework than it is to give up ideas which are less harmful. When we are asked to give up these ideas, we feel threatened and worried that we will no longer be able to understand who we are and how the world works. We will have to change our ideas, and just as threatening, we will have to change our actions.

Sometimes prejudices may be central to a person's framework. To ask that person to change is asking a lot. This is not to say that we should not challenge prejudicial attitudes for fear of confusing a bigoted person, but rather that we should appreciate the complexity of the task. Sometimes a faulty structure must be torn down so that a new, more solid and balanced one can be built in its place. This reminds us that it is not enough to say that prejudice is wrong and ask a person not to be prejudiced. A person needs to have the prejudicial attitude replaced with a more positive or constructive attitude, like love or appreciation for the diversity of cultures, races, religions and abilities we find in the human population.

ACTIVITY FIVE: Planet of the Apes



1. Have the class view the original version of the film "Planet of the Apes."
2. Hold an open-ended discussion on this question:

How would you feel if you woke up one day and found the world ruled by apes who had put the humans in cages and zoos?



3. Have the students write a letter to the ruler of the apes trying to convince him that human beings should not be considered dumb and evil animals who are best used for scientific experiments.

ACTIVITY SIX: Checking Things Out for Yourself



1. Have each student sketch or describe in writing which clothes a "well-dressed" girl and boy would wear to school.
2. Refer the students to the two pictures of a "well-dressed" boy and girl from two different eras in their texts. In a follow up class discussion, raise the following questions:



- a. From which time in history might these students come?
- b. Is there a type of "uniform" for students today?
- c. How similar are the pictures drawn by the students in the class?
- d. Was anyone's sketch or drawing very different from the others?
- e. Where do people get an idea of what looks good?
- f. Do most students question the fashion of the day?

3. Have the students read part II, "Checking Things Out for Yourself," of "The House of Cards."





II. Checking Things Out for Yourself

The second way we learn prejudice from the people around us is by unquestioningly accepting the way they think and act. We are not often trained to investigate matters on our own. On the contrary, we are often rewarded for doing, wearing or saying what others expect and are punished for being different. As we grow older we transfer our dependence from parents and teachers to our peer group.

A child psychologist tells the story of a woman who visits her office. The woman wanted the psychologist's opinion about why her son had suddenly become such a slob. "He used to dress so nicely when he was small," she said, "but now, at fourteen, he dresses in outrageous clothes. What could have changed his taste in clothes so drastically?" The psychologist answered, "Your son's dressing habits have not changed at all. They are the same today as they were when he was young. He has always dressed according to what others expected him to wear. When he was young, he wore what you told him to wear. Now in adolescence he wears what his peer group expects him to wear."

It is hard and time consuming to investigate the truth of the things we hear. If someone comes up to you and tells you the earth is flat, and you decide not to merely accept what you have heard about the earth's shape but to investigate the matter yourself, you are in for some work. You would probably ask a scientist (most likely a physicist or geologist) why she thinks the earth is round. You would check out her arguments and then look at data she is using. You might even conduct your own experiment just to be sure. It takes a lot of energy

and a pretty inquisitive mind to actually investigate things for yourself. For lack of time, laziness, and sometimes out of the desire not to be a bother, we just accept what we hear.

We obviously can't independently investigate everything we hear in such a thorough way. There are some things we do have to accept on the basis of the authority of the person who is telling it to us, for example, in emergency situations which require immediate action. As well, we obviously cannot become experts about all aspects of life. When others are expressing generalizations about people, however, it is essential that we test what we hear very carefully before accepting it. Otherwise we will be building our frame of reference out of values, beliefs and attitudes which may cause us to think and act in prejudiced ways.

How can we know whether something is true? How can we decide whether to do something or whether something is good or bad, right or wrong? Here are four ways human beings can judge the truth of something. The first is sense perception — we can see, hear, touch, smell or taste some things and get a sense of their nature. Another is reason — we can think about something to determine whether or not it makes sense, whether or not it is logically consistent with other things we know. Yet another is tradition — we can look to the knowledge accumulated by our culture to help us understand something. Finally, there is intuition or visionary experiences. Many cultures use dreams, visions and ceremony as a way to make decisions and judge the truth. None of these methods are perfectly reliable in themselves, yet all of them can be very useful. Let's look at each of them in more detail.

A. Sense Perception

Sense perception is the primary way we gather data about the world. We say, for example, "I saw it with my own eyes." Somehow we accept seeing something with our eyes as proof of its existence, yet consider the tricks our eyes often play on us. The eyes see a mirage in the desert as a lake of water, but there is no reality in it. A whirling torch makes a circle of fire appear before the eye, yet we realize that the torch is really only one point of light. The sun appears to rise and set, yet we know it is the earth that is moving around the sun.

Other senses are no less reliable. Chemicals or electrical stimuli can fool the tongue into tasting strawberry, banana or any other flavour. If you have three buckets of water, one with cold water, one with warm water, and one with hot water, you can test how easily the sense of touch can be fooled. After placing the hand in the bucket of cold water for a minute the warm water feels hot. After placing the hand in the hot water for a minute the warm water feels cold. Your sense of touch alone can give no real answer to the question of the temperature of the warm water.

The sense of smell is no more reliable. Oil can be modified through a series of chemical reactions to smell like a rose. Place a rose and a puddle of perfume derived from oil in front of the nose and it cannot tell which is which.

In short, then, the senses can easily be deceived. We cannot judge the truth of something on the basis of sense perception alone.

B. Science and Reason

Our western society values reason and logic very highly as ways of judging truth. Yet what was reasonable and true to scientists twenty years ago is no longer considered true today. We have more facts, you say. Did not those facts exist twenty years ago, even though people were not aware of them? Mathematicians, astronomers, chemists, and, physicists, continually disprove and reject the conclusions of their predecessors. Human knowledge is continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future, some of what is taught and accepted as true today will be rejected and disproved.

Furthermore, reason cannot be used as the only method for judging truth because we face many choices and situations to which reason does not apply. Rarely does reason alone tell us whom we like or whom we will want to marry. It cannot tell us whether we should prefer strawberry or chocolate ice cream or why we laugh at jokes or cry during the sad parts of movies.

C. Cultural Knowledge or Tradition

There are many things that we learn through the process of growing up in a particular society that we use as a basis for deciding whether or not something is true or false, good or bad. We use a person's body language, and gestures for example, to help us decide whether or not he is friendly or hostile. Yet, different cultures can have opposite meanings for the same gestures (for example, in central Africa the gesture which most North Americans make to mean good-bye is used to ask someone to come closer).

Each culture has also acquired a lot of knowledge about how to do things like building a house, growing food, or raising children. Because the ways we have learned seem so normal to us, it is easy to assume that other ways of doing these things are wrong, even if they are just as practical or efficient. This idea will be explored in a lot more detail in the section of this Topic entitled "Cultural Differences."

The things we learn from our culture make it possible for us to do many things and to communicate with others easily. Traditional ways of doing things are not always the best, however, and cannot be used as the only way of judging things we see and hear.

D. Intuition and Visionary Experiences

We often make a decision on the basis of what "feels right" and can't really explain our choice to anyone else. Many people have had the experience of suddenly thinking about someone just before getting a phone call or letter from them. Others may have had a dream about somebody or something which then seems to come true. We call these types of experiences intuition and they are a fairly common way that people use to judge the worth of something or to decide on a course of action.

Many other examples could be described from other parts of the world. Australian Aborigine trackers use trances, a sort of "wakeful dreaming," to help them experience the moment at which the tracks were originally made. In this way they can follow trails which are months old and indiscernible to anyone else. Other cultures include a vision quest as a normal part of growing up. During a vision quest, young people spend a period of time alone and often without food, in order to find spiritual helpers for their adult lives. This experience can have profound effects on the rest of the person's life.

Although this way of deciding whether or not something is good or bad, right or wrong, is not discussed as much as the other three, it is very important and is used to some extent by everyone. Like all the others, however, it can fool us if we don't balance it with other methods. You have probably had the experience of feeling like you just knew a certain thing was going to happen only to find that it didn't. You may also have had dreams that you thought might give you insight into a certain situation, but felt unable to make sense of them without information from other sources. It is hard to know in a given situation whether our intuition is at work or whether our imagination is working overtime.

E. Summary

We have been thinking about the second theory of how prejudice occurs. This theory says that prejudiced attitudes and values are learned from people who are important in a person's life and from society in general. The importance of investigating the truth and value of the things other people tell us, especially when they include generalizations about a particular individual or about groups of people, was stressed. Four methods that people use to investigate truth were described: 1) the senses (i.e. sight, touch, taste, smell, hearing); 2) reason and logic; 3) cultural knowledge and tradition; and 4) intuition and visionary experiences. We learned that each of these methods could lead us to an unwise conclusion if they were used all alone. A healthy approach uses all these methods in a balanced way and keeps an open mind to new information which might lead to another conclusion.

In summary then we can say that human beings are not justified in saying "I know because I perceive through my senses;" or "I know because it is proved through my faculty of reason;" or "I know because I am inspired." All these means of judging the truth of something are faulty. The only thing we can do is check out something on the basis of all the faculties we have, and trust that we are on the right track. Presented with a statement, for

example, we can examine it logically and rationally, does it make sense? We can examine it through our intuition to determine if it feels right to us. Does it ring true? And we can test it out scientifically. If something checks out with all these ways of knowing, then we can assume that it is true, because we are acting on the best information available to us.

ACTIVITY SEVEN: *How Can I Know for Sure?*



1. Present the students with a short lecture on one of the following topics (or one of your own choosing):
 - a. Black people are better athletics than Whites.
 - b. People who wear glasses are smarter than the general population.
 - c. Professional athletes are less intelligent than the general population.



Make your lecture as convincing as possible by citing whatever evidence, fictitious or actual, you can marshal. For example, if you are discussing the superiority of black athletes, begin your presentation by explaining that some of the differences between groups of people are due to biological differences. Stress the number of Black basketball players and track stars. Elaborate on the obvious truth of the commonly held belief that Black people have a better sense of rhythm and that they therefore have better coordination. Explain that Black people have better powers of concentration because they do not have as many different kinds of responsibilities as White people do, etc., etc. Make your evidence sound as "scientific" and reasonable as you can.



2. After this presentation or at the beginning of the following class period ask one of the students to review what they have just learned about the physiological differences between Black and White people (phrase your request in a way that is appropriate to the topic you chose).



3. Then build an argument for the opposite point of view. If you have argued that Black people are superior athletes, now claim that White people are better. Again make your evidence sound as "scientific" as possible. Explain that White people have better diets and are therefore in better physical condition. White people attend better equipped schools and can afford better trainers. Most of the world records in athletes have been set by White people. There may be a lot of Black basketball players, but how many Black hockey players are there?, etc., etc.

4. Ask the students to tell you how they will decide which argument is true. Go over each bit of "evidence" on both sides. Use each of the four methods for checking out the validity of something described in the student reading, "Checking Things Out for Yourself."
 - a. Have the students seen or heard anything which helps them judge the truth of your arguments?
 - b. Were your arguments logically consistent? Were they reasonable?
 - c. Is there any cultural knowledge that would help you decide what is true in this situation? Can you remember any proverbs that would apply? What have your parents and grandparents taught you about this?

- d. Do you have any hunches about which argument is correct? Did you have any strong feelings either way when you were listening to the presentation?
 - e. Do the students feel they have enough information to be able to convince someone else of their point of view on this topic?
5. If students answer no to 4 (e), make a plan for gathering more information. Assign parts of the problem to small groups of students for investigation. For example:
 - a. The nature of biological differences between races.
 - b. The links, if any, between biological differences and certain types of physical achievement.
 - c. The factors which allow some people to achieve in athletics while others don't.
 - d. Statistics about the achievements of White and Black athletes.
 6. Have each group present their findings and come to a consensus as a class about the issue.

ACTIVITY EIGHT: *Seeking Acceptance*



1. Have the students read part III, "Seeking Acceptance" of the selection "House of Cards."
2. Using a talking circle format with either the whole class or small groups, ask the students to describe a time they found themselves disagreeing with (or wanting to disagree with) someone they were afraid to offend. Before starting, go over the guidelines for talking circles and remind the students not to mention any names if the situation described might be embarrassing to the other person.
3. Be sure to provide a model by participating in the circle.

III. Seeking Acceptance

Even if we disagree with some of the attitudes and actions of people around us, it is often very difficult to stand up for what we believe. Basically we like to get along with people, especially those we look up to. We would hate to disappoint our heroes or run the risk of alienating them by disagreeing with their opinions. So we tend to accept opinions and prejudices in the interest of being accepted.

As we learned in the last section on independent investigation, we are not often trained to investigate things on our own. Indeed, we often get messages of disapproval from others when we ask too many questions or doubt what they are saying. These messages come in the all sorts of forms, from physical violence to a frown or a sarcastic laugh. Faced with these messages of disapproval we often back away from own question or doubt. It is a part of our natural desire to be loved.

We have to learn a number of skills to prevent this natural desire from becoming something which allows others to determine what we do or think. First of all, it is important for us to realize that these negative messages are more often than not a natural reaction of a person who feels his efforts are not being appreciated. To avoid the negative response, we can learn to disagree in a pleasant way without offending the other person.

Certain situations may involve more than just disagreeing with someone's opinion. We may feel that some action is necessary to prevent someone getting hurt. These situations are even more uncomfortable than those which just involve a difference of opinion. There are no easy answers for these situations, although there are some skills we can learn to make them easier. The next few exercises you will be doing have been designed to help you learn some of them.

ACTIVITY NINE: Giving "I" Messages



1. The authors of the well-known handbooks "Systematic Training for Effective Parenting" and "Systematic Training for Effective Teaching," (for reference, see Resource Pages, Unit I, Topic A) outline a method for expressing opinions and feelings in situations which might otherwise result in conflict. Basically the method stresses speaking only about your own feelings and opinions ("I messages") and avoiding any statements which might label or blame the other person. ("you messages"). Here is an example of how it could work:

Example: Your best friend is angry because he failed the math quiz. At noon hour he expresses his frustration by saying, "It's not fair. All those Chinese students are such keeners. They push the average way up, so it's impossible for someone like me to pass. Why can't they just be normal kids like the rest of us?"

You know that your friend didn't study very hard for the test and had spent the evening before playing video games. You don't think it's fair for him to blame other students for his failure. Besides, you admire the intelligence and hard work of the students who are doing well in the class.

"You Message:" You know you didn't study for the test. It's dumb to blame somebody else when you don't do any work. I'll bet you could pass if you'd just try harder.

"I Message:" I don't think it's fair to blame someone else for our marks. In fact I kind of admire kids who are willing to work hard in school. I know I haven't been doing as well as I could and I've been thinking of asking John to study with me next Saturday so I can get caught up in math.

2. After the students understand the difference between "I messages" and "you messages," have them try to formulate suitable "I messages" for a variety of situations, using a role play format. Some possibilities are listed here:
 - a. You and your parents disagree about the time you should be home after the school dance.

- b. Your big sister says your friends are a bunch of “weirdos.”
 - c. One of your friends says that parents are just a hassle.
 - d. Your uncle says that Canada should stop letting in foreigners.
 - e. One of your friends says that all teachers are out to get kids.
3. Use the concept of “I messages” when conflict situations or disagreements arise in the classroom.

ACTIVITY TEN: *Learning to Keep Out of Trouble*



1. “Refusal skills” is the name of a program developed in the state of Washington to teach teenagers how to say no without losing their friends in situations which might get them into trouble. Here are the basic steps involved:



- a. Ask questions: If you’re not sure exactly what your friends have in mind, ask questions to clarify the situation.

- b. Name the trouble: Saying in a non-accusatory matter-of-fact way, “That’s (discrimination, cheating, ...).”

- c. State the consequences: Be sure to include both inner and outer consequences (feelings, effect on self-image, consequences that others will impose).



- d. Present an alternative: Suggest something that will answer the same need or respond to the same situation.

- e. Move toward the alternative, and if your friend doesn’t respond leave the door open. Let your actions show that you are serious about your plan to avoid trouble and are not asking to be talked into following the original proposal. Give your friends a way to join you later without losing face if they change their minds.

2. After introducing the above to the students, demonstrate how it could work by asking a couple of them to role play the following situation with you:

Scene: Try-outs for the Basketball Team

Actors: John K., the star of the team; Jack P., the best guard on the team; Joel H., a best friend and fellow first stringer of John and Jack’s; Bill, an aspiring, first year player trying to make the team, smaller than the other three.

Dialogue:

John: I don’t want any of those Indians on the team this year. Remember Frank last year? He lost the big game for us.

Jack: Problem is they always try out, and the coach lets them play.

Joel: OK, I have an idea. Every time we have scrimmages we cover them real close and rough ‘em up when the coach isn’t looking. They won’t want to play after a while.

Jack: We could smear soap all over their gym bags too.

Joel: Alright!

Jack: Bill, c'mere. We have a great plan. We want to keep the Indians off the team this year.

Bill senses trouble, but he doesn't want to get on the wrong side of John, Jack and Joel. He also doesn't want to do anything that might mess up his chances to make the team. Using refusal skills, he could respond in the following way.

- a. Ask questions: "What do you have in mind, Jack?"
(Jack, John and Joel describe their plan).
 - b. Name the trouble: "That doesn't sound fair to me. It's picking on a few kids just because they're Indians."
 - c. State the consequences: "I don't think I'd feel very good about making the team if I knew some of the players had been forced to quit. Besides, if the coach found out, he might kick us off the team."
 - d. Present an alternative: "Why don't we talk to the coach about letting us help choose the team through a secret ballot. That way we'd be sure only the best players would get on the team, whether or not they're Indian."
 - e. Start to act: "C'mon, I'm going to get changed now. We'll have a chance to talk to the coach if we're the first ones in the gym."
3. Let the students discuss their reactions to the above skit. Some will have strong reservations about how effective such an approach can be. Develop a collaborative atmosphere which allows them to express their concerns and for the rest of the class to add suggestions about how to make the dialogue more convincing.
 4. Have the class brainstorm about other situations in which "refusal skills" could be useful. Let them practice the five steps by role playing these situations. Allow a few minutes after each skit for discussion about how it could have been improved.
 5. Look for opportunities to reinforce the skill as problem situations come up in the classroom or are discussed as part of this course of studies.

ACTIVITY ELEVEN: *Guided Visualization*



1. Ask the students to write a description of a situation in which they felt they should state their disagreement with someone else's opinions or in which they didn't want to do something they were being asked to do.
2. After they have finished the description, ask them to make a list of words that describe how they felt in that situation (e.g. afraid, embarrassed, uncomfortable, angry, worried)
3. Ask the students to find a comfortable position and to close their eyes if they can do so without discomfort (see guidelines for guided visualization in the introduction to the guide). Have them take a few deep breaths and relax before you begin.

4. Now have them visualize themselves in the situation about which they have written. Remind them to see as much detail as possible.
5. Ask them to see themselves handling the situation in a way that makes them feel positive and competent and that will not upset the other person. Reinforce the skills they have been learning by saying things like: "You were able to express your own opinions without judging the other person. You were able to share your feelings without blaming anyone else for them. You were able to say 'no;' without losing the respect of others."

ACTIVITY TWELVE: *Trying it Out*



1. Ask the students to look for an opportunity to practice giving "I messages" and using refusal skills during the next week.
2. Give them an opportunity to discuss their successes and failures in small discussion groups. Remind them to follow the guidelines for open-ended discussions (especially about not using put downs and about giving everyone an equal opportunity to speak).

ACTIVITY THIRTEEN: *Talking it Over*



1. Have the class use cooperative problem solving to discuss the impact of peer pressure in the school. Have the students work in groups of no more than ten and assign one facilitator for each group. The kit has cards which provide the guidelines and steps for this method, and these should be made available to each group. Let each group start by identifying an aspect of student life that is negatively affected by peer pressure. Then have them discuss what could be done to minimize the impact of peer pressure on the kinds of decisions students make. The solutions they devise should be within their power to implement, although they might involve others (e.g. they may decide to make a presentation to the school board or principal).

Examples of the kinds of situations which could be selected for discussion:

- a. student alcohol use
 - b. student drug use
 - c. student smoking
 - d. student absenteeism
2. Circulate among the groups to ensure that the process is operating smoothly and that proposed solutions include a plan for carrying them out.
 3. Set a date to evaluate the impact of the solutions the students have proposed.



ACTIVITY FOURTEEN: *The Body Ritual of the Snaidanac*



1. Have the students read the selection in their texts entitled "The Body Ritual of the Snaidanac."
2. In a follow-up class discussion, consider the following questions:
 - a. What words would you use to describe the Snaidanac?
 - b. If there were Snaidanacs living near you, would some of your best friends be Snaidanacs?
 - c. Do you know what Snaidanac spells backwards? If you didn't realize that, read the article again.
 - d. Do you think the anthropologist's perceptions were accurate or faulty? Why?
 - e. Do we ever look at other peoples or countries the way the anthropologist looked at the Snaidanac?

The Body Ritual of the Snaidanac

by Morton and McBride

Anthropologists have become so familiar with the many ways in which different peoples behave in similar situations that almost nothing can surprise them. In fact, if all the many different ways of behaving have not been found somewhere in this world, the anthropologist will suspect that those ways probably exist in some as yet undiscovered lost tribe. In this light, the magical beliefs and practices of the Snaidanac are so unusual that we can look at them as an example of the extremes to which some tribes can go.

Professor Linton first wrote about the ritual of the Snaidanac twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Inuit of the North, and the American Plains Sioux. Little is known of their origin although tradition states that they came from the east. According to Snaidanac mythology their nation was founded by the cultural hero Jon-mac, who is otherwise known as the originator of an attempt to connect several tribes by magical iron rods placed end to end. Legend has it that Jon-mac (pronounced yon-mic) was also famous for his extensive use of organic medicines which often made him physically sick.

A great deal of the Snaidanac's day is spent in ritual and ceremony. The centre of this activity involves the human body; its appearance and health are vitally important for these people. While this is not unusual, the ceremony and philosophy concerning the body are unique.

The fundamental belief behind their whole system of living appears to be that the human body is ugly and that its natural tendency is to decay and disease. As humans are trapped inside this ugly body, their only hope to avoid the decay and disease is religious ritual and ceremony. Powerful people in the society have several shrines in their houses.

The strange rituals of the shrine are not shared by the family together, but are private and secret. The rituals are normally only discussed with children when they are young and being initiated into these mysteries. I was able, however, to talk with the natives and learn something of their shrines and the rituals done around them.

The most important place in the shrine is a box or chest which is built into the wall. In this chest, the natives keep their important charms and magical potions. These charms are bought from special religious people, something like wizards. The most important of these wizards are the medicine men. They do not provide the magic potions or charms to the everyday native, however. They write down the ingredients in an ancient and secret language. The native must take this to an herbalist, very wise in plants and herbs. It is he who, for a gift, supplies the charm.

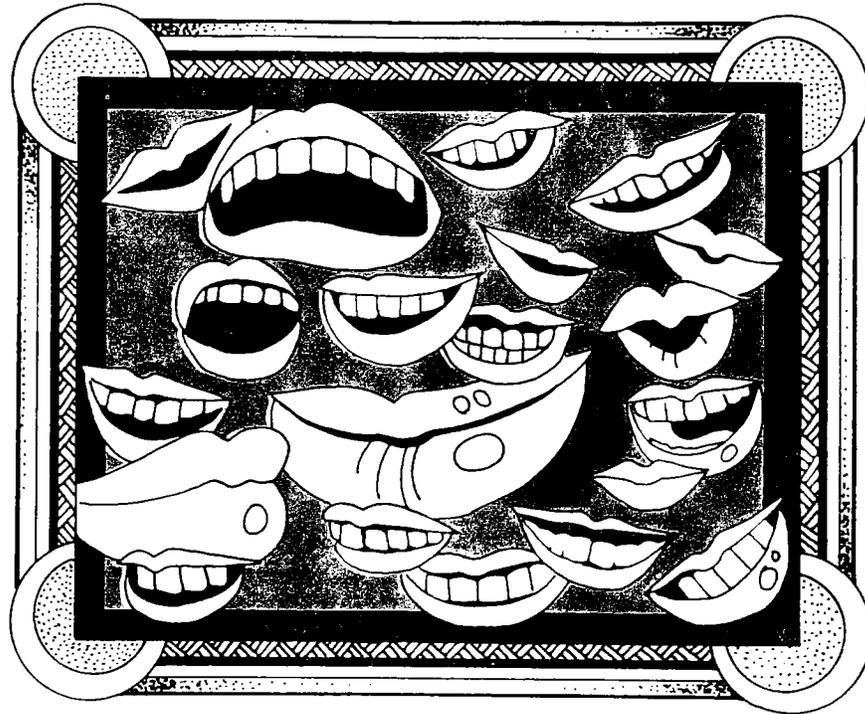
Beneath the charm-box is a small font or basin. Each day every member of the family, one after the other, enters the shrine room, bows his or her head before the charm-box, mixes

different sorts of holy water in the font and then proceeds with a brief rite similar to the Christian baptism. The holy waters come from the Water Temple of the community, where the priests hold elaborate ceremonies to make the liquid ritually pure.

Below the medicine men in prestige are specialists who, translated, could best be called "holy-mouth-men." The Snaidanac have a supernatural horror of and fascination with the mouth. It influences all the social relationships of these natives. Were it not for the rituals of the mouth, they believe their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so careful about care of the mouth, this rite strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These wizards have an impressive set of tools, consisting of a variety of augers, awls, probes, and prods such as one would use for wood carving. These objects are used in a kind of exorcism of the evils of the mouth. The exorcism involves almost unbelievable torture.



The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are not naturally occurring holes in the teeth, large sections of the teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of this ritual torture is to arrest decay and to draw friends.

The medicine men have an imposing temple, or "lati pso," in every community of any size. The more elaborate ceremonies that are required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the "thama urge" but a permanent group of vestal maidens who move quietly about the temple chambers in distinctive costume and head-dress.

The lati pso ceremonies are so harsh that it is phenomenal that a fair number of the really sick natives who enter the temple ever recover. The native entering the temple is first stripped of all clothing. In every day life outside the temple the Snaidanac avoids exposing his or her body and its natural functions. Bathing and excretory acts are done only in the secrecy of the household shrine. So it is a great shock for a Snaidanac to enter the lati pso and lose body secrecy.

The vestal maidens move about the temple and sometimes insert magic wands in a person's mouth or force him or her to eat substances which are supposed to be healing. At other times the medicine men jab magically treated needles into the native's flesh. Even though these temple ceremonies may not cure and may even kill the natives, they still have great faith in the medicine men.

In conclusion, we should mention a few other ways of behaving which come from the Snaidanac's dislike of their body. One rite is used to make women's breasts larger if they are small, and smaller if they are large. Snaidanac women are often dissatisfied with their breast size. A few women afflicted with almost inhuman hypermammary development (in other words, huge breasts) are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

It was mentioned that excretory functions are done in secret. Natural reproductive functions are also secret. Intercourse is never talked about. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Birth takes place in secret as well, without friends or relatives to assist, and most women do not nurse their infants.

Our review of the ritual life of the Snaidanac has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have made for themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote:

"Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance, early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization."

ACTIVITY FIFTEEN: *Immersion*



1. Have the students read the selection from their texts entitled "Cultural Differences."
2. Help the students plan a day or weekend field trip that will allow them to experience being in a different culture. The culture that you choose may be one that several of the students are part of. This is fine, since these students have the experience of immersion in another culture every day when they go to school. The important thing is that the majority of the students may never have had such an experience and could learn a great deal from it. Choose a project that will involve as many different aspects of a different culture as possible: language, food, life style, mannerisms, physical activities.
3. Possible trips include:
 - a. an Indian reservation
 - b. a Hutterite colony
 - c. a French community
 - d. a Black community
 - e. Chinatown

Members of these communities will be able to help you plan the trip in such a way that the students will learn the most they can about their culture.

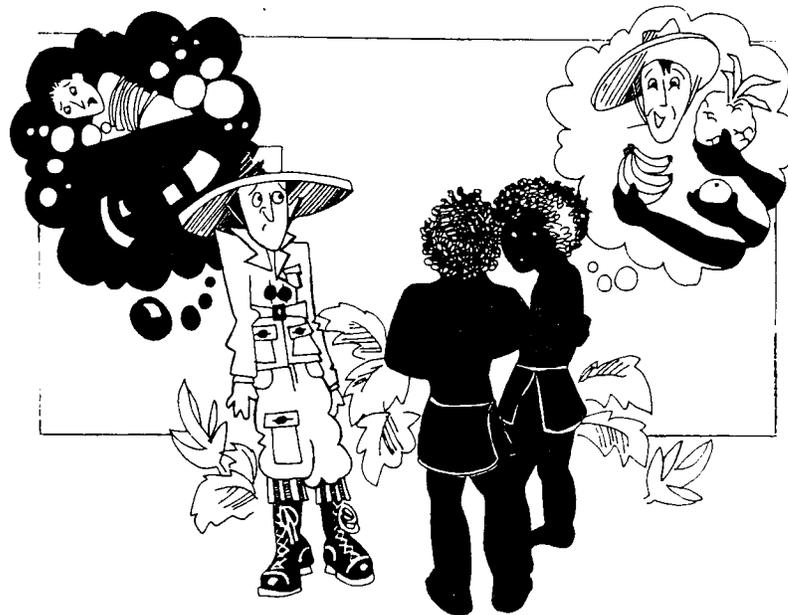
Cultural Differences

We have already studied the first two theories about why prejudice occurs (the prejudiced personality and learned prejudice). The third theory claims that prejudice arises from actual cultural differences.

Culture can be thought of as the eyes through which we look at the world. How we perceive things and what we think is important are very much influenced by our culture. Culture also largely determines the food we like and the clothes we think are proper to wear.

Above all, though, much of culture is unconscious. Often we do not realize that the way we think something should be done is specific to our culture and that other people from other cultures may think things should be done quite differently. It is as hard to see our own eyes without a mirror as it is to see our own culture without help. One way to see our own culture, is to totally immerse ourselves in another culture. This immersion will give us another perspective to compare and contrast with our own and give us some idea of what our culture involves.

Because it is so hard to see our own culture, we often think that what we like, or think is right, is just plain true and that there is no other way. Other people have a culture, we have reality. Often, we do not understand what people from other cultures are doing or why they are doing it. We may think that other people are quaint, primitive, uncivilized, simple, stupid, or even barbaric, when the truth is that they are as civilized and organized as we are but in a different way and according to a different cultural perspective.



It has been well documented that many people who travel to other cultures experience a state of mind which has been called "culture shock." These people become disoriented, sleep and wash their hands more often than usual, get physically sick, and wish they were home (or at least think that home is much better than the place they are visiting). This happens because the person with culture shock does not know the rules of the new culture.

He cannot predict what will happen the way he can in his own culture. He feels out of control, a victim of "forces" he doesn't trust and cannot understand. When we are in a different culture we do not know how to read facial expressions or body gestures, we do not understand the language, and we do not know what the people of this culture will do. Will they obey the same rules? Will they eat our children?

We are usually afraid of situations which we cannot understand. We often deal with this fear by running back to our familiar cultural patterns and lodging ourselves there. We act as if our "normal" behavior is the only sensible way to act. When we take our culture with us and hide within it, we tend to criticize other cultures or consider them less real or valuable than our own.

This attitude can be a starting place for prejudice and discrimination. If we believe that another culture is less valuable, we will automatically treat people from that culture with less respect than we do members of our own society.

The way we act when we encounter other cultures can also foster prejudiced attitudes on both sides. Because we don't understand the culture we may act inappropriately. Then, if we are misunderstood, laughed at, or ignored, we blame the other culture for being ignorant or rude.

These kinds of experiences can make us feel like we want to stick to the things we know and understand. We isolate ourselves from anything different. Even when we have the opportunity to learn about other cultures, we don't follow up on it. We make friends with people who are from our own culture. We avoid going to restaurants or social events which feature other cultures. We live inside a bubble of our own culture. This isolation and lack of accurate information about other cultures also reinforce prejudice and discrimination.

We have been reading about the third theory of how prejudice occurs. You will remember that most situations involving prejudice and discrimination arise because of a combination of these theories: a) prejudiced personality, b) learned prejudice, c) cultural differences, d) frustration or scapegoating and e) economic competition. We will be looking at these last two theories shortly.

ACTIVITY SIXTEEN: *Production Units*



1. Have the students play the game, "Production Units" which is included in this curriculum kit.



2. After the game is over, give the students an opportunity to describe the feelings they experienced during the game. Do not try to analyze the feelings at this point or to compare one student's experiences with another's.



3. Ask the students to analyze the game in terms of what they have learned about prejudice and discrimination. It is important that the following points are covered.



- a. Basic inequalities were built into the game that do not make it possible for all the production units to compete equally. These inequalities did not have anything to do with the intelligence or capacities of the students. They received them as part of historical circumstance, so to speak.



- b. The way the game was presented encouraged students to interact in certain ways. Yet, there was nothing really stopping them from all consulting together about a way to step outside the rules of the game and develop a system for producing tables that allowed everyone to win (e.g. by mass producing tables, pooling tools, sharing profits, etc.).

- c. Even those students who were put out of business were still in the game; that is, they were still affected by the competitive atmosphere, the fact of their failure, and the comments they received from other students and the game managers.

- d. The blatantly discriminatory behavior of the game manager influenced the way students in various production units felt about each other and about themselves.



- e. Economic competition for limited resources influenced how the students related to each other and was used to justify the behavior of the game managers.
4. Ask the students to discuss any correlations they see between the game they have just played and the world economic system. Have them recall news stories which illustrate this connection.

ACTIVITY SEVENTEEN: *Kicking the Goat*



Have the students read the following two selections in their texts. The first one, titled "Kicking the Goat," briefly outlines the last two theories about why prejudice occurs: frustration or scapegoating, and economic competition. The debriefing sessions which are part of "Production Units" should make it possible for them to relate this experience to the above reading. The second selection "Score One for the Racists: This Family is Going Home" provides a case study which illustrates the effect of prejudice based largely on scapegoating and economic competition

Kicking the Goat

Frustration or Scapegoating

This theory of prejudice says that people who are frustrated or angry often take out their feelings on a helpless and usually innocent victim. Most of us have either watched someone else or noticed ourselves take out frustrations from the day's events on a younger brother or sister, a friend, a parent, or even the family dog.

Scapegoating occurs when people select an innocent victim to punish because they are frustrated. The word comes from an old Jewish custom of selecting a goat to punish for all the things people in the village were mad at anybody else about. If I were really mad at Mrs. Swartz for walking on my flower garden, I could go and give the poor goat a good kick or a beating instead of Mrs. Swartz. In this way the villagers kept peace among themselves, and only the goat suffered.

But who wants to be the goat? Scapegoating is picking out some poor "goat," usually people of a visible minority such as East Indians or Native Americans or children, and punishing them for no reason except to get rid of feelings of frustration.

When people scapegoat they usually try to make up a reason or justification for doing what they are doing, such as "He deserves it," but these "reasons" are just excuses for behavior that clearly is unacceptable.

Often the reasons that are used involve economic factors. Economic pressures within a country can cause a minority group to be blamed for unemployment, rising prices or increasing national debt. Gordon Allport in his classic book on prejudice, "The Nature of Prejudice," describes how the number of lynchings (murders on the basis of race) of Blacks in the Southern states in the early nineteen hundreds could be predicted on the basis of the rise and fall in the price of cotton. Each year that the price of cotton fell, landholders experienced more frustration which they then expressed through violent actions against the poorer minority group, the descendants of the slaves.

Economic Competition

This theory of prejudice is closely linked to scapegoating because one important reason people feel frustrated is economic competition. When there is competition for a limited amount of any resource (land, oil, money, educational opportunity, etc.) the dominant or most

powerful group in a society will try to exploit the minority (or relatively powerless) group in order to gain material advantage. In such instances, the minority group is paid low wages to do the bulk of the labor involved in developing the resources but is kept back from enjoying many of the profits that arise from the use or sale of the resources.

A well-known example of this type of legalized discrimination is the apartheid system in South Africa. The following regulations were all at one time issued by the South African government:

Under no circumstances may an employer pay Africans the same rates as white persons even if they do the same work and work the same hours.

No African may strike for any reason whatsoever.

An African in an urban area who is out of work must take work offered to him by the Bantu Affairs Commission or be removed from the area.

The relationships between races in South Africa involve many other factors besides economic competition, but it is a very significant contribution to the problem. Moreover, prejudice based on economic competition is certainly not restricted to South Africa. For example, white males in North America tend to believe that one of the most important things about them is that they can work hard and earn a good living for themselves and their families. This is, of course, essential, but they can also feel very threatened if they feel someone may be making it hard



for them to do so. When immigrants from Southeast Asia (e.g., India, Pakistan, Bangladesh) came to Canada in significant numbers some years ago, many were so poor that they could not afford to rent an apartment, much less to purchase a house. In order to get by, they did a very sensible thing. They shared accommodations. Sometimes as many as 10 or 12 people would live in a one bedroom apartment; not because they found it comfortable, but because it was a way of surviving a very difficult situation. It is true that they were used to more people living together than white Canadians are used to, but they would have certainly preferred to have more room.

In addition to sharing accommodations, these enterprising immigrants worked very hard. They would take almost any job. They would even work two jobs if they could get them. In this way they would be able to earn enough money to bring the rest of their families (wives, children, parents, brothers and sisters) to Canada.

In an amazingly short time, the East Indian community grew, both in numbers, and in prosperity. The scrimping and tremendous dedication and hard work began to pay off. Quite

rapidly, these immigrants moved into the middle class. Their children were doing well in school because of the high value placed on education in the homes. East Indian families began moving into the middle class neighbourhoods of Canada.

It was just as the East Indians were beginning to taste the first fruits of their long struggle for a good life in Canada that there occurred what the newspapers called a "white backlash."

Lower and middle class working men were at the core of this lashing out against the "Pakis" the "Ragheads" the "stinking foreigners" who were "taking our jobs" by "packing together like rats" and by being "so greedy" that "they would do anything for money." And not only are they greedy, prejudiced Canadians accused, "they breed like rabbits" (a suggestion that these outsiders are immoral) and they are bringing over all their relatives who will "take over Canada and run us out of house, jobs and communities."

The next article illustrates just how strong this prejudice against a group of people can be when a majority group feels that its chances to gain material prosperity are being threatened.

Score One for the Racists: This Family is Going Home

One of the most painful days in Gurcharan Singh's life was when he had to allow his four-year-old son to have his hair cut. Gurcharan Singh is a Sikh, one of 20,000 living in Toronto, and his religion dictates that hair must never be cut, instead, it is drawn into a bun on the crown of the head and covered with a handkerchief or turban. But when Ranbir Singh started kindergarten, Canadian children in the school yard repeatedly ripped off his head covering and taunted: "What's this on your head, Paki? A hamburger?" When the jeers were followed by regular beatings, Ranbir's anguished father decided to let him get a Western-style haircut and go to school with his head uncovered. "He's too young to handle these sort of problems."

Racial intolerance has become an everyday occurrence in the lives of the Singh family since they emigrated to Canada from the Punjab in Northern Indian in 1969. Gurcharan's car, a Chevy Impala bought in 1974, has been repeatedly vandalized: the paint work is scratched with nails, chrome fittings have been stolen, tires slashed, and racist slogans ("Get out, Paki!") scrawled all over its sides. His children are often beaten by classmates (complaints to the principal, he says, have been ineffective). When the son of a former neighbor — a Canadian — bullied the Singh boys, Gurcharan complained to the boy's father, who responded with a volley of verbal abuse and then leaped into the Singh's backyard in Toronto's



East End and smashed their windows. Gurcharan fought the man, who later required several stitches in his head. The case was settled out of court and charges were dropped. The Canadian has since moved to another location.

Gurcharan (all Sikhs go by the surname Singh), 35, works as a postal clerk; his wife, Gurmit, is a machine operator in a factory. It took him three years to land his present job, which he began last October. Before that he worked in small factories, in which he says he was invariably taunted because of his race by fellow workers and his superiors. Gurcharan believes he was rejected for a number of jobs because he is a Sikh: "It is hard luck that I happened to be born in India."

He worked as an aircraft mechanic in the Indian Air Force, but has been unable to find similar work in Canada.

Gurcharan is of martial stock — the Sikh regiments were among the most famous in the Indian Army — and he is proud of his race's traditions. Physically strong, neat and well-groomed, he maintains a quiet endurance but his dark, sombre eyes mirror the realization that he is near the end of his tether. He is enraged that when he travels on the subway, young Canadians hold their noses, make insulting remarks, and prefer to stand rather than sit next to him. He finds it ironic that Sikhs, who are meticulous about their personal cleanliness, should be accused of being dirty and smelly by people who are usually far less fastidious than he.

The Singh's home is clean and comfortable, but not luxurious; there is a tape-deck and a television set in the living room, where the only thing noticeably Indian is a picture of a peacock, embroidered in gold and silver thread. While the photographer from Maclean's was setting up his equipment, Gurcharan suddenly turned to him and asked, "Tell me, does this house stink?" Beneath the question lay the bitterness of years of listening to racial slanders about the living habits of East Indians.

The Singhs are so intimidated by white Canadians on the streets and subway that they only leave the house to go to work, to do the grocery shopping, or to go to an occasional Indian movie on weekends. "We miss our social life absolutely," says Gurcharan. "We are socially cut off. We want to go to parks and picnic spots but people spoil it for us by abusing us. They will not leave us in peace to live our lives as we want to. It is better to stay at home. People who read my remarks may say, "You stupid fool, who invited you here?" They could be right. Nobody invited me here. But to try and improve your life is a basic human right. The Canadian government has given people the privilege to come here and make a new home, and I came. But in the eight years I have been here, I have never been happy."

Ten-year-old Jasbir, the eldest of his children, says the Canadian children at the school he attends in Toronto's East End won't allow him to join in their games. He claims anyone who attempts to talk to him is quickly discouraged by the other boys. "We come straight home from school because Canadians keep bugging us," says Jasbir. The Singh children get good grades in school, and Gurcharan believes this increases the other pupils' resentment of them. "We get into a lot of fights," shrugs Jasbir, "and sometimes they shove us away from the drinking fountains, yelling, 'Hey, Paki! You can't have any water because you're a Paki!'" Asked if he has any friends in school, Jasbir responds "Only one — a black guy." And what happens when the black boy is absent? Jasbir's voice falters, and his eyes glaze with tears "I just stand there, at recess, at lunch-break..."

Gurcharan is a Canadian citizen, but he expects to leave Canada "once and for all" by 1980 at the latest. "I like this country. It is a nice country, a good country. But people here don't understand us. I don't think they want us to stay." He is sending his children back to India this year. He wants them spared further humiliation; he wants them to grow up with dignity, and with "the old values, like respect for their parents."

Gurcharan says that he can be self-supporting in India, by cultivating his father's land in the Punjab. He will have no stereo tape-deck, no TV, but his embattled family will have its freedom. "I'll look after my father's property, be happy there. My kids will go to a good school, learn to be proud of themselves, of their race, and their culture. Nobody's going to call them 'Paki'."

ACTIVITY EIGHTEEN: Summary



1. Review each of the case studies found in Unit II, Topics B & C in terms of the five theories of prejudice. Record your findings in a chart like the one at the end of this activity.
2. Divide the class into cooperative learning groups. Assign each group one of the types of prejudice described in Topic B (gender, race, class, age, physical, nationality, culture).
3. Ask each group to prepare a short statement about possible links between these types of prejudice and the five theories of prejudice described here (e.g. prejudice on the basis of gender is clearly linked to learned prejudice, economic competition, and frustration or scapegoating).
4. Have a designated spokesperson for each group present their conclusion to the rest of the class in a panel discussion format. The teacher should act as panel moderator to introduce each speaker and give a short summary statement at the end of the discussion.

	Prejudiced Personality	Learned Prejudice	Culture	Frustration or Scapegoating	Economic Competition
"Lark Song"					
"The Hutterites and their Neighbors"					
"After You... Alphonse"					
List Film Festival Titles Here					
"Edith wants to say Something"					
"Score One for the Racists"					

Unit II Topic D

Consequences of Prejudice



Prejudice and discrimination have negative consequences both for those who are prejudiced and for the victims of prejudice. For the victim there are psychological consequences (feelings of rage, frustration, helplessness and inferiority) and material ones (lack of access to certain resources and of opportunities to succeed). The prejudiced person also suffers psychological consequences. It is very stressful to maintain prejudiced attitudes and a healthy sense of self-respect at the same time. The prejudiced person also suffers the loss of a rich quality of life which comes from an understanding and appreciation of the diversity of the human family.

Kit Contents

1. Poster — Ground Rules for Open-Ended Discussions
2. Student worksheet master #8

ACTIVITY ONE: *The Consequences of Prejudice*



1. Using a guided discussion format, review the consequences of prejudice for the victim and for the prejudiced person which became evident through the playing of the game "Production Units." This recent and vivid experience of prejudice will be an important link between Topic C and Topic D.
2. Have the students read the selection in their student text titled "Consequences of Prejudice."

Consequences of Prejudice

Consequences of Prejudice for the Victim

Prejudice has many serious consequences for its victims. One of these is the effect it has on how they feel about themselves. They experience loss of self-respect and feelings of humiliation, inferiority, insecurity, disillusionment, unhappiness, helplessness, hopelessness, frustration, fear and apathy. Sometimes these feelings are manifested in self-destructive ways. For example, suicide and alcohol and drug abuse are often more common among



minority groups who are experiencing prejudice and discrimination than they are among the rest of the population. The feelings of frustration, fear and helplessness that the victims of prejudice experience can also lead to acts of violence, such as assault, child abuse and spouse battering.

You can see how these psychological consequences of prejudice can become part of the vicious cycle of prejudice you learned about earlier. Experiencing prejudiced attitudes and acts of discrimination leads to feelings of hopelessness, humiliation and frustration. These feelings are acted out in ways that hurt self or others. These destructive acts reinforce the tendency others have to view the victims of prejudice as deserving the discriminatory treatment they receive. As you learned earlier, self-fulfilling prophecy means that the victims of prejudice begin to act in ways that the prejudiced people expect them to. It also means that prejudiced people begin to act in ways that will make it easy for them to continue to harbor their prejudiced attitudes. In this way the victims of prejudice can be blamed for their own lack of success.

These psychological consequences of prejudice are almost always linked to economic or material ones. Discriminatory policies may prevent the victims of prejudice from having access to economic benefits from certain types of jobs or from having control over resources. Because schools, businesses and most jobs are organized in ways that seem normal and right to the majority group, they often seem strange and confusing to minority groups. The more difficulty they have succeeding in a system that tends to label all their efforts "inefficient" or "wrong", the less chance they will have of influencing the way things are done in the future. They are, in effect, kept on the outside of success or influence in a system that is based on a different way of looking at the world.

Being kept on the "outside" or "margin" of the life of the general society or the nation thus affects the standard of

living and quality of life of people who are suffering from the consequences of prejudice and discrimination. It also affects their cultural/spiritual life. When people are told that their basic beliefs about life are wrong, they experience a tremendous feeling of loss. Some people have compared losing your culture to losing a loved one through death. Just like the death of a friend or relative can initiate a long period of grief, anger, and disorientation, the death of a way of life can initiate a long period of grief, anger, and disorientation for a whole group of people. These feelings are only intensified when they feel that they will never be fully accepted by others no matter how hard they try to fit in. The stereotypes and prejudiced attitudes of others will prevent them from feeling at home.

Consequences of Prejudice for the Prejudiced Person

You learned earlier that prejudice means judging someone or a group of people on the basis of partial or inaccurate information. Maintaining prejudiced attitudes means that any new information which might contradict these stereotypes has to be filtered out. This is not always easy, because most people also want to be able to think of themselves as kind, open-minded people. If they want to keep their prejudiced views and also feel good about themselves, they have to be able to convince themselves that their beliefs and values are true and that the victims of prejudice truly deserve the treatment they get.

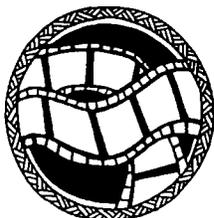
This means that prejudiced people must limit their experiences and ideas to ones that will support their existing attitudes and values. They must deny the truth of any experiences or ideas which contradict their own. This type of narrow thinking seriously limits the tremendous opportunities they could have to learn and become fuller human beings. Through contact with people from different backgrounds, they could learn to enjoy many new kinds of food, music, clothing, and art. They could also gain new ideas and new ways of doing things, as well as a much broader circle of friends to enjoy. The prejudiced person must deny himself these opportunities because they might threaten his house of cards, the system of prejudiced beliefs and attitudes he uses to make sense out of the world.

Prejudiced people also suffer from the loss of the opportunity to become fuller human beings through meaningful personal relationships with people who are different from themselves. Understanding and appreciating human differences can help people learn a lot about themselves. We only become aware of the fact that we have a culture of our own when we meet people who understand the world differently than we do. Becoming aware of our own culture is one important step towards finding human solutions to the human problems we discussed at the beginning of this course (such as war, famine, crime, and pollution).

People who have negative feelings, like hatred, disgust or superiority about others are affected by those emotions. For example, some medical research is beginning to make a connection between a person's attitudes and beliefs and health problems like cancer, heart conditions, allergies, and ulcers. Certainly, it is difficult to achieve positive mental health while holding on to negative emotions and attitudes about other people.

The above examples show how prejudiced thinking can become a habit of the mind that is very hard to change. This "habit" can prevent people from learning many exciting things about the world around them. It can prevent them from having close relationships with people who have different points of view to share. It can prevent them from learning a great deal about themselves and their own culture. It may even contribute significantly to their physical and mental health problems.

ACTIVITY TWO: *Walking in Their Footsteps*



1. Some minority groups have been able to use film to share their stories in a powerful way. The following films (see resource pages for this topic for more information about those films) from the Canadian National Film Board series "Images of our Culture: Multicultural Films in Education from the Film Board of Canada" address the topic of the consequences of prejudice:

<u>TITLE</u>	<u>ORDER NUMBER</u>	
a. Enemy Alien	106C 0175 196	
b. A Sense of Family	106C 0180 048	
c. Voice of the Fugitive	106C 0178 011	
d. Four Portraits	106C 0178 546	
e. Maria	106B 0177 265	Brochure not available
f. Revolution's Orphans	106C 0179 087	
g. Steel Blues	106C 0176 264	
h. Cold Journey	106C 0172 051	
i. Mother of Many Children	106C 0177 518	
j. Ravinder	106C 0178 489	Brochure not available
k. Dreamspeaker	106C 0178 053	

- If you do not have the services of the National Film Board, contact your state or provincial education department for a list of suitable resources.

ACTIVITY THREE: *Bringing it Home*



- Share the story of one of your own experiences with prejudice with the students. It could be a story of a time you felt prejudiced against or it could relate an instance when you witnessed the effects of prejudice against someone else. Be sure to describe the feelings you experienced at that time and the effects the incident may have had on your subsequent actions and attitudes.



- Provide the students with the opportunity to share similar stories of their own. Use a talking circle format with either the whole class or with smaller groups if your students find this less threatening.

ACTIVITY FOUR: *Under the Ribs of Death*



- Have the students read the selection in their texts titled "Under the Ribs of Death" as a case study of the psychological and economic effects of prejudice on the victim.



- The questions in Student Worksheet #8 (master in kit) will help them reflect on the significance of the story.



- Have the class develop a script of the interview between Alex and Mr. Atkinson. Then have them role play the scene in pairs using the script they developed. Have each pair spend a few minutes discussing the feelings they experienced during the role play. It is important that they explore the way it felt to take Mr. Atkinson's role as well as Alex's role.

Under the Ribs of Death

by John Marlyn

Precisely at half past nine, he strode briskly into the office of the manager of the Real Estate Division. A tall, sad, lean man with a small greying moustache rose from behind his desk as he entered and with an affable "Mr. Hunter?" extended a sinewy hand, motioned to a chair, and offered him a cigarette.

The sound of his name, Alex thought as he seated himself, was like a song on this man's tongue, vowelled with a precise and beautiful clarity. His first impression of him was of an impeccable grooming; his second, during the brief but inevitable weather and state-of-business discussion, that there was something in the half smile which punctuated his remarks that made one feel he was smiling not with the desire to be friendly, or in self-appreciation, but rather as if he hoped and expected momentarily to be told something which would amuse him.

It was only an impression, but in the course of his business dealings Alex had developed a profound faith in this kind of almost unthinking assessment of people.

His eyes still intent upon the man's face, he took a deep breath and, rejecting the carefully thought-out introduction he had prepared, remarked that he had gone to considerable trouble to investigate the financial position of Imperial Crown Investment before deciding to inquire whether he might associate himself with it. Didn't Mr. Atkinson agree, he continued, that a young man had to be very careful of the company he kept?

There was silence.

For a moment he felt the irregular beating of his heart. Had he been too presumptuous? His joke, if one could call it that, was old and hoary but, applied to Imperial Crown, it was so outrageously inappropriate that it was...

He discovered to his astonishment that Mr. Atkinson was laughing, silently and sadly and not with his mouth at all, but with his body.

"Ah, my dear fellow," he said finally, and sank back into his chair. "So you investigated us?" He smiled and raised his cigarette to his lips.

"Hunter," he said reflectively. "Any relation of Colonel Hunter?"

Alex felt that he could not trust himself to speak. He shook his head.

"Well now," Mr. Atkinson continued. "Tell me something about yourself."

For the next few minutes Alex found himself facing a leisurely barrage of questions. He made several vain attempts to direct the conversation into business channels until it dawned on him that, for the time being at least, Mr. Atkinson was far more interested in his "people" than in his business career.

The questions grew more personal.

In addition to a number of other minor facts, he had now disclosed that his parents were both living, that he had a younger brother, that his father was a watchmaker, and that they lived on Selkirk Avenue. At the mention of Selkirk Avenue, he thought he detected a flicker of expression in the man's eyes, too transient to be interpreted.

At the next question, framed in the same courteous, almost off-hand manner as the others, he felt the colour mounting in his cheeks. He cleared his throat.

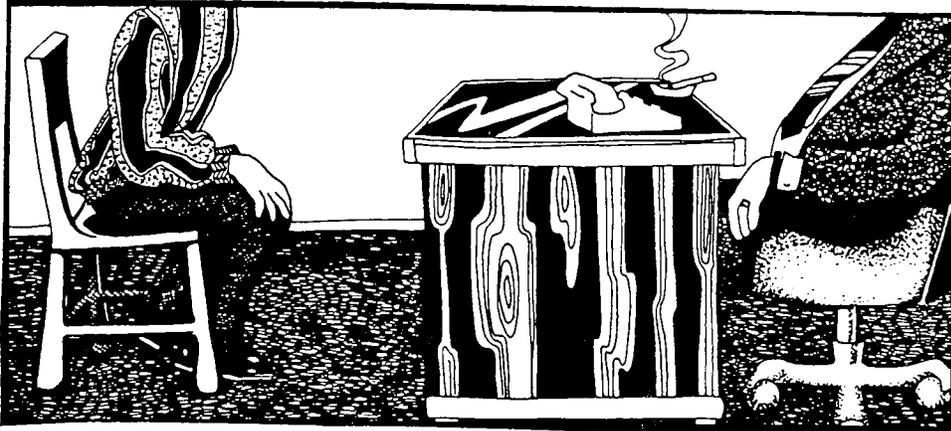
"Hungarian," he said.

The silence in the room was edged with old fears that set him trembling, with suddenly remembered North End talk of discrimination beyond the invisible barrier at Portage and Main; talk which he had always disregarded as having no possible reference to himself, but only to half-qualified, dime-a-dozen clerks. For nine years Nagy had been beating it into his head that this kind of prejudice was a luxury no businessman could afford, and he had come to believe it, even though he still found it distasteful to deal with North End people. Business came first. Your personal feelings were of no consequence. And it was true. He had

corroborated it himself hundreds of times in relations with the builders' supply houses, with the bank, with inspectors and lawyers and salesmen.

Was he mistaken about the man's motives? He might possibly be; he knew that he was unusually sensitive on this point. He fought back his apprehensions and waited while the man across the desk very slowly lit another cigarette.

Another question. Under the meticulously clipped moustache he saw the sad lips begin to form it. It hung in the air, and with its utterance there was no longer any room for doubt. And yet he should have expected it; it was a logical extension of what had gone before. . . Hunter was scarcely a Hungarian name.



"Hunyadi", he said, as much to himself as in answer to the man sitting across from him, who surveyed him with no affability now and no sadness, but quite dispassionately, with all expression drained from his face.

Alex wiped his palms on his knees. He felt it again and was surprised that it should be the same, the same uncoiling disgust, the revulsion he could not bring himself to direct outward but must turn upon himself. And there was nothing to do or say — only to sit and watch the long, slender fingers crushing a fresh cigarette into an ashtray, absently and yet thoroughly until it was pulverized.

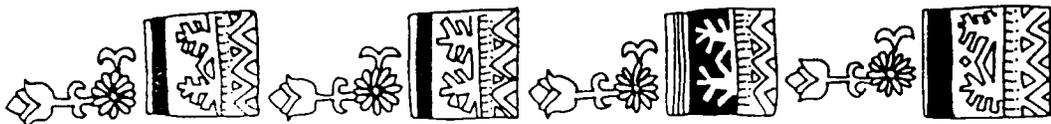
In his ears there still rang the vowelled vulgarity of that last question, a vulgarity that seemed suddenly ineradicable and universal and that would plague him forever; that filled him with a loathing for himself so deep that he could only think of running out and crawling back into Nagy's office, to draw the blind and sit there, dark and secure behind his desk.

Mr. Atkinson had risen. Alex reached for his hat. "So it's your policy. . ." he began, as the door opened and a girl with a stenographer's notebook appeared.

Mr. Atkinson motioned to her to be seated. He looked up. "I have no recollection of having discussed policy, Mr. . . . Hunter," he remarked.

Alex stopped for a moment in the doorway. What was he going to say? It didn't matter.

It was cool outside. But at the first breath of air he felt his stomach heave. He swallowed and crossed over to a cafe where, after ordering coffee, he sat down and stared vacantly before him. Another version of Humpy Ya Ya; more refined, that was all . . . He saw them again over his shoulders, in the sunlight with their mouths open red and their white teeth gleaming. Hunky, Humpy Ya Ya. .



Student Worksheet #8
Unit II Topic D
Activity Four

1. What did Mr. Atkinson want to find out about Alex by asking the questions that he did?

2. Why was this information important?

3. What consequences did Mr. Atkinson's attitudes have for Alex?

4. Alex changed his name to try to avoid being prejudiced against. Do you think this was a hard decision for him to make? Why or why not?

5. Can you think of any other things that minority groups have done to try to avoid being the target of prejudice?

6. Have you ever had a similar experience yourself?

ACTIVITY FIVE: *Obasan*



1. Have the students read the excerpt from the novel "Obasan" by Joy Kogawa found in their student texts.
2. Ask them to imagine themselves in the following situation:

You live next door to Naomi's family in Vancouver. The two neighboring families have come to know each other well and you don't know what to think when you hear that they are going to be sent away. You see Naomi become more and more frightened as she wanders around in her backyard clutching her doll, too upset to play or even talk any more. You have decided to write to the Minister of Pensions and National Health to protest the treatment of the Japanese. In your letter you plan to try to address all the charges the government is making against the Japanese by showing they are unfair. You also want to mention your personal experience as a neighbor of a Japanese family and your perception of what they are going through.

3. Have the students write a letter as described above.
4. Hold a class discussion which allows the students to share the arguments they presented in their letters.

Obasan

by Joy Kogawa

In December 1941 Japan attacked Pearl Harbor and entered the Second World War. There were thousands of Japanese living in Canada and the United States at that time, most of them Canadian-born citizens of Japanese descent, some of them Japanese-born naturalized citizens, and others Japanese Nationals. Many of them lived on the Pacific coast and made their living as market gardeners and fishermen. They had become an established, prosperous and proud part of North American life.

With the entry of Japan into the war, however, these people became the object of suspicion and fear. Their loyalty to the government was questioned by many people and they were accused of being spies. Many Japanese Canadians did whatever they could think of to demonstrate their loyalty and to minimize their "Japanese-ness" (e.g. by destroying their Japanese books and pictures, dressing and eating in the American style, and publically pledging allegiance to the Canadian and American governments).

Public opinion against them was so strong, however, that both governments ordered that all people of Japanese descent should be evacuated to inland centers. Many families were separated when men were held prisoners in one location and their families were sent to detention centers at another. Most of them lost all their property and valuables. They were only allowed to bring whatever they could carry and no efforts were made to compensate them for the businesses and property they had to leave behind.

In the following selection, you will read about the experiences of Naomi, a young Japanese girl at that time. In 1941 she was a five-year-old living in Vancouver, British Columbia. When her family was ordered to leave she was separated from both her father and mother. She and her brother Stephen are cared for by their aunt, Obasan, as they are moved first to the interior of British Columbia and then to Southern Alberta, where they are expected to work as laborers on the sugar beet farms. This first section is taken from the diary of her aunt and each entry is addressed to Nesan (Naomi's mother).

March 2, 1942

Everyone is so distressed here, Nesan. Eiko and Fumi came over this morning, crying. All student nurses have been fired from the General.

Our beautiful radios are gone. We had to give them up or suffer the humiliation of having them taken forcibly by the RCMP. Our cameras — even Stephen's toy one that he brought out to show them when they came — all are confiscated. They can search our homes without warrant.

But the great shock is this: we are all being forced to leave. All of us. Not a single person of the Japanese race who lives in the "protected area" will escape. There is something called a Civilian Labour Corps and Mark and Dan were going to join — you know how they do everything together — but now will not go near it as it smells of a demonic roundabout way of getting rid of us. There is a very suspicious clause "within and without" Canada, that has all the fellows leery.

Who knows where we will be tomorrow, next week. It isn't as if we Nisei¹ were aliens — technically or not. It breaks my heart to think of leaving this house and all the little things that we've gathered through the years — all those irreplaceable mementoes — our books and paintings — the azalea plants, my white iris.

¹ Nisei - second generation Japanese-Canadians (e.g. their parents moved to Canada before they were born).

Oh Nesan, the Nisei are bitter. Too bitter for their own good or for Canada. How can cool heads like Tom's prevail, when the general feeling is to stand up and fight? He needs all his level-headedness and diplomacy, as editor of the *New Canadian*, since that's the only paper left to us now.

A curfew that applies only to us was started a few days ago. If we're caught out after sundown, we're thrown in jail. People who have been fired — and there's a scramble on to be the first to kick us out of jobs — sit at home without even being able to go out for a consoling cup of coffee. For many, home is just a bed. Kunio is working like mad with the Welfare society to look after the women and children who were left when the men were forced to "volunteer" to go to the work camps. And where are those men? Sitting in unheated bunk-cars, no latrines, no water, snow fifteen feet deep, no work, little food if any. They were shunted off with such inhuman speed that they got there before any facilities were prepared. Now other men are afraid to go because they think they'll be going to certain disaster. If the snow is that deep, there is no work. If there is no work, there is no pay. If there is no pay, no one eats. Their families suffer. The *Daily Province* reports that work on frames with tent coverings is progressing to house the 2,000 expected. Tent coverings where the snow is so deep? You should see the faces here — all pinched, grey, uncertain. Signs have been posted on all highways — "Japs Keep Out."

Mind you, you can't compare this sort of thing to anything that happens in Germany. That country is openly totalitarian. But Canada is supposed to be a democracy.

All Nisei are liable to imprisonment if we refuse to volunteer to leave. At least that is the likeliest interpretation of Ian Mackenzie's "Volunteer or else" statement. He's the Minister of Pensions and National Health. Why do they consider us to be wartime prisoners? Can you wonder that there is deep bitterness among the Nisei who believed in democracy?

And the horrors that some of the young girls are facing — outraged by men in uniform. You wouldn't believe it, Nesan. You have to be right here in the middle of it to really know. The men are afraid to go and leave their wives behind.

How can the Hakuji² not feel ashamed for their treachery? My butcher told me he knew he could trust me more than he could most whites. But kind people like him are betrayed by the outright racists and opportunists like Alderman Wilson, God damn his soul. And there are others who, although they wouldn't persecute us, are ignorant and indifferent and believe we're being very well treated for the "class" of people we are. One letter in the papers says that in order to preserve the "British way of life," they should send us all away. We're a "lower order of people." In one breath we are damned for being "inassimilable" and the next there's fear that we'll assimilate. One reporter points to those among us who are living in poverty and says "No British subject would live in such conditions." Then if we improve our lot, another says "There is danger that they will enter our better neighbourhoods." If we are educated the complaint is that we will cease being the "ideal servant." It makes me choke. The diseases, the crippling, the twisting of our souls is still to come.

March 12, 1942.

Honest Nesan, I'm just in a daze this morning. The last ruling forbids any of us — even Nisei — to go anywhere in this wide dominion without a permit from the Minister of Justice, St. Laurent, through Austin C. Taylor of the Commission here. We go where they send us.

Nothing affects me much just now except rather detachedly. Everything is like a bad dream. I keep telling myself to wake up. There's no sadness when friends of long standing disappear overnight — either to Camp or somewhere in the Interior. No farewells — no promise at all of future meetings or correspondence — or anything. We just disperse. It's as if we never existed. We're hit so many ways at one time that if I wasn't past feeling I think I would crumble.

This curfew business is horrible. At sundown we scuttle into our holes like furtive creatures. We look in the papers for the time of next morning's sunrise when we may venture forth.

The government has requisitioned the Livestock Building at Hastings Park, and the Women's Building, to house 2,000 "Japs pending removal." White men are pictured in the

² Hakuji — 'white' people

newspaper filling ticks with bales of straw for mattresses, putting up makeshift partitions for toilets — etc. Here the lowly Jap will be bedded down like livestock in stalls — perhaps closed around under police guard — I don't know. The Nisei will be "compelled" (news report) to volunteer in Labour Gangs. The worse the news from the Eastern Front, the more ghoulis the public becomes. We are the billygoats and nannygoats and kids — all the scapegoats to appease this blindness. Is this a Christian country? Do you know that Alderman Wilson, the man who says such damning things about us, has a father who is an Anglican clergyman?



I can't imagine how the government is going to clothe and educate our young when they can't even get started on feeding or housing 22,000 removees. Yet the deadline for clearing us out seems to be July 1st or 31st — I'm not sure which. Seems to me that either there are no fifth columnists or else the Secret Service men can't find them. If the FBI in the States have rounded up a lot of them you'd think the RCMP could too and let the innocent ones alone. I wish to goodness they'd catch them all. I don't feel safe if there are any on the loose. But I like to think there aren't any.

March 22, 1942.

I don't know if Nesan will ever see any of this. I don't know anything any more. Things are swiftly getting worse here. Vancouver — the water, the weather, the beauty, this paradise — is filled up and overflowing with hatred now. If we stick around too long we'll all be chucked into Hastings Park. Fumi and Eiko are helping the women there and they say the crowding, the noise, the confusion is chaos. Mothers are prostrate in nervous exhaustion — the babies crying endlessly — the fathers torn from them without farewell — everyone

crammed into two buildings like so many pigs — children taken out of school with no provision for future education — more and more people pouring into the Park — forbidden to step outside the barbed wire gates and fence — the men can't even leave the building — police guards around them — some of them fight their way out to come to town to see what they can do about their families. Babies and motherless children totally stranded — their fathers taken to camp. It isn't as if this place had been bombed and *everyone* was suffering. *Then* our morale would be high because we'd be *together*.

Eiko says the women are going to be mental cases.

This next section is Naomi's feelings as a grown woman when she comes across an old newspaper clipping. This clipping shows a Japanese family smiling as they stand beside a big pile of sugar beets.

Facts about evacuees in Alberta? The fact is I never got used to it and I cannot, I cannot bear the memory. There are some nightmares from which there is no waking, only deeper and deeper sleep.

There is a word for it. Hardship. The hardship is so pervasive, so inescapable, so thorough it's a noose around my chest and I cannot move any more. All the oil in my joints has drained out and I have been invaded by dust and grit from the fields and mud is in my bone marrow. I can't move any more. My fingernails are black from scratching the scorching day and there is no escape . . .

Is it so bad?

Yes.

Do I really mind?

Yes, I mind. I mind everything. Even the flies. The flies and flies and flies from the cows in the barn and the manure pile — all the black flies that curtain the windows, and Obasan with a wad of toilet paper, spish, then with her bare hands as well, grabbing them and their shocking white eggs and the mosquitoes mixed there with the other insect corpses around the base of the gas lamp.

It's the chicken coop "house" we live in that I mind. The uninsulated unbelievable thin-as-a-cotton-dress hovel never before inhabited in winter by human beings. In summer it's a heat trap, an incubator, a dry sauna from which there is no relief. In winter the icicles drip down the inside of the windows and the ice is thicker than bricks at the ledge. The only place that is warm is by the coal stove where we rotate like chickens on a spit and the feet are so cold they stop registering. We eat cloves of roasted garlic on winter nights to warm up.

It's the bedbugs and my having to sleep on the table to escape the nightly attack, and the welts over our bodies. And all the swamp bugs and the dust. It's Obasan uselessly packing all the cracks with rags. And the muddy water from the irrigation ditch which we strain and settle and boil, and the tiny carcasses of water creatures at the bottom of the cup. It's walking in winter to the reservoir and keeping the hole open with the axe and dragging up the water in pails and lugging it back and sometimes the water spills down your boots and your feet are red and itchy for days. And it's everybody taking a bath in the round galvanized tub, the Obasan washing clothes in the water after and standing outside hanging the clothes in the freezing weather where everything instantly stiffens on the line.

Or it's standing in the beet field under the maddening sun, standing with my black head a sun-trap even though it's covered and lying down in the ditch, faint, and the nausea in waves and the cold sweat, and getting up and tackling the next row. The whole field is an oven and there's not a tree within walking distance. We are tiny as insects crawling along the grill and there is no protection anywhere. The eyes are lidded against the dust and the air cracks the skin, the lips crack, Stephen's flutes crack and there is no energy to sing any more anyway.

It's standing in the field and staring out at the heat waves that waver and shimmer like see-through curtains over the brown clods and over the tiny distant bodies of Stephen and Uncle and Obasan miles away across the field day after day and not even wondering how this has come about.

There she is, Obasan, wearing Uncle's shirt over a pair of dark baggy trousers, her head covered by a straw hat that is held on by a white cloth tied under her chin. She is moving like a tiny earth cloud over the hard clay clods. Her hoe moves rhythmically up down up down, tiny as a toothpick. And over there, Uncle pauses to straighten his back, his hands on his hips. And Stephen farther behind, so tiny I can barely see him.

It's hard, Aunt Emily, with my hoe, the blade getting dull and mud-caked as I slash out the Canada thistle, dandelions, crab grass, and other nameless non-beet plants, then on my knees, pulling out the extra beets from the cluster, leaving just one to mature, then three hand spans to the next plant, whack whack, and down on my knees again, pull, flick flick, and on to the end of the long long row and the next and the next and it will never be done thinning and weeding and weeding and weeding. It's so hard and so hot that my tear glands burn out.

And then it's cold. The lumps of clay mud stick on my gumboots and weight my legs and the skin under the boots beneath the knees at the level of the calves grows red and hard and itchy from the flap flap of the boots and the fine hairs on my legs grow coarse there and ugly.

I mind growing ugly.

I mind the harvest time and the hands and the wrists bound in rags to keep the wrists from breaking open. I lift the heavy mud-clotted beets out of the ground with the hook like an eagle's beak, thick and heavy as a nail attached to the top of the sugar-beet knife. Thwack. Into the beet and yank from the shoulder till it's out of the ground dragging the surrounding mud with it. Then crack two beets together till most of the mud drops off and splat, the knife slices into the beet scalp and the green top is tossed into one pile, the beet heaved onto another, one more one more one more down the icy line. I cannot tell about this time, Aunt Emily. The body will not tell.

We are surrounded by a horizon of denim-blue sky with clouds clear as spilled milk that turn pink at sunset. Pink I hear is the colour of llama's milk. I wouldn't know. The clouds are the shape of our new prison walls — untouchable, impersonal, random.

There are no other people in the entire world. We work together all day. At night we eat and sleep. We hardly talk any more. The boxes we brought from Slokan are not unpacked. The King George/Queen Elizabeth mugs stay muffled in the Vancouver Daily Province. The cameraphone does not sing. Obasan wraps layers of cloth around her feet and her torn sweater hangs unattended over her sagging dress.

Down the miles we are obedient as machines in this odd ballet without accompaniment of flute or song.

"Grinning and happy" and all smiles standing around a pile of beets. That is one telling. It's not how it was.

In this section Naomi, now a grown woman, describes some memories of her school days.

Those years on the Barker farm, my late childhood growing-up-days, are sleep-walk years, a time of half dream. There is no word from Mother. The first letter from Father tells us that Grandpa Nakane died of a heart attack the day before we left Slokan. The funeral was held before we reached Granton. Later, there is news of an operation from which Father has not been able to recover. The last letter we receive around Christmas, 1949, tells something about a doctor he doesn't trust.

The sadness and the absence are like a long winter storm, the snow falling in an unrelieved colourlessness that settles and freezes, burying me beneath a growing monochromatic weight. Something dead is happening, like the weeds that are left to bleach and wither in the sun.

Sometimes in the summer, Stephen and I go to cool off in the main irrigation ditch which is wider than the ditches along the side of the road. Thistles grow along the bank and we are careful where we walk. The water is always muddy, so brown that we cannot see the submerged parts of our bodies at all. Under the bridge, we are even cooler and we often sit there in the thick silt, hiding while the occasional farm truck rumbles overhead.

The only other place that is cool is the root cellar, which is an earth-covered mound over a cave-like excavation the length of a garage, angling underground in a slow slope. There are boxes and sacks and piles of potatoes and other vegetables lining the shelves. I cannot stand the odour of decaying potatoes in this damp tomb, but on certain days I am so dizzy from hoeing in the heat that Uncle carries me here, leaving the door open so that I can breathe.

One time, Uncle squats beside me as I lie on a potato sack, my body drenched in cold perspiration.

"Itsuka — mata itsuka," he says rubbing my back. "Someday, someday we will go back."

On schoolday mornings, Stephen and I wait at the end of the driveway for the yellow schoolbus to drive us the seven miles to Granton school. Penny Barker, the farmer's daughter, also waits with us. Penny has a thin face and brown braids and her teeth have metal bands across them. She has pretty dresses that are bought from stores, unlike mine that are made from Obasan's old dresses. Penny never talks with me in school — only when we wait for the bus.

Sometimes I stand too close to the edge of the ditch and the thistles, even in winter, jab me in the calf. The thistles, it seems to me, are typical of life in Granton school. From nowhere the sharp stabs come, attacking me for no reason at all. They come at unexpected times, in passing remarks, in glances, in jokes.

"How come you got such a flat face, Naomi? Steam roller run over ya?"



Sometimes I feel a prickly sensation at the back of my head and a tiny chill like a needle on my neck. Or the area around my eyes gets stinging hot and I wonder if it shows I'm about to cry, not that I ever do.

Once Penny, who is in Stephen's class, sidles up to Stephen in the schoolbus and says, "Come here blackhead and let me squeeze you." Stephen doesn't know whether to scowl or laugh.

"Hyuk hyuk," he says sourly.

None of the children in Granton school are from Slocan. There is a boy from Kaslo in Stephen's class who is the home-run king on the ball team. And a few others from other ghost towns — the Takasakis, Sagas, Sonodas. One family, the Utsunomiyas, have been in the area from before the war. There are also several Okinawan families — the Kanashiros and the Tamashiros who shortened their name to Tamagi. They have been here from the time of the coal mines and the construction of the railroad and the establishment of the North West Mounted Police in Fort McLeod.

Almost all of us have shortened names — Tak for Takao, Sue for Sumiko, Mary for Mariko. We all hide our long names as well as we can. My books are signed M. Naomi N., or Naomi M.N. If Megumi were the only name I had, I'd be called Meg. Meg Na Kane. Pity the Utsunomiya kids for their long, unspellable unpronounceable surname. Oots gnome ya. Or the Iwabuchis. The Eye Bushys.

There is a black-haired Native Indian girl in my class called Annie Black Bear. Once the teacher called her Annie Black by mistake. Annie looked so pleased — throwing a furtive happy swift glance at me.

One of the first things I notice at Granton school is that arithmetic is easier and spelling is harder than in Slocan. There are certainly more books in Granton: *Anne of Green Gables*, *The Secret Garden*, *Girl of the Limberlost*, *The Prince and the Pauper*.

Stephen receives permission to play the piano in the auditorium and every noon hour and recess, and before school begins, he is there alone or with a few girls who stand in the hall outside giggling and listening. Skinny Miss Giesbrecht who teaches music lends him her music books and coaches him from time to time. Uncle takes her some vegetables or a loaf of his stone bread every time he comes to town. For two years in a row, 1948 and 1949, Stephen comes in second in the talent show on CJOC Lethbridge radio. All of Granton is proud of Stephen. Especially his teachers. In Miss Langston's grades seven and eight class, I have a hard time living up to his reputation. He was her favourite student. Sometimes I wonder if she is so disappointed in me that she marks me extra hard. Her red X's on my papers are like scratches and wounds.

"Not like your brother, are you?" she said once, returning a poor paper.

Thistles, as I say, are typical of my life in Granton and grow everywhere.

ACTIVITY SIX: A Global Problem?



Hold an open-ended discussion (for guidelines, see introduction to this guide) on the following topic:

Prejudice is the most serious problem facing humanity today.



ACTIVITY SEVEN: *Family Roots*



1. Ask each student to research her own family's history in terms of its arrival in North America. The following questions can be used to guide their research:



- a. Were there times when your family and/or the ethnic/racial/cultural group they belonged to experienced prejudice and discrimination?
- b. Were there any particular historical events that may have been linked with the prejudice experienced?
- c. Are there still ways the effects of prejudice are being felt?
- d. How did the family and/or other members of the group they belong to cope with the effects of prejudice?



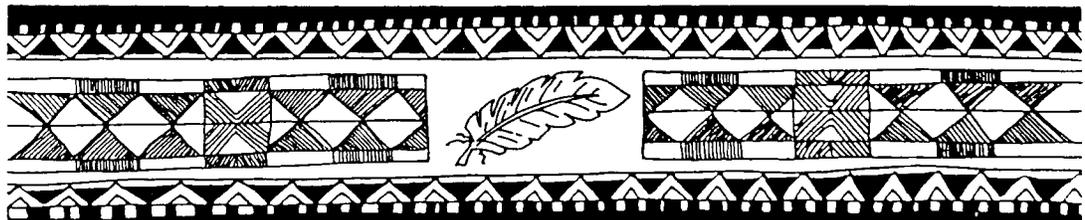
This research can be carried out by means of interviews with relatives, other people who have the same background, community historians or library resources.

2. Have the students prepare a research "report" on their findings. They should feel free to use a combination of formats that will make the best use of the resources they have been able to gather (photographs, audio tapes, written material).
3. If your class has the time and resources for such a project, publish these reports in a booklet which can be made available to the class, school, and community.

ACTIVITY EIGHT: *Learning from the Experiences of Others*



As part of the series of ongoing class projects initiated in Unit II, Topic A, Activity 8, have some of the visitors to the class focus especially on the consequences they feel prejudice has had on their lives.



ACTIVITY NINE: *Making Connections*



1. The students have now been exposed to a number of case examples which illustrate the effects of prejudice on the victims and on the prejudiced person. This has occurred through direct contact with minority groups, the films they have seen, and the case studies they have read here and under previous topics. It will be important for you to help them make connections between these experiences and the consequences of prejudice described in their initial reading in this topic "Consequences of Prejudice." Because each class will have had a different set of experiences, the following three general suggestions are offered for ways to do this. If none of them fit your particular conditions, they may nevertheless serve to stimulate the development of activities which will meet your needs.

2. Have the students write an essay about one of the consequences of prejudice mentioned in the above reading, using as many examples as they can think of from other parts of the course.

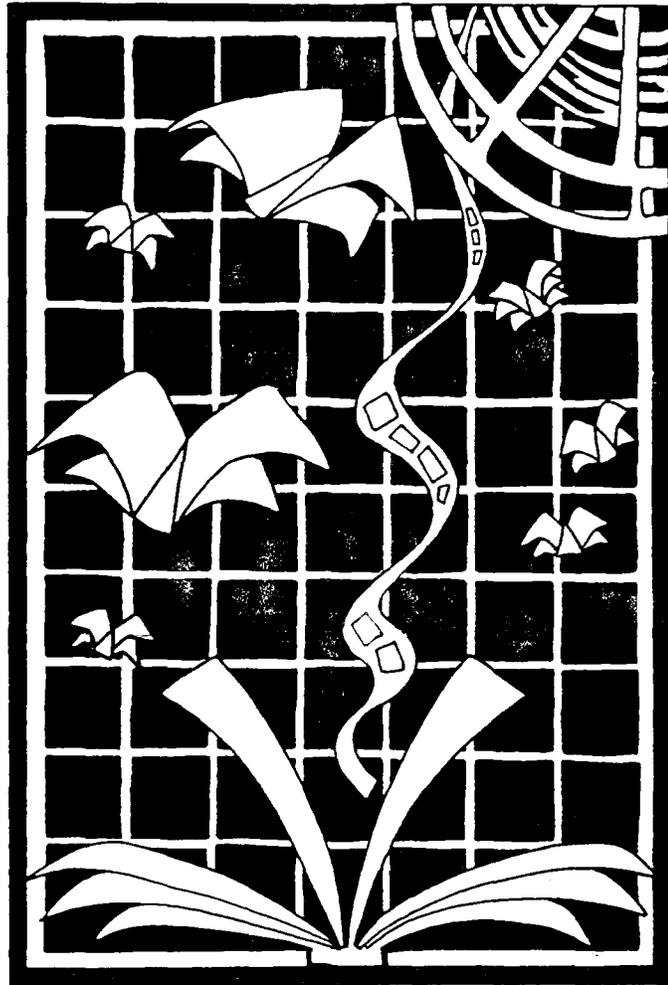
or

3. Divide the class into five discussion groups. Assign each of the groups one of the following topics:
 - a. psychological consequences of prejudice for the victim
 - b. material and economic consequences of prejudice for the victim
 - c. cultural/spiritual consequences of prejudice for the victim
 - d. physical and mental health consequences of prejudice for the prejudiced person
 - e. loss of life enrichment opportunities for the prejudiced person

Ask them to find as many examples of their topic from everything they have learned in the course and to be prepared to present their findings to the rest of the class.

4. Have the class prepare a presentation for a school assembly (or for another interested class, if a school assembly can't be arranged). The presentation could be multi-dimensional involving clips from films, art work, or photographs turned into slides, as well as music, readings, drama and narrative. The minority groups with which the class has established relationships throughout the course could be invited as special guests, as could parents and other community members.

Resource Pages



Unit III



Images of Indians

KEY CONCEPTS

- 1. In order to recognize our own prejudices, and those of others around us, we must be able to recognize those people we think of as different from ourselves as fellow human beings.**
- 2. Understanding more about the real problems minority groups face, can help us stop blaming them for conditions which have come about through a history of oppression and discrimination.**
- 3. The Western dime novel and the Wild West Show were two popular entertainment forms during the frontier days of North America that stereotyped Native people as savage and ignorant. As the movie industry developed decades later, they capitalized on these stereotypes to heighten the drama and create suspense for their audience. Native people were portrayed in ways that are historically inaccurate and that depicted them as two-dimensional back drops for the main characters.**
- 4. The stereotyping of North American Native people in movies is still affecting people. Many Americans do not know anything about Indians except what they have seen on T.V. or at the movies. As a result they continue to perpetuate these false images of Indians. They have also missed the opportunity to learn from the rich diversity of Native cultures. Native people have been hurt by Hollywood stereotyping because they have to face resulting prejudiced attitudes every day and because these images become part of the way they see themselves.**
- 5. As well as stereotyping Native people, Hollywood movies have misrepresented their ways of life, have portrayed a one-sided view of history, and have ignored the important contributions they have made to North American life.**
- 6. Today Native people are facing a number of important challenges such as conflicts with the government over land claims and environmental issues, a climate of prejudice and discrimination in society, and in many cases, poor living conditions.**

“Images of Indians” Program Overview

Unit III focuses on the five-part video series called, “Images of Indians.” By looking critically at the stereotypes of Native people portrayed in Westerns and other movies, it explores the image of North American Native people created and popularized by the Hollywood movie industry. It discusses some of the reasons these stereotypes may have arisen, how they benefitted Hollywood, and how they are still affecting Native people today. The vicious cycle of prejudice which was presented in Unit II is richly illustrated in this in-depth case study.

Each part of the series looks at the problem from a slightly different angle. Program one, called “The Great Movie Massacre,” discusses how and why Hollywood created the Indian warrior image. This stereotyped character served an important function in terms of moving the plot in an emotionally satisfying way. You will see some of the specific techniques used by the movie industry to reinforce the image of the savage warrior.

Program Two, called “How Hollywood Wins the West,” examines the common idea that White settlers had the right to take over the land in North America because “nobody” owned it. It also examines how the media justified, by stereotyping the Indian as the “bad guy” and as unworthy of justice, the policy of removing Indians from their traditional lands to make room for the settlers.

Program Three, called “Warpaint and Wigs,” shows the sharp contrast between what Hollywood wants Indians to be, and the views and the self-image held by Native people working in the movie industry today.

Program Four, called “Heathen Injuns and Hollywood Gospel,” shows how Hollywood has distorted and even falsified traditional Indian culture. Two specific areas are examined: the role of women and traditional Indian religious beliefs.

Program Five, called “The Movie Reel Indian,” gives an overview of how Native people in North America have been affected by the treatment they have received as a result of the influence of the media on public opinion. The sad effect the “movie Indian” has had on the self-image of Native people is explained, and the contrast with living reality is shown.

Note: The activities outlined in Units I and II are an important prerequisite for Unit III. They help set the stage for what follows by introducing key concepts and vocabulary as well as by providing a repertoire of experiences to draw on during these exercises and discussions.

Note: There are many excellent films that can be used to support the topics of this Unit. The Canadian National Film Board is one such source. The Resource Pages at the end of Unit III contain brochures and ordering information for some of their films. You can also contact your department of education or school board for titles.

Note: Counter numbers which designate portions of the video programs are established by setting the counter at zero at the beginning of the tape. The following table will help you find the beginning of each program easily. These counter numbers were taken from a RCA VJT 255 Video Cassette Recorder, and may not agree with your machine. Please make note of your counter numbers when you preview the video.

Program One:	Counter Number	0 - 1043
Program Two:	Counter Number	1043 - 1774
Program Three:	Counter Number	1774 - 2371
Program Four:	Counter Number	2371 - 2893
Program Five:	Counter Number	2893 - 3355

Unit III Topic A

Warpaint and Wigs



The Hollywood movie industry helped create and perpetuate stereotypes of Indians which are still affecting attitudes today. These stereotypes reflected, in part, societal attitudes in the days of the Western dime novels and the Wild West Show, but they were also used to heighten drama and set off the major characters in the plot.

Kit Contents

1. Poster — Quotable Quote
2. Video — Images of Indians
3. Poster — Ground Rules for Open-Ended Discussions
4. Student worksheet master #9

Quotable Quote: *A white man with strong features resembles the Indian more than the Indian does himself.*

Note: These quotes, enlarged on 12" x 18" sheets of paper, are included in the kit. They can be used as stimulators for discussions or writing assignments, or simply displayed in the classroom as food for thought.

“Images of Indians” Viewing Segments used in this topic:

Counter Numbers 785 - 850 of Program 1 “The Great Movie Massacre”
 All of Program 3 “Warpaint and Wigs”
 Counter Numbers 2650 - 2796 of Program 4 “Heathen Injuns and Hollywood Gospel”

Note: Counter numbers which designate portions of the video programs are established by setting the counter at zero at the beginning of the tape. These counter numbers were taken from a RCA VJT 255 Video Cassette Recorder, and may not agree with your machine. Please make note of your counter numbers when you preview the video.

ACTIVITY ONE: *Unmasking Prejudice*



1. No matter what disguise prejudice takes, it is always basically the same process. Have the students use the blackboard to list as many “disguises” or types of prejudice as they can think of. Ask them to think especially about the kinds of prejudice they have witnessed among students, but also to consider examples from society at large. Their list could include prejudice on the basis of:



nationality	handicaps
race	body girth and height
religious persuasion	economic status
gender	occupation
age	personality
life-style preference	musical taste
class	dress
political persuasion	



2. Augment the students’ list with the examples presented above. Ask students to write a definition and an example for each (in point form). Allow class time to work on the assignment and encourage discussion and group collaboration.
3. When the students feel their lists are complete, have them break into cooperative learning groups of four to six students and share answers so that everyone can fill in anything they missed.
4. Have each group select one of the prejudices listed above, and dramatize it in a 2-3 minute incident showing
 - a. what the prejudice is,
 - b. what it does to its victims,
 - c. what it does to those who exhibit the prejudice.

ACTIVITY TWO: Recognizing Prejudice



1. Have the students read the selection in their texts titled "Recognizing Prejudice."
2. In a guided discussion, ask the students to consider the usefulness of the following sources of information.



- | | |
|---------------------------------|---------------------|
| a scientist | a judge |
| my mother or father | a policeman |
| the teacher | a book |
| the president or prime minister | a newspaper article |
| my boyfriend/girlfriend | a T.V. newscast |
| my best friend | a movie |
| a clergyman | a rock star |

3. The following questions can be used to guide the discussion.
 - a. Which of these sources can we be sure will never mislead us or give us a false impression of someone, some group of people or some situation?
 - b. Under which kinds of circumstances could this occur?
 - c. Are there any sources of information about which a person does not need to think critically?
 - d. What about our own opinions? Is it also necessary to think critically about them?

Recognizing Prejudice

Introduction

It is important to be able to recognize prejudiced thinking or behavior in whatever form it takes. Sometimes someone we love or someone we trust will say or do something that is based on prejudice, and because of what we believe about that person (that they are good, intelligent, knowledgeable), we do not question the views they present. We accept their opinions as a given "truth." To recognize prejudice we have to learn to think critically about what we see and hear, and what we or others do. The hardest type of prejudices to recognize are our own prejudices. To us they are not "prejudices," they are "reality."

One way to develop a deeper appreciation of why prejudiced thinking and action are so dangerous and can be so hurtful to people is to look at a number of examples of people who have been prejudiced against. By looking deeply into several case examples, you will be able to develop and refine your ability to think critically and to recognize prejudice when it is presented to you. The following section focuses on the Native people of North America (Indians) and, more particularly, on the prejudices that have been created and perpetuated about Native people in the movies.

In order to understand something of what it is like to be a Native person in Canada today, (or a Hutterite or a Vietnamese immigrant or anyone who is different from the dominant or majority society) you will first have to believe that people who are different from you are really human — no less and no more than you are. If deep down inside you cannot accept this, you will never truly understand what it is like to live as a person who is "different." To you people who are "different" will always be "those people." They will always be "them," and never "us."

If you can believe that people who are in some way different than you value their life just as much as you value yours; that they love their children too; that they have feelings that get hurt when people treat them unfairly; that they want a nice home, a good car, nice clothes, and enough money to live comfortable just like you; that probably most of what you want for yourself and your family, they also want for themselves and their families — then you are ready to understand. You are ready to listen with an open heart and mind.

In any particular group of people who are “different” (such as the Native community, the East Indian community, lower class people, handicapped people, etc.) there are people who are:

smart and dumb,
rich and poor,
kind and cruel,
hardworking and lazy,
courageous and cowardly,
honest and dishonest,
sober and drunk,
happy and unhappy,
generous and stingy.

Of course the list could go on and on. The important thing to remember is that communities of people who are “different” are communities of human beings. If you want to understand something about them, you must first see them as fellow human beings before you think of them as “Native” or “Black” or “poor.”

Rationalization

The reason for even making such an obvious statement is that we have all inherited ways of thinking about and seeing people who are “different” that makes it hard to see that the problems they face are part of the human condition. The reaction of many Canadians when they hear, for example, that Native people have poor housing, high unemployment rates, poor health standards and a high rate of alcohol and drug abuse is to “blame the victim.” Of course they have problems. They’re Indians — Indians are like that!

In other words we have come to think that the problem is located within Native people. It is inside their skins. They are poor and uneducated, it is said, because it is their “nature” to be lacking in ambition and unable to cope with academic work. Native people, this sort of thinking goes on to say, are trained to be poor by their culture and their family life; they are caught in the trap of historical circumstance and they can’t help it. They’re just like that.

This sort of thinking has some serious flaws at its core. It is a form of rationalization. Through so-called “rational” (i.e. logical) thinking, prejudice is actually covered up and made to seem like a reasonable way of looking at the problem.

In America, for example, Blacks have consistently received much poorer quality education, have been openly persecuted (including public murders and whippings) for seeking to better themselves economically, have been denied the right to participate in making important decisions that affect their lives — have in fact been treated as sub-human, as third class citizens. Instead of searching for ways to improve health services to Blacks, health officials often argue that we need to change the Black people’s way of coming to the system. They forget that White middle class neighborhoods often have multi-million dollar hospitals filled with the latest hi-tech medical equipment, while Black communities are sometimes lucky to have a single doctor.

Native people in Canada argue that while they realize they must accept responsibility for their own development, Indian conditions today are also a product of several hundred years of inferior education, of dehumanizing welfare policies, of a totally inadequate health care system, of others meddling in Native community affairs, and of widespread racial discrimination in the job market.

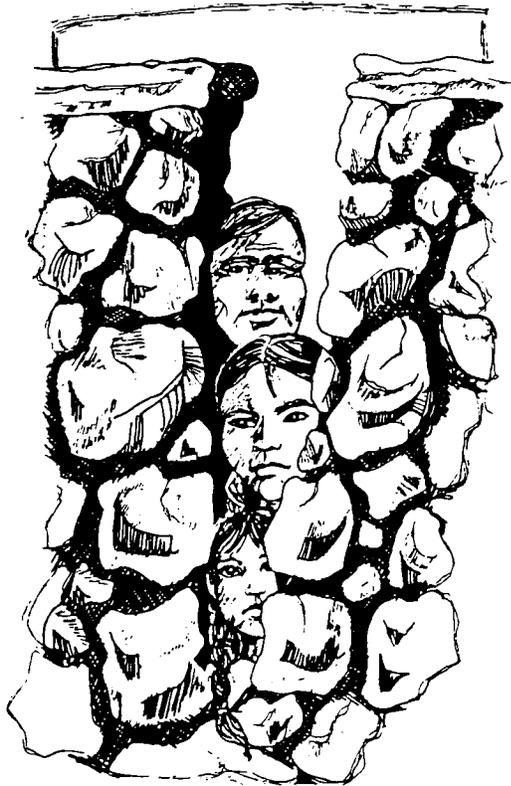
In other words, Native people argue, if undesirable conditions in Native communities are going to change, it’s not just the Indians that will have to change. The way the dominant society thinks about and relates to Indians must also change. As practical wisdom puts it, “If your codfish keeps getting sick from bad water, giving him medicine to cure him isn’t enough. You also have to change the water.”

In considering conditions in communities of people who are different than you are, don’t fall into the trap of “blaming the victim.” Those communities are a part of your country. Whatever problems they may have, the whole country has. The only way the problems can be solved is through real communication and cooperation between everyone — the ones who are like you and the ones who are “different.”

Prejudice comes in many disguises. Some of these are easy to spot. But many forms of prejudice are so cleverly disguised that the person who is behaving in a prejudiced manner doesn't even know it. In fact, prejudice can be so subtle and invisible that even its victims may not realize that they are being discriminated against.

Invisible or hidden prejudice can sometimes be the most crippling of all types. For example, for many years, it was against the law in the Southern United States for Black people to sit in the front of the bus, to swim in pools and at beaches designed for Whites, to use a "White" bathroom, to enter a "White" restaurant, to sit in the "White" section of a theater, or even to enter a "White" Christian church. This obvious discrimination against Black people was considered "natural." The "niggers" have "their place" and "we have ours," sincere white southerners would explain in all seriousness.

Underneath a system of law and social order that reflected the nature of things "as the good Lord made them" was a never-ending message being sent to Black people over and over again in hundreds of subtle ways. Black people were made to believe that they were created as inferior species and not quite as human as the Whites. It was therefore only natural that they should be dumber and poorer than the Whites. It was "only right." If a Black person demonstrated an obvious excellence in an area thought not to be within Black capacity, people would react by saying "Oh, that one is an exception to the rule." Sometimes the "exceptions" created a great deal of consternation, and even became singled out as targets of white antagonism.



Self-Fulfilling Prophecy

The Scottish poet Robert Burns, wrote

"Oh for the power of the gifted
ghea,
to see ourselves as others see us!"

But later thinkers have suggested that "the way others see us" may also be a very powerful force in shaping and limiting who or what we become as human beings. When we become what others expect us to be we are part of the cycle of prejudice called self-fulfilling prophecy. Here is an example of how that process can work, in this case in a positive way.

There was once a teacher who took a job at a school in a tough inner city neighborhood. She was handed a list of the names of her students. Along side each of the names was a three digit number which she assumed to be the student's I.Q. scores. As the "scores" were relatively high, the teacher concluded that she had been assigned a class of exceptionally bright students. She therefore planned

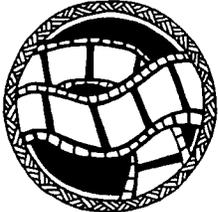
her lessons and taught the students as if they were extremely intelligent, top grade students.

When the first report cards came out, the teacher was summoned by the principal. She was worried that perhaps she had done something wrong. The principal was all smiles. "How did you do it?" he asked. "How did you get that class of unteachable dummies to score so well in all their course work?"

It was then that the teacher learned that the numbers which she had taken to be the student I.Q. scores were really their locker numbers! She had treated them as exceptionally bright students, and their response was to perform at a higher academic level than they had ever performed in their lives.

Maintaining the Cycle

We have looked at two ways in which prejudiced attitudes and values become considered a "normal" part of how the world works. The first process, rationalization, helps the prejudiced person believe that her attitudes are based on accurate information. The second process, self-fulfilling prophecy, influences the victims of prejudice to act in ways that are expected of them. Being aware of these two processes can help us recognize prejudice in its many forms.

ACTIVITY THREE: Trading Places

1. Have the students view a video of the Hollywood movie, "Trading Places," (available from a video rental outlet) asking them to pay special attention to how the Black character in the leading role altered his speech and behavior depending on what other people expected of him.



2. Ask them to write a two or three page description of a personal experience in which they (or someone they know) behaved differently than usual because of the way other people thought of them. Get them started by asking. What happened? How did you act? How did you feel? The following examples can serve as starters:
 - a. Have you ever been treated as though you were more stupid than you are?
 - b. more clumsy?
 - c. more beautiful?
 - d. more powerful?
 - e. more clever?
 - f. more unable?

ACTIVITY FOUR: Bang, Bang, You're Dead!

1. Have the students write paragraphs describing a typical Indian/Frontiersman battle in the late 1800s.
2. Working in co-operative learning groups of about five, have them compare their descriptions, looking for common elements. Have each group list their findings on chart paper and pass them around the room so everyone has a chance to see them. Here is a list of the kind of elements that are likely to be mentioned consistently:



- a. Wagon trains in circle, peaceful evening, many women and children visible.
- b. Indians survey the scene from a hilltop vantage, discuss the situation, let out a war-hoop, and hundreds of them descend, very noisily, onto the resting campground.
- c. In the course of the battle, women and children are killed mercilessly, or brutally taken as prisoners.
- d. If the battle reverses in favor of the frontiersmen, hundreds of Indians are killed with rifles.
- e. Most of the people die with one shot except chiefs, or the main characters of the plot. "Bang, you're dead."
- f. Most of the attacks are initiated by the Indians.

3. Hold a short class discussion about where our images of life in the “Wild West” come from (i.e. Western novels, movies and television programs).
4. Introduce the class to the “Images of Indians” video series which they will be viewing over the next few weeks. Use the descriptions found at the beginning of this Unit and your own impressions from your preview of the videos.

ACTIVITY FIVE: *Looking for Stereotypes*



1. Have the students watch program three, “Warpaint and Wigs,” of Images of Indians (counter numbers 1774 - 2371). Ask them to note all the stereotypes of Indians that are mentioned as they are viewing. Stop the tape when the first two are mentioned to help the students understand what they should be looking for.
2. Make a composite list of these stereotypes on the board. Add to it others they can think of from their own viewing of movies or television programs.
3. Analyze several of them in terms of the techniques movie makers use to portray these stereotypes.
 - e.g. a) warrior: war paint as a typical part of male dress regardless of the occasion; physical features that are muscular, rugged; men always fearless and taciturn.
 - b) pagan: dances and ceremonies pictured in a way that does not describe the meaning they had for the people involved with them; inaccurate representations of customs and ceremonies.
 - c) ignorant: contrasting white and Native life styles in ways that emphasize European technology.

ACTIVITY SIX: *A Day in the Life of the “Wild West”*



1. Have the students, in groups of about five, develop short skits on a western theme using the following guidelines:
 - a. There must be a conflict situation
 - b. There must be at least one Indian character
 - c. The conflict must be resolved in the skit.
2. After presenting the skits, have the students discuss
 - a. the techniques they used to portray the various roles and the conflict situation
 - b. the stereotypes they used to portray the roles and conflicts.



3. Present the prerequisites for a dramatic incident (whether in a visual or print form):
 - a. There must be a hero or protagonist.
 - b. The hero or protagonist faces some type of crisis.
 - c. The crisis or obstacle(s) often involves an antagonist or enemy.
 - d. The hero resolves the crisis, usually by overcoming the obstacle or defeating the enemy.

4. Drawing on their experience in developing the above skits and on the comments made in the video, discuss the role of stereotypes in heightening drama and furthering plot. Ask them to consider why Hollywood has chosen the stereotypes of Indians it most commonly uses and the role these images of Indians play in setting up and resolving the conflict situation.

ACTIVITY SEVEN: *Looking Within*



1. Encourage the students to explore their personal stereotypes of Indians by having them write an autobiographical entry in their journals on the following topic:

My personal "Images of Indians" have been most influenced by...



2. Model the process by writing your own account. If you feel you can do so without embarrassing anyone in the class, you could consider sharing your account with the students to illustrate your own commitment to personal growth in this area.

Note: This exercise is useful for both Native and non-Native students. If some students find it very difficult to write about this topic, give them the option of doing a non-verbal representation (e.g. sketch, collage).



ACTIVITY EIGHT: *Sunbeam or Moonbeam?*



1. Have the students view counter numbers 2640 - 2796 of program four, "Heathen Injuns and Hollywood Gospel," of Images of Indians and list the stereotypes of Indian women mentioned.

e.g. a. women in general
 - passive partner
 - beast of burden
 - slave to man



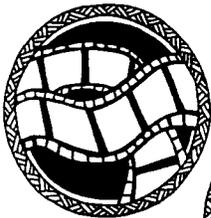
b. older women
 - no names mentioned
 - main responsibilities for sewing clothes, preparing meals

- c. younger women
 - pleasant name that denotes freshness, desirability or beauty
 - sex object for white traders
2. Invite a Native woman to speak to the class about the role of women in traditional Native culture and in today's society (the Native Women's Association, the nearest Friendship Center or other Native organizations are a good source of guest speakers). Compare this information with the movie stereotype explored in "Images of Indians."
 3. Following up on the guest lecture above, have the students (either individually or in cooperative learning groups) prepare a report on issues currently in the news which affect Native women:
 - e.g. a. status for Native women who have married non-Native men
 - b. local control of child welfare programs
 - c. the prevalence of social problems such as alcoholism, family violence, suicide, unemployment in Native communities.

The reports should summarize the issues and the different points of view of various organizations and individuals, and reflect on the implications of the issue for Native communities and society in general. Print material can be handled through independent research; interviews can be handled by arranging a series of guest speakers for the whole class. Sources of information include:

- a. major newspapers and newsmagazines
- b. Native organizations and their publications
- c. federal and provincial or state government departments and their publications
- d. lawyers, sociologists, anthropologists, etc. (from the nearest Native American Studies department at a university or college, for example).

ACTIVITY NINE: *A Blue-Eyed Geronimo?*



1. Have the students read the selection "Geronimo: His own Story" in their texts.
2. Have them view the section in Program One, "Warpaint and Wigs" in the section in Program Three of "Images of Indians" (counter numbers 785 - 850) in which Chuck Connors talks about his role as Geronimo. He is not a Native person, but the director thought he was well suited for the role.
3. Have the students complete Student Worksheet # 9 (master in kit).



From Geronimo: His Own Story

I was born in No-doyohn Cañon, Arizona, June, 1829.

In that country which lies around the headwaters of the Gila River I was reared. This range was our fatherland; among these mountains our wigwams were hidden; the scattered valleys contained our fields; the boundless prairies, stretching away on every side, were our pastures; the rocky caverns were our burying places.

I was fourth in a family of eight children — four boys and four girls. Of that family, only myself, my brother, Porico (White Horse), and my sister, Nah-da-ste, are yet alive. We are held as prisoners of war in this Military Reservation (Fort Sill).

As a babe I rolled on the dirt floor of my father's tepee, hung in my tosch (Apache name for cradle) at my mother's back, or suspended from the bough of a tree. I was warmed by the sun, rocked by the winds, and sheltered by the trees as other Indian babes.



When a child, my mother taught me the legends of our people; taught me of the sun and sky, the moon and stars, the clouds and storms. She also taught me to kneel and pray to Usen¹ for strength, health, wisdom, and protection. We never prayed against any person, but if we had aught against any individual we ourselves took vengeance. We were taught that Usen does not care for the petty quarrels of men.

My father had often told me of the brave deeds of our warriors, of the pleasures of the chase, and the glories of the warpath.

With my brothers and sisters I played about my father's home. Sometimes we played hide-and-peek among the rocks and pines; sometimes we loitered in the shade of the cottonwood trees or sought the shudock (a kind of wild cherry) while our parents worked in the field. Sometimes we played that we were warriors. We would practise stealing upon some object that represented an enemy, and in our childish imitation often performed the feats of war. Sometimes we would hide away from our mother to see if she could find us, and often when thus concealed go to sleep and perhaps remain hidden for many hours.

When we were old enough to be of real service we went to the field with our parents; not to play, but to toil. When the crops were to be planted we broke the ground with wooden hoes. We planted the

corn in straight rows, the beans among the corn, and the melons and pumpkins in irregular order over the field. We cultivated these crops as there was need.

Our field usually contained about two acres of ground. The fields were never fenced. It was common for many families to cultivate land in the same valley and share the burden of protecting the growing crops from destruction by the ponies of the tribe, or by deer and other wild animals.

Melons were gathered as they were consumed. In the autumn pumpkins and beans were gathered and placed in bags or baskets; ears of corn were tied together by the husks, and then the

¹ Usen (u' s n): the Apache word for God.

harvest was carried on the backs of ponies up to our homes. Here the corn was shelled, and all the harvest stored away in caves or other secluded places to be used in winter.

We never fed corn to our ponies, but if we kept them up in the winter time we gave them fodder to eat. We had no cattle or other domestic animals except our dogs and ponies.

We did not cultivate tobacco, but found it growing wild. This we cut and cured in autumn, but if the supply ran out, the leaves from the stalks left standing served our purpose. All Indians smoked — men and women. No boy was allowed to smoke until he had hunted alone and killed large game — wolves and bears. Unmarried women were not prohibited from smoking, but were considered immodest if they did so. Nearly all matrons smoked.

Besides grinding the corn (by hand with stone mortars and pestles) for bread, we sometimes crushed it and soaked it, and after it had fermented made from his juice a "tis-win," which had the power of intoxication, and was very highly prized by the Indians. This work was done by the squaws and children. When berries or nuts were to be gathered, the small children and the squaws would go in parties to hunt them, and sometimes stay all day. When they went any great distance from camp they took ponies to carry the baskets.

I frequently went with these parties, and upon one of these excursions a woman named Choko-le got lost from the party and was riding her pony through a thicket in search of her friends. Her little dog was following as she slowly made her way through the thick underbrush and pine trees. All at once a grizzly bear rose in her path and attacked the pony. She jumped off and her pony escaped, but the bear attacked her, so she fought him the best she could with her knife. Her little dog, by snapping at the bear's heels and distracting his attention from the woman, enabled her for some time to keep pretty well out of his reach. Finally the grizzly struck her over the head, tearing off almost her whole scalp. She fell, but did not lose consciousness, and while prostrate struck him four good licks with her knife, and he retreated. After he had gone she replaced her torn scalp and bound it up as best she could, then she turned deathly sick and had to lie down. That night her pony came into camp with his load of nuts and berries, but no rider. The Indians hunted for her, but did not find her until the second day. They carried her home, and under the treatment of their medicine man all her wounds were healed.

The Indians knew what herbs to use for medicine, how to prepare them, and how to give the medicine. This they had been taught by Usen in the beginning, and each succeeding generation had men who were skilled in the art of healing.

In gathering the herbs, in preparing them, and in administering the medicine, as much faith was held in prayer as in the actual effect of the medicine. Usually about eight persons worked together in making medicine, and there were forms of prayer and incantations to attend each stage of the process. Four attended to the incantations and four to the preparation of the herbs.

Some of the Indians were skilled in cutting out bullets, arrow heads, and other missiles with which warriors were wounded. I myself have done much of this, using a common dirk or butcher knife.

Small children wore very little clothing in winter and none in summer. Women usually wore a primitive skirt, which consisted of a piece of cotton cloth fastened about the waist, and extending to the knees. Men wore breech cloths and moccasins. In winter they had shirts and leggings in addition.

Frequently when the tribe was in camp a number of boys and girls, by agreement, would steal away and meet at a place several miles distant, where they could play all day free from tasks. They were never punished for these frolics; but if their hiding places were discovered they were ridiculed.

To celebrate each noted event a feast and dance would be given. Perhaps only our own people, perhaps neighboring tribes, would be invited. These festivities usually lasted for about four days. By day we feasted, by night under the direction of some chief, we danced. The music for our dance was singing led by the warriors, and accompanied by beating the esadadedne (buckskin-on-a-hoop). No words were sung — only the tones. When the feasting and dancing were over we would have horse races, foot races, wrestling, jumping, and all sorts of games (gambling).

Among these games the most noted was the tribal game of Kah (foot). It is played as follows: Four moccasins are placed about four feet apart in holes in the ground dug in a row on one side of the camp, and on the opposite side a similar parallel row. At night a camp fire is started between these two rows of moccasins, and the players are arranged on sides, one or any number on each side.

The score is kept by a bundle of sticks, from which each side takes a stick for every point won. First one side takes the bone, puts up blankets between the four moccasins and the fire so that the opposing team cannot observe their movements, and then begin to sing the legends of creation. The side having the bone represents the feathered tribe, the opposite side represents the beasts. The players representing the birds do all the singing, and while singing hide the bone in one of the moccasins, then the blankets are thrown down. They continue to sing, but as soon as the blankets are thrown down the chosen player from the opposing team, armed with a war club, comes to their side of the camp fire and with his club strikes the moccasin in which he thinks the bone is hidden. If he strikes the right moccasin, his side gets the bone, and in turn represents the birds, while the opposing team must keep quiet and guess in turn. There are only four plays; three that lose and one that wins. When all the sticks are gone from the bundle the side having the largest number of sticks is counted winner.

This game is seldom played except as a gambling game, but for that purpose it is the most popular game known to the tribe. Usually the game lasts four or five hours. It is never played in daytime.

Our life also had a religious side. We had no churches, no religious organizations, no Sabbath day, no holidays, and yet we worshipped. Sometimes the whole tribe would assemble to sing and pray; sometimes a smaller number, perhaps only two or three. The songs had a few words, but were not formal. The singer would occasionally put in such words as he wished instead of the usual tone sound. Sometimes we prayed in silence, sometimes each one prayed aloud; sometimes an aged person prayed for all of us. At other times one would rise and speak to us of our duties to each other and to Usen. Our services were short.

When disease or pestilence abounded we were assembled and questioned by our leaders to ascertain what evil we had done, and how Usen could be satisfied. Sometimes sacrifice was deemed necessary. Sometimes the offending one was punished.

If an Apache had allowed his aged parents to suffer for food or shelter, if he had neglected or abused the sick, if he had profaned our religion, or had been unfaithful, he might be banished from the tribe.

The Apaches had no prisons as white men have. Instead of sending their criminals into prison, they sent them out of their tribe. These faithless, cruel, lazy, or cowardly members of the tribe were excluded in such a manner that they could not join any other tribe. Neither could they have any protection from our unwritten tribal laws. Frequently these outlaw Indians banded together and committed depredations which were charged against the regular tribe. However, the life of an outlaw Indian was a hard lot, and their bands never became very large; besides, these bands frequently provoked the wrath of the tribe and secured their own destruction.

When I was about eight or ten years old I began to follow the chase, and to me this was never work.

Out on the prairies, which ran up to our mountain homes, wandered herds of deer, antelope, elk, and buffalo, to be slaughtered when we needed them.

Usually we hunted buffalo on horseback, killing them with arrows and spears. Their skins were used to make tepees and bedding; their flesh, to eat.

It required more skill to hunt the deer than any other animal. We never tried to approach a deer except against the wind. Frequently we would spend hours in stealing upon grazing deer. If they were in the open we would crawl long distances on the ground, keeping a weed or brush before us, so that our approach would not be noticed. Often we could kill several out of one herd before the others would run away. Their flesh was dried and packed in vessels, and would keep in this condition for many months. The hide of the deer was soaked in water and ashes and the hair removed, and then the process of tanning continued until the buckskin was soft and pliable. Perhaps no other animal was more valuable to use than the deer.

In the forests and along the streams were many wild turkeys. These we would drive to the plains, then slowly ride up toward them until they were almost tired out. When they began to drop and hide we would ride in upon them and by swinging from the sides of our horses, catch them. If one started to fly we would ride swiftly under him and kill him with a short stick, or hunting club. In this way we could usually get as many wild turkeys as we could carry home on a horse.

There were many rabbits in our range, and we also hunted them on horseback. Our horses were trained to follow the rabbit at full speed, and as they approached them we would swing from one

side of the horse and strike the rabbit with our hunting club. If he was too far away we would throw the stick and kill him. This was great sport when we were boys, but as warriors we seldom hunted small game.

There were many fish in the streams, but as we did not eat them, we did not try to catch or kill them. Small boys sometimes threw stones at them or shot at them for practice with their bows and arrows. Usen did not intend snakes, frogs, or fishes to be eaten. I have never eaten of them.

There are many eagles in the mountains. These we hunted for their feathers. It required great skill to steal upon an eagle, for besides having sharp eyes, he is wise and never stops at any place where he does not have a good view of the surrounding country.

I have killed many bears with a spear, but was never injured in a fight with one. I have killed several mountain lions with arrows, and one with a spear. Both bears and mountain lions are good for food and valuable for their skin. When we killed them we carried them home on our horses. We often made quivers for our arrows from the skin of the mountain lion. They were very pretty and very durable.

During my minority (i.e. childhood) we had never seen a missionary or a priest. We had never seen a white man. Thus quietly lived the Be-don-ko-he Apaches.

Student Worksheet #9
Unit III Topic A
Activity Nine

1. From your reading about Geronimo, what are his most important characteristics that should be portrayed in any movie about him?

2. From what you heard and saw in the video about Chuck Connors, would he be a good actor for this role?

3. Would blue eyes detract from such a portrayal? Why or why not?

4. Why did the director choose Chuck Connors for this role? Was this a wise decision?

5. How might Native people feel who see this movie? Why?

ACTIVITY TEN: *Jazz Musicians, Geishas and Braves*



1. Remind the students of the women in program four of "Images of Indians" who observed that Native actresses do not get asked to take any roles that do not specifically call for a Native person (e.g. as a doctor, a secretary, somebody's wife, etc.) or have them view that section of the video again.



2. Have each student keep track of how minority groups are portrayed in all the television programs and commercials they watch during one week. If some students do not watch television, have them collect ads and other pictures from magazines and newspapers. Some common stereotypes to look for are:

Native people: chiefs, medicine men, braves, scouts, maidens
 Black people: preachers, servants, athletes, entertainers
 Asian people: martial arts experts, geishas, waiters, cooks, laundry workers, philosophers



3. Have the students develop a composite list of individual findings and analyze it by considering the following questions:

- a. Are minority groups represented in roughly the same proportion of the population as occur in real life?

Note: According to a Statistics Canada and a U.S. Census 1.5 % of the Canadian and 0.6% of the United States population are Native (or Indian); 0.3% of the Canadian and 11.7% of the United States population are Black; and 0.7% of the Canadian and 1.5% of the United States population are Asian. These figures may have changed somewhat in recent years, but they are still close enough to act as a baseline.



- b. Are members of minority groups represented in stereotypical ways or are they represented as having a variety of lifestyles? For example, are most of the Native people shown living in the wilderness or are people shown in a variety of professions and lifestyles?



- c. Are minority groups used mainly to add tension to the plot or are they used in a variety of roles? For example, are most of the Asian people portrayed as involved in criminal activities?

- d. Did any of the programs make a noticeable attempt to present minority groups in more positive and realistic ways?

4. Invite members of minority groups to speak to the class about the effect of media stereotyping on them as individuals and on their group as a whole.

5. If the students find that minority groups are not being fairly represented on television, have them send a copy of their findings, along with a letter of explanation to one or more of the following networks:

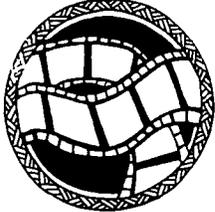
ABC
 1330 Avenue of the Americas
 New York, New York
 USA 10019

CBS
 51 West 52nd. Street
 New York, New York
 USA 10019

NBC
50 Rockefeller Plaza
New York, New York
USA 10020

CBC
Box 500, Station A
Toronto, Ontario
Canada M5W 3E6

ACTIVITY ELEVEN: *At the Movies*



1. Have the students watch a movie (available at your video store) that has shown Native people in less stereotypical ways:

e.g. One Flew Over the Cuckoo's Nest (with Will Samson)



2. Hold a follow up class discussion which focuses on the differences between the role played by a Native person in this movie compared to the common stereotypes described in "Images of Indians" and the class findings of their TV survey above.

ACTIVITY TWELVE: *X-Rated*



Hold an open-ended discussion on the following topic:

Parents have a responsibility to protect their children from the harmful influences of the stereotyping of visible minorities on television. This issue should be an important consideration when decisions are made about which shows are suitable for viewing by children.

ACTIVITY THIRTEEN: *What Will You Have — Lasagna, Perogies or Chow Mein?*



1. Have students work in pairs or small groups to write a script for their own commercial. The only stipulation is that they must sell a type of food that is traditional to a certain people (e.g. Chinese food, German streudel, Italian lasagna, Ukrainian perogies).

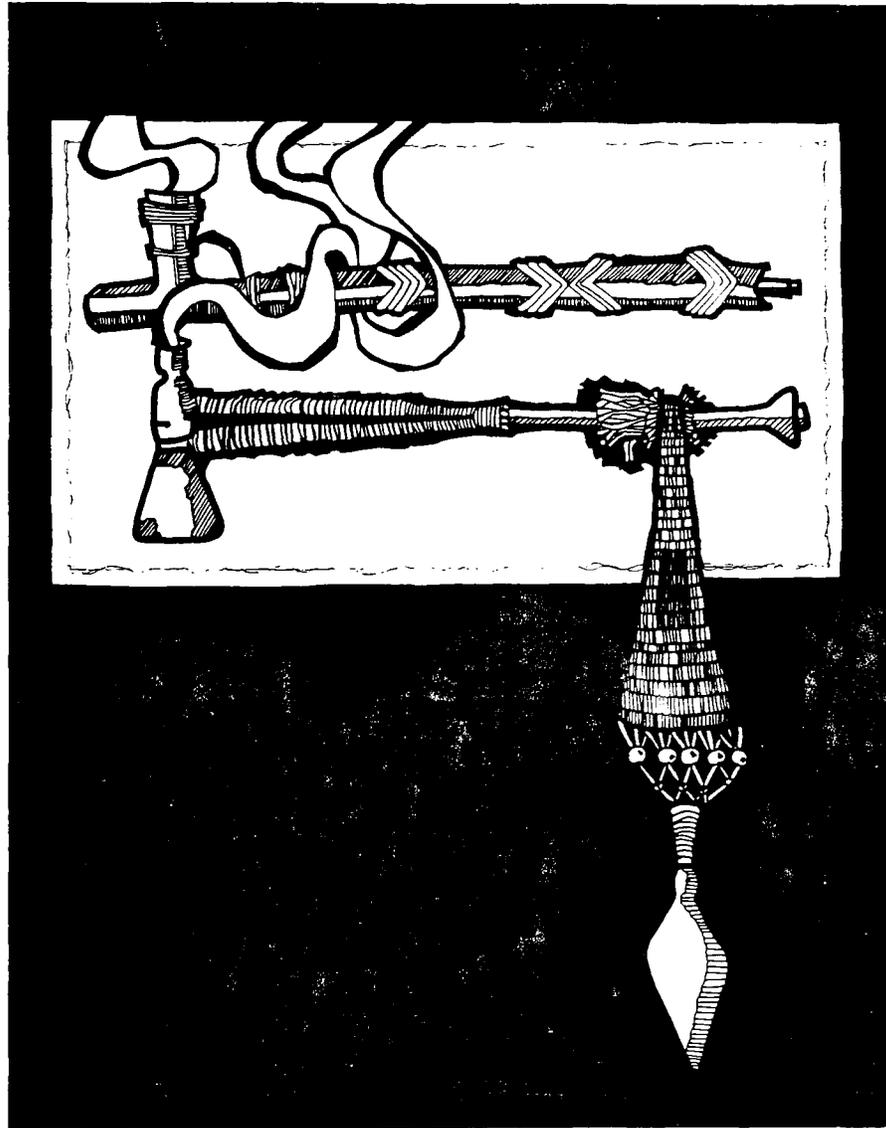


2. After they have presented their commercials, talk about the process they were just involved in. Were the commercials convincing? Did they use stereotypes to sell their products? Was it difficult or easy to think of a way to present their product?
3. An alternative project is to have the students work in groups of four or five to develop a short radio documentary which presents a stereotypical image of some group of people. The stereotype need not coincide with one that students might encounter in real life. The documentary should portray the stereotype without actually portraying it.

e.g. old people are useless
bald people are smart
Maritimers are dumb but friendly

Unit III Topic B

The Great Movie Massacre



Hollywood movies portray a very one-sided view of North American history. For the most part, the view that it was the manifest destiny of the European settlers to own and control the land is never questioned. Certain historical events, such as Custer's battle are frequently inaccurately depicted. The customs, language and religious practices of Native people are also often misrepresented.

Kit Contents

1. Poster — Quotable Quote
2. Poster — Ground Rules for Open-Ended Discussions
3. Video — Images of Indians

Quotable Quote: *For most people, the Native American remains invisible unless he looks like the Hollywood Indian.*

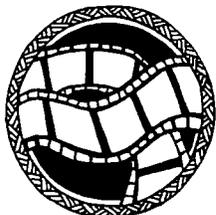
Note: These quotes, enlarged on 12 x 18 sheets of paper, are included in the kit. They can be used as stimulators for discussions or writing assignments, or simply displayed in the classroom as food for thought.

“Images of Indians” Viewing Segments

All of	Program 1 “The Great Movie Massacre”
Counter numbers 1774-2371	Program 3 “Warpaint and Wigs”
All of	Program 4 “Heathen Injuns and Hollywood Gospel”

Note: Counter numbers which designate portions of the video programs are established by setting the counter at zero at the beginning of the tape. These counter numbers were taken from a RCA VJT 255 Video Cassette Recorder, and may not agree with your machine. Please make note of your counter numbers when you preview the video.

ACTIVITY ONE: *Space Visitors*



1. Have the students view the first section (counter numbers 2371 to 2459) of program four, “Heathen Injuns and Hollywood Gospel,” of Images of Indians.



2. Remind them of the selection “Body Ritual of the Snaidanac” which they read as part of Unit II, Topic C and which served as an example of how looking at familiar things from a very different point of view can make them seem strange or foreign. Go on to discuss how the aliens interpreted what they witnessed in the church scene of the video they just saw.



3. Have the students write the dialogue for a scene in which the aliens witness one of the following:
 - a. \$1.49 day at a big department store
 - b. Halloween night on an average suburban street
 - c. a hockey game or boxing match
 - d. mothers bringing their young children to school for the first day of kindergarten
 - e. rush hour in a big city.



4. Discuss the analogy the video makes between aliens from outer space observing contemporary North American life and Europeans encountering very different cultures when they first had contact with various Indian tribes. In both cases the interpretation given to what was seen was very different from the meaning those events had for the people involved directly in them. Use the following discussion questions to explore this concept:

- a. Is the analogy a fair and useful one?
- b. What are some of the consequences for members of both cultures when one culture interprets another by its own standards rather than those of the other culture?
- c. Can such misinterpretations be avoided? If so, how?

ACTIVITY TWO: *Movies Aren't Real After All*



1. Have the students view program one, "The Great Movie Massacre," of *Images of Indians* (counter numbers 0 - 1043). Ask them to note examples of the types of inaccuracies that Hollywood movies are guilty of in the way they portray Indians.

e.g. setting of famous events
Native languages
dress, customs from one tribe associated with another
Native tribal alliances portrayed that never occurred
historical inaccuracies (outcome of certain battles)



2. Hold an open-ended discussion on the following topic:

Everyone knows movies aren't real. Historical accuracy is therefore not important. It's alright to change the details if it makes the story more interesting or if it makes the movie a lot easier to produce.

ACTIVITY THREE: "If You've Seen One, You've Seen Them All!"



1. Have the students view program four, "Heathen Injuns and Hollywood Gospel," of *Images of Indians*. As they watch, ask them to list the examples the video cites of the inaccurate representation of Indians and of their ways of life.

e.g. a. a White man could become chief of an Indian tribe
b. the Sioux abandon their elders
c. the peace pipe was used as a sign of friendship by all tribes, and the ceremonies associated with its use were standardized
d. any prolonged contact with Indians would drive someone crazy
e. White people, especially women and children, were innocent victims of vicious Indian attacks
f. all Indians look alike



2. Discuss how similar these ideas are to stereotypes of people held today. Do people still believe these statements? What evidence is available to counter some of these ideas?

ACTIVITY FOUR: *Smoking the Peace Pipe*



1. "Heathen Injuns and Hollywood Gospel" described how the religious ceremonies of Native Americans were often misinterpreted. The peace pipe, for example, is a symbol that has been freely used by authors and producers to convey their own meaning in certain scenes.



Have the students research the origin and the use of the peace pipe. Data for this project can best be obtained from Native elders or spiritual leaders who are willing to come to speak with the class about this subject. If this is not possible, use library resources. The following questions can serve as guidelines for the students:

- a. How are the pipes made? What kinds of materials are used? What tools are necessary? What skills and processes are involved? How long does it take?
 - b. What do the different parts of the pipe symbolize?
 - c. When and how is the pipe used? Who may carry a pipe? What does it mean to be a pipe carrier? What rules govern the use of the pipe?
2. To give students the experience of carving, have them use soapstone to carve their own object. Help them choose a simple object (perhaps an animal). If soapstone is not available use a hard bar soap, like Sunlight, which does not easily chip and flake.
 3. Have the students review the section of the video they have just seen which discusses the use of the pipe and its misrepresentation in Hollywood movies (counter numbers 2500 - 2548).

ACTIVITY FIVE: “White Man Speak with Forked Tongue”



1. Have the students view portion 2 of “The Great Movie Massacre,” (counter numbers 615 - 760) of the *Images of Indians* series to get an idea of how Native languages were handled in many movies. Sometimes the actors spoke a series of meaningless jibberish, that sounded somewhat “Indian.” Other times they used vocabulary from an Indian language, but in a way that did not match the plot. The movies also popularized some phrases that became stereotypical of Native people speaking English; e.g. “How!” “White man speak with forked tongue.”



2. Discuss what the video says about the above in light of the observation that a people’s language has been called such things as the “key to the soul,” “the heart of a culture.” Most cultures consider language retention a primary ingredient for survival. Why might people feel this way? What injustices are being served by movies that so inaccurately used and abused Native languages? What effects might this have on Indian people today?



3. Have students find examples of other movies that included languages other than English. Consider the following questions in a guided discussion:

- a. How can the message be effectively conveyed when more than one language is used in a film? (e.g. subtitles, explicit action which makes the dialogue self-explanatory).
- b. Can you be sure whether or not the “non-English” language being used is authentic?
- c. How would those who understand the language feel about inaccuracies?
- d. What excuses would directors give for these oversights?
- e. If this situation occurred frequently, how would the people being portrayed feel about it?



4. Have students follow along on in their texts as you read aloud the statements made by various Native people in the selection entitled, “Native People Speak.” Read in your best oral reading style. Have students compare the rich use of language in these excerpts with the stereotypical use of language by Native peoples portrayed in the media (taciturn, guttural, simple-minded). Have them listen for what the authors are saying about the role of language in Native societies.

Native People Speak

*After the winter's cold and icy winds,
life again flows up from the bosom of Mother Earth.
And Mother Earth throws off
dead stalks and withered limbs
for they are useless.*

In their place new and strong saplings arise.

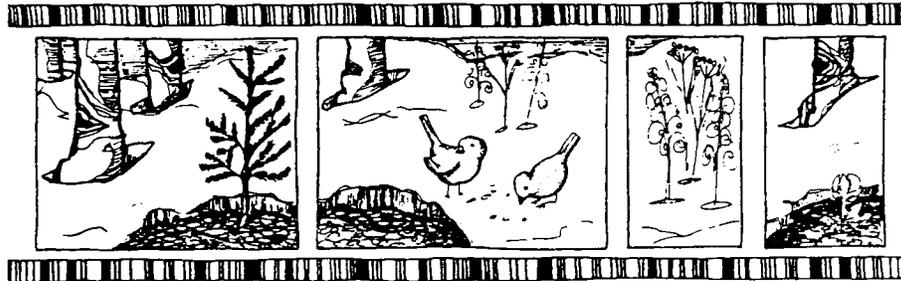
Chief Dan George (Coast Salish)

For him, to sit or lie upon the ground is to be able to think more deeply and feel more keenly; he can see more clearly into the mysteries of life and come closer in kinship to other lives about him. . . .

Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and the bird world there existed a brotherly feeling that kept the Lakota safe among them and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue.

The old Lakota was wise. He knew that man's heart away from nature becomes hard, he knew that lack of respect for growing, living things soon led to lack of respect for humans too. So he kept his youth close to its softening influence.

Chief Luther Standing Bear (Lakota)



In raising a child, we feel that language is of prime importance in getting the child to establish a behavior pattern. After marriage, and even before marriage, young women are taught to sing many lullabies and songs so that they will use these songs after the child is born. My people claim that this is one of the ways women start to develop a child's mind — the child's mind is formed through hearing the words of its language.

Victor Sarracino (Laguna Pueblo)

Now in those days, the Bureau of Indian Affairs was trying to destroy our culture. We couldn't talk our own language, Navajo. Every time the principal or one of the employees heard us talking Navajo, he punished us. We were not to talk in our own language, or sing, or go to any kind of ceremonial. You had to forget all this. It was very compulsory.

As time went on, somehow they'd found out — through education, through philosophy — that it's not good for the Indians if the schools take away whatever they believe. They have to stay with it. So this is what our brothers, the White people, now say: "This is not good for them." The other side is turned around. They've found out what's good for us!

Today they claim there is a gap. They want us to fill this gap through Indian education. Yes, we can fill these gaps and make them smooth. So let's work together, Whites and Indians.

Max Hanley, Sr. (Navajo)

ACTIVITY SIX: *Should Heroes Be Mortals?*

1. Have the students view again section 1 (counter numbers 0 to 500) of program one "The Great Movie Massacre" of Images of Indians.
2. Have them read "Buffalo Bill — A Knight of the West" in their student texts. Use the following questions to lead a class discussion:
 - a. How do Cody and his sister describe the North American Indians in the brief excerpts of the speech you read?
 - b. The poem about Buffalo Bill compares his role in history with several other types of historical figures. What are they?
 - c. What justification is given in these excerpts for viewing Buffalo Bill as a hero rather than merely as a warrior or soldier?
 - d. Describe the frame of reference (or point of view) of this author with respect to the coming of the Europeans to North America.
 - e. How does this point of view differ from the one presented in "The Great Movie Massacre?"
3. Divide the class into five learning groups. Assign each of them one of the following roles:
 - a. the film maker from the video who researched the "Life of Buffalo Bill" and wanted to tell his story in a way that showed his motives, his attitudes and his actions in an honest way
 - b. his producer who felt the consequences of destroying Buffalo Bill's image as a hero of the American West were too great to justify an exposé
 - c. Buffalo Bill looking back on his own life and on his image as a hero
 - d. a young person of the time who admires Buffalo Bill and wants to grow up just like him
 - e. Buffalo Bill's mother who probably knows his weaknesses and strengths better than anyone else and loves him through it all.
4. Have each of the groups prepare a statement, from the point of view of their role, on the following topic:

Heroes and heroines play an important role in shaping the dreams and aspirations of a generation. To destroy a society's heroes is to destroy their dreams of what the world could be. Heroes are bigger than life and should be protected from anything that would destroy their image.

5. Have each group decide how they will present their statement, or have them appoint a spokesperson who will represent them on a five-person panel.

Buffalo Bill

"The inferior must give way to the superior civilization...Their doom is sealed...The total extinction of the race is only a question of time." (Cody's sister)

The West can only be redeemed from "Savagery" by "the march of the Anglo-Saxon race." (Cody)

Buffalo Bill - A Knight Of The West

by William Lightfoot Visscher

Who is this gallant cavalier that rides in from the West?
His horse, and gun, and trappings are the truest and the best:
He strides his noble thoroughbred with manly, easy grace,
And sits the saddle like a sheik, and rides a rattling pace.
His hair falls white and long down his shoulders strong and wide,
And all his bearing has the poise of manliness and pride.

A sovereign born and citizen of this fair Western land,
He rose among his fellows in the custom of command;
His boyhood heard the wailing that was echo of the yell
When the savage made the border seem the environs of hell;
With his dying father's spirit, his hunting-knife and gun,
He drove the bronze barbarians into the setting sun.

'Mong the willows by the river, on mesa, hill and plain,
They fell beneath his horses' hoofs, and 'fore his leaden rain.
Full well he wreaked his vengeance, and he blazed a Western path
With the weapons of his prowess and the scoring of his wrath.
From Missouri's murky waters to the white Sierra's crest.
This knightly man led dauntless men and empire to the West.

To save the name, and legends, and traditions of that land —
The wilderness that blossomed — and its story, strange and grand,
To the wondering sight of millions, and to sing its passing song.
He led toward the Orient his motlye, nomad throng.
With their singing, and their dancing, their weapons and their ways,
Their riding and their fighting in their tribe to tribe's affrays.

From the canyons of the mountain to the canyons of the deep,
And to where the Eastern nations close guard, and jealous keep,
The monuments and tokens of their ancient rule state,
There the gallant Western chieftain rode among the titled great,
A fellow-prince among the kinds, a sovereign by the right
Of honest manhood, bred beneath high Liberty's clear light.

Where the altars of the Druids and ancient abbeys lie,
'Neath forest-covered ruins, marking centuries gone by.
And in places that are cobwebbed with history as old
As Britain's first traditions, lying deep in must and mold,
There the chieftain and his riders went, and held their hardy games
To plaudits of the multitudes, lords, kings, and royal dames.

By the Tiber, 'neath the shadow of St. Peter's sky dome,
The mighty pile that canopies the hierarch of Rome;
'Midd monuments and masonry, that, crumbling in decay,
Teach the vanity of empire, how weak and fleet its sway,
Here rode the knightly plainsman, and his cavalleros sang
Where oft, in centuries ago, acclaim to Caesar rang.

'Mong potentates and powers, in the cities of the kings.
From where Mahomet's crescent across the Orient swings
To where the North sea booms against old Denmark's rugged shores,
And back to where dear home-land opened wide to him her doors,

Went and came the dashing horseman, and he bore the banner high
That Freedom's heroes, for its weal, will dare, and do, and die.

When by this mighty, inland sea, the great White City gleamed
As radiant as mountain snows, the chieftain's banners streamed
Above his wide encampment, and from every clime and land
Came men to do him honor, and to grasp his manly hand.
Even yet he leads his riders, and his lesson's high and strong.
And so, saluting him, I sing this heartfelt, homely song.

ACTIVITY SEVEN: *History Re-Written*



1. Read the selection "Wasichus in the Hills" from Black Elk Speaks aloud to the students. This selection is found in their texts and they can either follow along silently or be referred to it after they have heard it. This selection presents a different point of view about the reason for the conflicts between the Indians and the White settlers than the one usually portrayed in history books.



2. Have the students research the text books and recommended resource books that are used by their school to discuss this portion of North American history. The students can work individually or in small learning groups, with each unit taking responsibility for one or two texts. Ask them to prepare a short statement that outlines the reasons the book(s) they are looking at give for the Indian-White battles of the time.



3. In a follow-up discussion compare these reasons with the point of view presented by Black Elk. Have the students, either individually, or as a class, write a letter to your school board and/or school librarian outlining your findings and presenting an argument for having many points of view of history available to students (providing that these views do not violate any human rights legislations, of course).



Wasichus in the Hills

by John G. Neihardt

It was the next summer, when I was 11 years old (1874), that the first sign of a new trouble came to us. Our band had been camping on Split-Toe Creek in the Black Hills, and from there we moved to Spring Creek, then to Rapid Creek where it comes out into the prairie. That evening, just before sunset, a big thunder cloud came up from the west, and just before the wind struck, there were clouds of split-tail swallows flying all around above us. It was like a part of my vision, and it made me feel queer. The boys tried to hit the swallows with stones and it hurt me to see them doing this, but I could not tell them. I got a stone and acted as though I were going to throw, but I did not. The swallows seemed holy. Nobody hit one, and when I thought about this I knew that of course they could not.

The next day some of the people were building a sweat tepee for a medicine man by the name of Chips, who was going to perform a ceremony and had to be purified first. They say he was the first man who made a sacred ornament for our great chief, Crazy Horse. While they were heating the stones for the sweat tepee, some boys asked me to go with them to

shoot squirrels. We went out, and when I was about to shoot at one, I felt very uneasy all at once. So I sat down, feeling queer, and wondered about it. While I sat there I heard a voice that said, "Go at once! Go home!" I told the boys we must go home at once, and we all hurried. When we got back, everybody was excited, breaking camp, catching the ponies and loading the drags; and I heard while Chips was in the sweat tepee a voice had told him that the band must flee at once because something was going to happen there.

It was nearly sundown when we started, and we fled all that night on the back trail toward Spring Creek, then down that creek to the south fork of the Good River. I rode most of the night in a pony drag because I got too sleepy to stay on a horse. We camped at Good River in the morning, but we stayed only long enough to eat. Then we fled again, upstream, all day long until we reached the mouth of Horse Creek. We were going to stay there, but scouts came to us and said that many soldiers had come into the Black Hills; and that was what Chips saw while he was in the sweat tepee. So we hurried on in the night towards Smoky Earth River (the White), and when we got there, I woke up and it was daybreak. We camped a while to eat, and then went up the Smoky Earth, two camps, to Robinson, for we were afraid of the soldiers up there.

Afterward I learned that it was Pahuska¹ who had led his soldiers into the Black Hills that summer to see what he could find. He had no right to go in there, because all that country was ours. Also the Wasichus² had made a treaty with Red Cloud (1868) that said it would be ours as long as grass should grow and water flow. Later I learned too that Pahuska had found there much of the yellow metal that makes the Wasichus crazy; and that is what made the bad trouble, just as it did before, when the hundred were rubbed out.

Our people knew there was yellow metal in little chunks up there; but they did not bother with it, because it was not good for anything.

We stayed all winter at the Soldiers' Town, and all the while the bad trouble was coming fast; for in the fall we heard that some Wasichus had come from the Missouri River to dig in the Black Hills for the yellow metal, because Pahuska had told about it with a voice that went everywhere. Later he got rubbed out for doing that.

The people talked about this all winter. Crazy Horse was in the Powder River country and Sitting Bull was somewhere north of the Hills. Our people at the Soldiers' Town thought we ought to get together and do something. Red Cloud's people said that the soldiers had gone in there to keep the diggers out, but we, who were only visiting, did not believe it. We called Red Cloud's people "Hangs-Around-The-Fort," and our people said they were standing up for the Wasichus, and if we did not do something we should lose the Black Hills.

In the spring when I was twelve years old (1875), more soldiers with many wagons came up from the Soldiers' Town at the mouth of the Laramie River³ and went into the Hills.

There was much talk all summer, and in the Moon of Making Fat (June) there was a sun dance there at the Soldiers' Town to give the people strength, but not many took part; maybe because everybody was so excited talking about the Black Hills. I remember two men who danced together. One had lost a leg in the Battle of the Hundred Slain and one had lost an eye in the Attacking of the Wagons, so they had only three eyes and three legs between them to dance with. We boys went down to the creek while they were sun dancing and got some elm leaves that we chewed up and threw on the dancers while they were all dressed up and trying to look their best. We even did this to some of the older people, and nobody got angry, because everybody was supposed to be in a good humor and to show their endurance in every kind of way; so they had to stand teasing too. I will tell about a big sun dance later when we come to it.

In the Moon When the Calves Grow Hair (September) there was a big council with the Wasichus on the Smoky Earth River at the mouth of White Clay Creek. I can remember the council, but I did not understand much of it then. Many of the Lakotas were there, also Shyelas and Blue Clouds;⁴ but Crazy Horse and Sitting Bull stayed away. In the middle of the circle there was a shade made of canvas. Under this the councilors sat and talked, and all around them there was a crowd of people on foot and horseback. They talked and talked for

¹ Long Hair, General Custer.

² White people.

³ Colonel Dodge with 400 men and 75 wagons from Fort Laramie escorted a geological expedition into the hills that spring and remained until October.

⁴ Cheyennes and Arapahoes.

days, but it was just like wind blowing in the end. I asked my father what they were talking about in there, and he told me that the Grandfather at Washington wanted to lease the Black Hills so that the Wasichus could dig yellow metal, and that the chief of the soldiers had said if we did not do this, the Black Hills would be just like melting snow held in our hands, because the Wasichus would take that country anyway.

It made me sad to hear this. It was such a good place to play and the people were always happy in that country. Also I thought of my vision, and of how the spirits took me there to the center of the world.

After the council we heard that creeks of Wasichus were flowing into the Hills and becoming rivers, and that they were already making towns up there. It looked like bad trouble coming, so our band broke camp and started out to join Crazy Horse on Powder River. We camped on Horsehead Creek, then on the War Bonnet after we crossed the old Wasichus' road⁵ that made the trouble that time when the hundred were rubbed out. Grass was growing on it. Then we camped at Sage Creek, then on the Beaver, then on Driftwood Creek, and came again to the Plain of Pine Trees at the edge of the Hills.



The nights were sharp now, but the days were clear and still; and while we were camping there I went up into the Hills alone and sat a long while under a tree. I thought maybe my vision would come back and tell me how I could save that country for my people, but I could not see anything clear.

This made me sad, but something happened a few days later that made me feel good. We had gone over to Taking-The-Crow-Horses Creek, where we found many bison and made plenty of meat and tanned many hides for winter. In our band there was a man by the name of Fat, who was always talking about how fast his horse could run. One day while we were camping there I told Fat my pony could run faster than his could, and he laughed at me and said that only crows and coyotes would think my pony was any good. I asked him what he would give me if my pony could beat his, and he said he

would give some black medicine (coffee). So we ran, and I got the black medicine. All the while we were running I thought about the white wing of the wind that the Second Grandfather of my vision gave me; and maybe that power went into my pony's legs.

On Kills-Himself Creek we made more meat and hides and were ready to join Crazy Horse's camp on the Powder. There were some Hang-Around-The-Fort people with us, and when they saw that we were going to join Crazy Horse, they left us and started back to the Soldiers' Town. They were afraid there might be trouble, and they knew Crazy Horse would fight, so they wanted to be safe with the Wasichus. We did not like them very much.

We had no advisers, because we were just a little band, and when we were moving, the boys could ride anywhere. One day while we were heading for Powder River I was riding ahead with Steals Horses, another boy my age, and we saw some footprints of somebody going

somewhere. We followed the footprints and there was a knoll beside a creek where a Lakota was lying. We got off and looked at him, and he was dead. His name was Root-of-the-Tail, and he was going over to Tongue River to see his relatives when he died. He was very old and ready to die, so he just lay down and died right there before he saw his relatives again.

After a while we came to the village on Powder River and went into camp at the downstream end. I was anxious to see my cousin, Crazy Horse, again for now that it began to look like bad trouble coming, everybody talked about him more than ever and he seemed greater than before. Also I was getting older.

Of course I had seen him now and then ever since I could remember, and had heard stories of the brave things he did. I remember the story of how he and his brother were out alone on horseback, and a big band of Crows attacked them, so that they had to run. And while they were riding hard, with all those Crows⁶ after them, Crazy Horse heard his brother call out; and when he looked back, his brother's horse was down and the Crows were almost on him. And they told how Crazy Horse charged back right into the Crows and fought them back with only a bow and arrows, then took his brother up behind them and got away. It was his sacred power that made the Crows afraid of him when he charged. And the people told stories of when he was a boy and used to be around with the older Hump all the time. Hump was not young any more at the time, and he was a very great warrior, maybe the greatest we ever had until then. They say people used to wonder at the boy and the old man always being together; but I think Hump knew Crazy Horse would be a great man and wanted to teach him everything.

Crazy Horse's father was my father's cousin, and there were no chiefs in our family before Crazy Horse; but there were holy men; and he became a chief because of the power he got in a vision when he was a boy. When I was a man, my father told me something about that vision. Of course he did not know all of it; but he said that Crazy Horse dreamed and went into the world where there is nothing but the spirits of all things. That is the real world that is behind this one, and everything we see here is something like a shadow from that world. He was on his horse in that world, and the horse and himself on it and trees and the grass and the stones and everything were made of spirit, and nothing was hard, and everything seemed to float. His horse was standing still there, and yet it danced around like a horse made only of shadow, and that is how he got his name, which does not mean that his horse was crazy or wild, but that in his vision it danced around in that queer way.

It was this vision that gave him his great power, for when he went into a fight, he had only to think of that world to be in it again, so that he could go through anything and not be hurt. Until he was murdered by the Wasichus at the Soldiers' Town on White River, he was wounded only twice, once by accident and both times by some one of his own people when he was not expecting trouble and was not thinking; never by an enemy. He was fifteen years old when he was wounded by accident; and the other time was when he was a young man and another man was jealous of him because the man's wife liked Crazy Horse.

They used to say too that he carried a sacred stone with him, like one he had seen in some vision, and that when he was in danger, the stone always got very heavy and protected him somehow. That, they used to say, was the reason no horse he ever rode lasted very long. I do not know about this; maybe people only thought it; but it is a fact that he never kept one horse long. They wore out. I think it was only the power of his great vision that made him great.

Now and then he would notice me and speak to me before this; and sometimes he would have the crier call me into his tepee to eat with him. Then he would say things to tease me, but I would not say anything back, because I think I was a little afraid of him. I was not afraid that he would hurt me, I was just afraid. Everybody felt that way about him, for he was a queer man and would go about the village without noticing people or saying anything. In this own tepee he would joke, and when he was on the warpath with a small party, he would joke to make his warriors feel good. But around the village he hardly ever noticed anybody, except little children. All the Lakotas like to dance and sing; but he never joined a dance, and they say nobody ever heard him sing. But everybody liked him, and they would do anything he wanted or go anywhere he said. He was a small man among the Lakotas and he was slender and had a thin face and his eyes looked through things and he always seemed to be thinking hard about something. He never wanted to have many things for himself, and did not have many ponies like a chief. They say that when game was scarce and the people were hungry, he would not eat at all. He was a queer man. Maybe he was always part way into that world of his vision. He was a very great man, and I think if the Wasichus had not murdered him

6

The name of an Indian tribe.

down there, maybe we should still have the Black Hills and be happy. They could not have killed him in battle. They had to lie to him and murder him. And he was only about thirty years old when he died.

One day after we had camped there on Powder River, I went upstream to see him again, but his tepee was empty and he was gone somewhere, maybe with a war-party against the Crows, for we were close to them now and had to look out for them all the time. Later I did see him. He put his arm across my shoulder and took me into his tepee and we sat down together. I do not remember what he said, but I know he did not say much, and he did not tease me. Maybe he was thinking about the trouble coming.

We did not stay together there very long, but scattered out and camped in different places so that the people and the ponies would all have plenty. Crazy Horse kept his village on Powder River with about a hundred tepees, and our band made camp on the Tongue. We built a corral of poles for the horses at night and herded them all day, because the Crows were great horse-thieves and we had to be careful. The women chopped and stripped cottonwood trees during the day and gave the bark to the horses at night. The horses liked it and it made them sleek and fat.

Beside the mouth of the corral there was a tepee for the horse guard, and one night Crow Nose was staying there and his wife was with him. He had a hole in the tepee so that he could look through. After a while he got very sleepy, so he woke his wife and told her to get up and watch while he had a little rest. By and by she saw something dark moving slowly on the snow out there, so she woke her husband and whispered, "Old man, you'd better get up, for I think I see something." So Crow Nose got up and peeped out and saw a man moving around the corral in the starlight looking for the best horse. Crow Nose told his wife to keep her eye at the hole and let him know when the man was coming out with a horse, and he lay down at the opening of the tepee with the muzzle of his gun sticking out of the flap. By and by they could hear the bar lifted at the mouth of the corral. When his wife touched him, Crow Nose thrust his head outside and saw the man just getting on a horse to ride away. He was black against the sky, so Crow Nose shot him, and the shot woke the whole camp so that many came running with guns and coup⁷ sticks. Yellow Shirt was the first to count coup on the dead Crow, but many followed. A man who has killed an enemy must not touch him, for he has already had the honor of killing. He must let another count coup. When I got there to see, a pile of coup sticks was lying beside the Crow and the women had cut him up with axes and scattered him around. It was horrible. Then the people built a fire right there beside the Crow and we had a kill dance. Men, women, and children danced right in the middle of the night, and they sang songs about Crow Nose who had killed and Yellow Shirt who had counted the first coup.

Then it was daylight, and the crier told us we would move camp to the place where Root-of-the-Tail died. Crow Nose dressed up for war, painted his face black and rode the horse the enemy had tried to steal. When the men painted their faces black, the women all rejoice and make the tremolo, because it means their men are going to kill enemies.

When we camped again, one of Red Cloud's loafers who had started back for the Soldiers' Town because they were afraid there might be trouble, came in and said the Crows had killed all his party but himself, while they were sleeping, and he had escaped because he was out scouting.

During the winter, runners came from the Wasichus and told us we must come into the Soldiers' Town right away or there would be bad trouble. But it was foolish to say that, because it was very cold and many of our people and ponies would have died in the snow. Also, we were in our own country and were doing no harm.

Late in the Moon of the Dark Red Calves (February) there was a big thaw, and our little band started for the Soldiers' Town, but it was very cold again before we got there. Crazy Horse stayed with about a hundred tepees on Powder, and in the middle of the Moon of the Snowblind (March) something bad happened there. It was just daybreak. There was a blizzard and it was very cold. The people were sleeping. Suddenly there were many shots and horses galloping through the village. It was the cavalry of the Wasichus, and they were yelling and shooting and riding their horses against the tepees. All the people rushed out and ran, because they were not awake yet and they were frightened. The soldiers killed as many women and children and men as they could while the people were running toward a bluff.

⁷ The act of striking an enemy, dead or alive, with a stick conferred distinction, the first coup naturally counting most.

Then they set fire to some of the tepees and knocked the others down. But when the people were on the side of the bluff, Crazy Horse said something, and all the warriors began singing the death song and charged back upon the soldiers; and the soldiers ran, driving many of the people's ponies ahead of them. Crazy Horse followed them all that day with a band of warriors, and that night he took all the stolen ponies away from them, and some of their own horses, and brought them all back to the village.⁸

These people were in their own country and were doing no harm. They only wanted to be let alone. We did not hear of this until quite awhile afterward; but at the Soldiers' Town we heard enough to make us paint our faces black.

⁸ Colonel Reynolds with six companies of cavalry attacked Crazy Horse's village as stated in the early morning of March 6, 1876.

ACTIVITY EIGHT: *The Hoop of Many Hoops*



1. Several times in the reading "Wasichus in the Hills," Black Elk mentions the effect his dreams and visions had on his life. Much of the book, *Black Elk Speaks* is devoted to a detailed description of these mystical experiences. The short excerpt from the student text entitled, "The Hoop of Many Hoops," summarizes one of his major visions. Ask the students to assume a comfortable position and to close their eyes while you read the paragraph to them. As you read, let them try to visualize the scene he is describing in as much detail as possible.



2. While they keep their eyes closed, explain that one way to understand some of the meanings in the vision is to think of a different color hoop as representing each of the human races. All of these hoops are linked together to make one big three-dimensional hoop. Ask them to remember what they have learned about the similarities which unite the human family. Ask them to remember some of the unique ways these similarities are expressed by different cultures. Black Elk's vision is a powerful way to symbolize these ideas.



3. Read the selection again, asking the students to "see" the many hoops made up of different kinds of people, yet all united in a colorful and intricate "hoop of many hoops."
4. Now have the students open their eyes and make a quick sketch of the picture they saw, then provide them the time and the access to the materials they need to do a finished version of their "vision."

e.g. collage, three-dimensional model, painting
5. Prepare a representation of your image of Black Elk's vision to share with the students.

The Hoop of Many Hoops

by Black Elk

Then I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world. And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy.

ACTIVITY NINE: *The Rubbing Out of Long Hair*



1. Read aloud the selection "The Rubbing Out of Long Hair" from Black Elk Speaks which is found in the student text. This chapter describes the battle of Little Big Horn from the point of view of some of the adolescents who witnessed it.
2. Read an account of the battle of Little Big Horn from school texts or standard library resources.
3. Hold a discussion about any differences between the two accounts.
4. Pose the open-ended question: *Can history ever be an impartial and accurate representation of events? Why or why not?*
5. Divide the class into two groups. Assign one group the Black Elk historical account and one group the textbook historical account of the battle of Little Big Horn.

6. Have each group develop a shooting script of the story as they have read it. A shooting script has a series of frames with illustrations in one row and a verbal explanation in the row below. It is the precursor to such audio visual aids as slide/tape presentations or film strips.
7. Discuss the differences between the shooting scripts developed by the two groups.

Visual	<input type="text"/>				
Verbal	<input type="text"/>				

The Rubbing Out Of Long Hair
by John G. Neihardt

Black Elk Continues:

Crazy Horse whipped Three Stars on the Rosebud that day, and I think he could have rubbed the soldiers out there. He could have called many more warriors from the villages and he could have rubbed the soldiers out at daybreak, for they camped there in the dark after the fight.

He whipped the cavalry of Three Stars when they attacked his village on the Powder that cold morning in the Moon of the Snowblind (March). Then he moved farther west to the Rosebud; and when the soldiers came to kill us there, he whipped them and made them go back. Then he moved farther west to the valley of the Greasy Grass. We were in our own country all the time and we only wanted to be let alone. The soldiers came there to kill us, and many got rubbed out. It was our country and we did not want to have trouble.

We camped there in the valley along the south side of the Greasy Grass before the sun was straight above; and this was, I think, two days before the battle. It was a big village and you could hardly count the tepees. Farthest up the stream toward the south were the Hunkpa-

pas, and the Ogallalas were next. Then came the Minneconjous, the Sans Arcs, the Blackfeet, the Shyelas; and last, the farthest toward the north, were the Santees and Yanktonais. Along the side towards the east was the Greasy Grass, with some timber along it, and it was running full from the melting of the snow in the Big Horn Mountains. If you stood on a hill you could see the mountains off to the south and west. On the other side of the river, there were bluffs and hills beyond. Some gullies came down through the bluffs. On the westward side of us were lower hills, and there we grazed our ponies and guarded them. There were so many they could not be counted.

There was a man by the name of Rattling Hawk who was shot through the hip in the fight on the Rosebud, and people thought he could not get well. But there was a medicine man by the name of Hairy Chin who cured him.

The day before the battle I had greased myself and was going to swim with some boys, when Hairy Chin called me over to Rattling Hawk's tepee, and told me he wanted me to help him. There were five other boys there, and he needed us for bears in the curing ceremony, because he had his power from a dream of the bear. He painted my body yellow, and my face too, and put a black stripe on either side of my nose from the eyes down. Then he tied my hair up to look like bear's ears, and put some eagle feathers on my head.



While he was doing this, I thought of my vision and suddenly I seemed to be lifted clear off the ground; and while I was that way, I knew more things than I could tell, and I felt something terrible was going to happen in a short time. I was frightened.

The other boys were painted all red and had real bear's ears on their heads.

Hairy Chin, who wore a real bear skin with the head on it, began to sing a song that went like this:

“At the doorway the sacred herbs are rejoicing.”

And while he sang, two girls came in and stood one on either side of the wounded man; one had a cup of water and one some kind of a herb. I tried to see if the cup had all the sky in it, as it was in my vision, but I could not see it. They gave the cup and the herb to Rattling Hawk while Hairy Chin was singing. Then they gave him a red cane, and right away he stood up with it. The girls then started out of the tepee, and the wounded man followed, leaning on the sacred red stick; and we boys, who were little bears, had to jump around him and make growling noises toward the man. And when we did this, you could see something like feathers of all colors coming out of our mouths. Then Hairy Chin came out on all fours, and he looked just like a bear to me. Then Rattling Hawk began to walk better. He was not able to fight next day, but he got well in a little while.

After the ceremony, we boys went swimming to wash the paint off, and when we got back the people were dancing and having kill talks all over the village, remembering brave deeds done in the fight with Three Stars on the Rosebud.

When it was about sundown we boys had to bring the ponies in close, and when this was done it was dark and the people were still dancing around fires all over the village. We boys went around from one dance to another, until we got too sleepy to stay up any more.

My father 'woke me at daybreak and told me to go with him to take our horses out to graze, and when we were out there he said: "We must have a long rope on one of them, so that it will be easy to catch; then we can get the others. If anything happens, you must bring the horses back as fast as you can, and keep your eyes on the camp."

Several of us boys watched our horses together until the sun was straight above and it was getting very hot. Then we thought we would go swimming, and my cousin said he would stay with our horses till we got back. When I was greasing myself, I did not feel well; I felt queer. It seemed that something terrible was going to happen. But I went with the boys anyway. Many people were in the water now and many of the women were out west of the village digging turnips. We had been in the water quite a while when my cousin came down there with the horses to give them a drink, for it was very hot now.

Just then we heard the crier shouting in the Hunkpapa camp, which was not very far from us: "The chargers are coming! They are charging! The chargers are coming!" Then the crier of the Ogalalas shouted the same words; and we could hear the cry going from camp to camp northward clear to the Santees and Yanktonais.

Everybody was running now to catch the horses. We were lucky to have ours right there just at that time. My older brother had a sorrel, and he rode away fast toward the Hunkpapas. I had a buckskin. My father came running and said: "Your brother has gone to the Hunkpapas without his gun. Catch him and give it to him. Then come right back to me." He had my six-shooter too — the one my aunt gave me. I took the guns, jumped on my pony and caught my brother. I could see a big dust rising just beyond the Hunkpapa camp and all the Hunkpapas were running around and yelling, and many were running wet from the river. Then out of the dust came the soldiers on their big horses. They looked big and strong and tall and they were all shooting.¹ My brother took his gun and yelled for me to go back. There was brushy timber just on the other side of the Hunkpapas, and some warriors were gathering there. He made for that place, and I followed him. By now women and children were running in a crowd downstream. I looked back and saw them all running and scattering up a hillside down yonder.

When we got into the timber, a good many Hunkpapas were there already and the soldiers were shooting above us so that leaves were falling from the trees where the bullets struck. By now I could not see what was happening in the village below. It was all dust and cries and thunder; for the women and children were running there, and the warriors were coming on their ponies.

Among us there in the brush and out in the Hunkpapa camp a cry went up: "Take courage! Don't be a woman! The helpless are out of breath!" I think this was when Gall stopped the Hunkpapas, who had been running away, and turned them back.

I stayed there in the woods a little while and thought of my vision. It made me feel stronger, and it seemed that my people were all thunder-beings and that the soldiers would be rubbed out.

Then another great cry went up out in the dust: "Crazy Horse is coming! Crazy Horse is coming!" Off toward the west and north they were yelling "Hoka hey!" like a big wind roaring, and making the tremolo; and you could hear eagle bone whistles screaming.

The valley went darker with dust and smoke, and there were only shadows and a big noise of many cries and hoofs and guns. On the left of where I was I could hear the shod hoofs of the soldiers' horses going back into the brush and there was shooting everywhere. Then the hoofs came out of the brush, and I came out and was in among men and horses weaving in and out and going upstream, and everybody was yelling, "Hurry! Hurry!" The soldiers were running upstream and we were all mixed there in the twilight and the great noise. I did not see much; but once I saw a Lakota charge at a soldier who stayed behind and fought and was a very brave man.² The Lakota took the soldier's horse by the bridle, but the soldier killed him with a six-shooter. I was small and could not crowd in to where the soldiers were, so I did not kill anybody. There were so many ahead of me, and it was all dark and mixed up.

¹ This was Reno's detachment attacking from the southern end of the village.

² Probably Captain French.

Soon the soldiers were all crowded into the river, and many Lakotas too; and I was in the water awhile. Men and horses were all mixed up and fighting in the water, and it was like hail falling in the river. Then we were out of the river, and people were stripping dead soldiers and putting the clothes on themselves. There was a soldier on the ground and he was still kicking. A Lakota rode up and said to me: "Boy, get off and scalp him." I got off and started to do it. He had short hair and my knife was not very sharp. He ground his teeth. Then I shot him in the forehead and got his scalp.

Many of our warriors were following the soldiers up a hill on the other side of the river. Everybody else was turning back down stream, and on a hill away down yonder above the Santee camp there was a big dust, and our warriors whirling around in and out of it just like swallows, and many guns were going off.³

I thought I would show my mother my scalp, so I rode over toward the hill where there was a crowd of women and children. On the way down there I saw a very pretty young woman among a band of warriors about to go up to the battle on the hill, and she was singing like this:

"Brothers, now your friends have come! Be brave! Be brave! Would you see me taken captive?"

When I rode through the Ogalala camp I saw Rattling Hawk sitting up in his tepee with a gun in his hands, and he was all alone there singing a song of regret that went like this:

"Brothers, what are you doing that I cannot do?"

When I got to the women on the hill they were all singing and making the tremolo to cheer the men fighting across the river in the dust on hill. My mother gave a big tremolo just for me when she saw my first scalp.

I stayed there awhile with my mother and watched the big dust whirling on the hill across the river, and horses were coming out of it with empty saddles.

Standing Bear Speaks:

I am a Minneconjou, and our camp was third from the south. We got up late the morning of the fight. The women went out to dig turnips and two of my uncles went hunting. My grandmother, who was very old and feeble, and one of my uncles and I stayed in a tepee. When the sun was overhead, I went down to the river to swim, and when I came back all I had on was a shirt. My grandmother cooked some meat in the ashes and fed us. While we were eating, my uncle said: "When you have eaten, you must go to the horses right away. Something might happen." An older brother of mine and another man were herding the horses in two bunches on Muskrat Creek down stream below the Santee camp.

Before I finished eating, there was an excitement outside. Then I heard our crier saying that the chargers were coming. When we heard this, my uncle said: "I told you before that something might happen. You'd better go right away and help bring in the horses."

I crossed the Greasy Grass, which was breast deep, and got on top of Black Butte to look. On the other side of the Hunkpapas toward the south, I saw soldiers on horseback spreading out as they came down a slope to the river. They crossed and came on at a trot.⁴ I started down the butte, but I was barefoot and there was a big bed of cactus there. I had to go slow, picking my way. A dust cloud was rising up yonder; and then I could see that Hunkpapas were running, and when I looked over onto the hills toward the south and east I saw other soldiers coming there on horseback.⁵ I did not go to the horses. I went down through the cactus as fast as I could and into the village. There were voices all over, and everybody was shouting something and running around. After awhile my older brother came driving our horses, and my uncle said: "Hurry up! We shall go forth!" I caught my gray horse and took my sixshooter and hung my bow and arrows over my shoulder. I had killed a red bird a few days before and I fastened this in my hair. I had made a vow that I would make an offering if this would keep me from getting hurt in the next fight; and it did.

³ Custer had attacked the camp at the northern end about four miles away.

⁴ He saw Reno advancing to the attack about four miles away.

⁵ Evidently Custer's detachment, coming to attack at the northern end of the village.

We started and went down stream to the mouth of Muskrat Creek beyond the Santee camp. We were going to meet the second band of soldiers.⁶ By the time we got there, they must have been fighting on the hill already, because as we rode up east from the mouth of Muskrat Creek we met a Lakota with blood running out of his mouth and down over his horse's shoulders. His name was Long Elk. There were warriors ahead of us, the "frontiers," who are the bravest and have had most practice in war. I was sixteen years old and I was in the rear with the less brave, and we had waited for our horses quite awhile.

Part way up we met another Lakota. He was on foot and he was bleeding and dizzy. He would get up and then he would fall down again. When we got farther up the hill, I could see the soldiers. They were off their horses, holding them by the bridles. They were ready for us and were shooting. Our people were all around the hill on every side by this time. I heard some of our men shouting: "They are gone!" And I saw that many of the soldiers' horses had broken loose and were running away. Everywhere our warriors began yelling: "Hoka hey! Hurry! Hurry!" Then we all went up, and it got dark with dust and smoke. I could see warriors flying all around me like shadows, and the noise of all those hoofs and guns and cries was so loud it seemed quiet in there and the voices seemed to be on top of the cloud. It was like a bad dream. All at once I saw a soldier right beside me, and I leaned over and knocked him down with the butt of the six-shooter. I think I had already shot it empty, but I don't remember when. The soldier fell off and was under the hoofs. There were so many of us that I think we did not need guns. Just the hoofs would have been enough.

After this we started down the hillside in formation toward the village, and there were dead men and horses scattered along there too. They were all rubbed out.

We were all crazy, and I will tell you something to show how crazy we were. There was a dead Indian lying there on his face, and someone said: "Scalp that Ree!"⁷ A man got off and scalped him; and when they turned the dead man over, it was a Shyela—one of our friends. We were crazy.

We could see the women coming over now in a swarm and they were all making the tremolo. We waited around there awhile, and then we saw soldiers coming on a hill toward the south and east.⁸ Everybody began yelling: "Hurry!" And we started for the soldiers. They ran back toward where they came from. One got killed, and many of us got off and couped him. Then we chased all the soldiers back to the hill where they were before.

They had their pack mules and horses on the inside and they had saddles and other things in front of them to hide themselves from bullets, but we surrounded them, and the hill we were on was higher and we could see them plain. We put our horses down under the hills so that they were safe. We all kept shooting at the soldiers and their horses. It was very hot, and there were some soldiers who started down the hill with kettles to get water from the river. They did not get far, and what was left of them went running back up the hill. I heard that some soldiers did get some water later, but I did not see them. Once a Lakota on the other side charged alone right up to the soldiers to show how brave he was, but they killed him, and we could not get his body.

By now it was nearly sundown. I had not been feeling hungry because there was the smell of blood everywhere; but now I began to feel hungry anyway. The bravest of the braves got together and talked over what we should do that night. They decided that some of us should go home and eat and bring back something for those who stayed to watch the soldiers. We could not get at the soldiers, so we were going to starve and dry them out.

I went back home with the others, and it was sundown then. At first I thought they had broken camp, but they had not. They had only gathered all the camps together in one solid village.

I did not go back to the hill with the others that night. We built fires all over the camp, and everybody was excited. I couldn't sleep because when I shut my eyes I could see all those horrible sights again. I think nobody slept.

⁶ Custer's.

⁷ The Rees were enemies of the Sioux and Custer had Ree scouts with him.

⁸ A detachment of Reno's command had set out to help Custer, and the rest of the command followed. They were driven back to the hill to which they had retreated after the disastrous fight in the valley at the southern end of the village.

Next morning early the crier went around and said: "The remainder of the soldiers shall die today!" So after we had eaten, we all got ready. This time I was dressed and had my moccasins and leggings on. The day before I had only a shirt. This time I had my saddle too. I was prepared to fight.

We all rode over there, and the party that had watched all night went home. We were scattered all around the soldiers, with our horses under the hill; but it was harder to hit the soldiers now, because they had been digging in the night. The day was very hot, and now and then some soldiers would start crawling down toward the river for a drink. We killed some of these, then the others would run back. Maybe some got water. I do not know. We kept shooting at each other. Once I heard some one cry "Hey-hey!" I crawled over there, and a Lakota had been shot above the eyebrow and he was dead.

After a long while we heard that more soldiers were coming.⁹ Then everybody started back home, and there the people were saying: "We will leave this and let it go!"

Then we all broke camp and started for the Big Horn Mountains.

If those soldiers had not come, we would have rubbed them all out on the hill.

Iron Hawk speaks:

I am a Hunkpapa, and, as I told you before, I was fourteen years old. The sun was overhead and more, but I was eating my first meal that day, because I had been sleeping. While I was eating I heard the crier saying: "The chargers are coming." I jumped up and rushed out to our horses. They were grazing close to camp. I roped one, and the others stampeded, but my older brother had caught his horse already and headed the others off. When I got on my horse with the rope hitched around his nose, the soldiers were shooting up there and people were running and men and boys were catching their horses that were scared because of the shooting and yelling. I saw little children running up from the river where they had been swimming; and all the women and children were running down the valley.

Our horses stampeded down toward the Minneconjous, but we rounded them up again and brought them back. By now warriors were running toward the soldiers, and getting on the ponies, and many of the Hunkpapas were gathering in the brush and timber near the place where the soldiers had stopped and got off their horses. I rode past a very old man who was shouting: "Boys, take courage! Would you see these little children taken away from me like dogs?"

I went into our tepee and got dressed for war as fast as I could; but I could hear bullets whizzing outside, and I was so shaky that it took me a long time to braid an eagle feather into my hair. Also, I had to hold my pony's rope all the time, and he kept jerking me and trying to get away. While I was doing this, crowds of warriors on horses were roaring by up stream, yelling: "Hoka hey!" Then I rubbed red paint all over my face and took my bow and arrows and got on my horse. I did not have a gun, only a bow and arrows.

When I was on my horse, the fight up stream seemed to be over, because everybody was starting back downstream and yelling: "It's a good day to die!" Soldiers were coming at the other end of the village, and nobody knew how many there were down there.

A man by the name of Little Bear rode up to me on a pinto horse, and he had a very pretty saddle blanket. He said: "Take courage, boy! The earth is all that lasts!" So I rode fast with him and the others downstream, and many of us Hunkpapas gathered on the east side of the river at the foot of a gulch that led back up the hill where the second soldier band was.¹⁰ There was a very brave Shyela with us, and I heard someone say: "He is going!" I looked, and it was this Shyela. He had on a spotted war bonnet and a spotted robe made of some animal's skin and this was fastened with a spotted belt. He was going up the hill alone and we all followed part way. There were soldiers along the ridge up there and they were on foot holding their horses. The Shyela rode right close to them in a circle several times and all the soldiers shot at him. Then he rode back to where we had stopped at the head of the gulch. He was saying: "Ah, ah!" Someone said: "Shyela friend, what is the matter?" He began undoing his spotted belt, and when he shook it, bullets dropped out. He was very sacred and

⁹ General Terry was coming up river to the scene of the battle from the mouth of the Little Big Horn.

¹⁰ Custer's.

the soldiers could not hurt him. He was a fine looking man.

We stayed there awhile waiting for something and there was shooting everywhere. Then I heard a voice crying: "Now they are going, they are going!" We looked up and saw the cavalry horses stampeding. These were all gray horses.

I saw Little Bear's horse rear and race up hill toward the soldiers. When he got close, his horse was shot out from under him, and he got up limping because the bullet went through his leg; and he started hobbling back to us with the soldiers shooting at him. His brother-friend, Elk Nation, went up there on his horse and took Little Bear behind him and rode back safe with bullets striking all around him. It was his duty to go to his brother-friend even if he knew he would be killed.

By now a big cry was going up all around the soldiers up there and the warriors were coming from everywhere and it was getting dark with dust and smoke.

We saw soldiers start running down hill right towards us. Nearly all of them were afoot, and I think they were so scared that they didn't know what they were doing. They were making their arms go as though they were running very fast, but they were only walking. Some of them shot their guns in the air. We all yelled "Hoka hey!" and charged toward them, riding all around them in the twilight that had fallen on us.

I met a soldier on horseback, and I let him have it. The arrow went through from side to side under his ribs and it stuck out on both sides. He screamed and took hold of his saddle horn and hung on, wobbling, with his head hanging down. I kept along beside him, and I took my heavy bow and struck him across the back of the neck. He fell from his saddle, and I got off and beat him to death with my bow. I kept on beating him awhile after he was dead, and every time I hit him I said "Hownh!" I was mad, because I was thinking of the women and little children running down there, all scared and out of breath. These Wasichus wanted it, and they came to get it, and we gave it to them. I did not see much more. I saw Brings Plenty kill a soldier with a war club. I saw Red Horn Buffalo fall. There was a Lakota riding along the edge of the gulch, and he was yelling to look out, that there was a soldier hiding in there. I saw him charge in and kill the soldier and begin slashing him with a knife.

Then we began to go towards the river, and the dust was lifting so that we could see the women and children coming over to us from across the river. The soldiers were all rubbed out there and scattered around.

The women swarmed up the hill and began stripping the soldiers. They were yelling and laughing and singing now. I saw something funny. Two fat old women were stripping a soldier, who was wounded and playing dead. When they had him naked, they began to cut something off that he had, and he jumped up and began fighting with the two fat women. He was swinging one of them around, while the other was trying to stab him with her knife. After awhile, another woman rushed up and shoved her knife into him and he died really dead. It was funny to see the naked Wasichu fighting with the fat women.

By now we saw that our warriors were all charging on some soldiers that had come from the hill up river to help the second band that we had rubbed out. They ran back and we followed, chasing them up on their hill again where they had their pack mules. We could not hurt them much there, because they had been digging to hide themselves and they were lying behind saddles and other things. I was down by the river and I saw some soldiers come down there with buckets. They had no guns, just buckets. Some boys were down there, and they came out of the brush and threw mud and rocks in the soldiers' faces and chased them into the river. I guess they got enough to drink, for they are drinking yet. We killed them in the water.

After a while it was nearly sundown, and I went home with many others to eat, while some others stayed to watch the soldiers on the hill. I hadn't eaten all day, because the trouble started just when I was beginning to eat my first meal.

Black Elk Continues:

After I showed my mother my first scalp, I stayed with the women awhile and they were all singing and making the tremolo. We could not see much of the battle for the big dust, but we knew there would be no soldiers left. There were many other boys about my age and younger up there with their mothers and sisters, and they asked me to go over to the battle with them. So we got on our ponies and started. While we were riding down hill toward the river

we saw gray horses with empty saddles stampeding toward the water. We rode over across the Greasy Grass to the mouth of a gulch that led up through the bluff to where the fighting was.

Before we got there, the Wasichus were all down, and most of them were dead, but some of them were still alive and kicking. Many other little boys had come up by this time, and we rode around shooting arrows into the Wasichus. There was one who was squirming around with arrows sticking in him, and I started to take his coat, but a man pushed me away and took the coat for himself. Then I saw something bright hanging on this soldier's belt, and I pulled it out. It was round and bright and yellow and very beautiful and I put it on me for a necklace. At first it ticked inside, and then it did not any more. I wore it around my neck a long time before I found out what it was and how to make it tick again.



Then the women all came over and we went to the top of the hill. Gray horses were lying dead there, and some of them were on top of dead Wasichus and dead Wasichus were on top of them. There were not many of our own dead there, because they had been picked up already; but many of our men were killed and wounded. They shot each other in the dust. I did not see Pahuska,¹¹ and I think nobody knew which one he was. There was a soldier who was raising his arms and groaning. I shot an arrow into his forehead, and his arms and legs quivered. I saw some Lakotas holding another Lakota up. I went over there, and it was Chase-in-the-Morning's brother, who was called Black Wasichu. He had been shot through the right shoulder downward, and the bullet stopped in his left hip, because he was hanging on the side of his horse when he was hit. They were trying to give him some medicine. He was my cousin, and his father and my father were so angry over this, that they went and butchered a Wasichu and cut him open. The Wasichu was fat, and his meat looked good to eat, but we did not eat any.

There was a little boy, younger than I was, who asked me to scalp a soldier for him. I did, and he ran to show the scalp to his mother. While we were there, most of the warriors chased the other soldiers back to the hill where they had their pack mules. After awhile I got tired looking around. I could smell nothing but blood, and I got sick of it. So I went back home with some others. I was not sorry at all. I was a happy boy. Those Wasichus had come to kill our mothers and fathers and us, and it was our country. When I was in the brush up there by the Hunkpapas, and the first soldiers were shooting, I knew this would happen. I thought that my people were relatives to the thunder beings of my vision, and that the soldiers were very foolish to do this.

11

Custer.

Everybody was up all night in the village. Next morning another war party went up to the hill where the other soldiers were, and the men who had been watching there all night came home. My mother and I went along. She rode a mare with a little colt tied beside her and it trotted along with its mother.

We could see the horses and pack mules up there, but the soldiers were dug in. Beneath the hill, right on the west side of the Greasy Grass, were some bullberry bushes, and there was a big boy by the name of Round Fool who was running around the bushes. We boys asked him what he was doing that for, and he said: "There is a Wasichu in that bush." And there was. He had hidden there when the other soldiers ran to the hill-top and he had been there all night. We boys began shooting at him with arrows, and it was like chasing a rabbit. He would crawl from one side to the other while we were running around the bushes shooting at him with our bows. Once he yelled "Ow." After awhile we set fire to the grass around the bushes, and he came out running. Some of our warriors killed him.

Once we went up the back of the hill, where some of our men were, and looked over. We could not see the Wasichus, who were lying in their dug-ins, but we saw the horses and pack mules, and many of them were dead. When we came down and crossed the river again, some soldiers shot at us and hit the water. Mother and I galloped back to the camp, and it was about sundown. By then our scouts had reported that more soldiers were coming up stream; so we all broke camp. Before dark we were ready and we started up the Greasy Grass, heading for Wood Louse Creek in the Big Horn Mountains. We fled all night, following the Greasy Grass. My two younger brothers and I rode in a pony-drag, and my mother put some young pups in with us. They were always trying to crawl out and I was always putting them back in, so I didn't sleep much.

By morning we reached a little dry creek and made camp and had a big feast. The meat had spots of fat in it, and I wish I had some of it right now.

When it was full day, we started again and came to Wood Louse Creek at the foot of the mountains, and camped there. A badly wounded man by the name of Three Bears had fits there, and he would keep saying: "Jeneny, jeneny." I do not know what he meant. He died, and we used to call that place the camp where Jeneny died.

That evening everybody got excited and began shouting: "The soldiers are coming!" I looked, and there they were, riding abreast right toward us. But it was some of our own men dressed in the soldiers' clothes. They were doing this for fun.

The scouts reported that the soldiers had not followed us and that everything was safe now. All over the camp there were big fires and kill dances all night long.

I will sing you some of the kill-songs that our people made up and sang that night. Some of them went like this:

"Long Hair has never returned,
So his woman is crying, crying.
Looking over here, she cries."

"Long Hair, guns I had none.
You brought me many. I thank you!
You make me laugh!"

"Long Hair, horses I had none.
You brought me many. I thank you!
You make me laugh!"

"Long Hair, where he lies nobody knows.
Crying, they seek him.
He lies over here."

"Let go your holy irons (guns).
You are not men enough to do any harm.
Let go your holy irons!"

After awhile I got so tired dancing that I went to sleep on the ground right where I was.

My cousin, Black Wasichu, died that night.

ACTIVITY TEN: Local History



1. Ask a Native resource person to speak to the class about the history of your area in terms of Indian-White interaction.
2. Have the students ask questions about aspects of the account that might differ from textbook version of the history of your area.

ACTIVITY ELEVEN: Who's Right?



1. Share a time with the students when those around you believed someone else's point of view rather than yours about something that happened. Be sure to include a description about your feelings at that time. What consequences did the situation have for you? For others? How would things have been different if your point of view had been accepted as a description of what happened?
2. Using one large or several smaller talking circles, have the students share similar stories. Be sure to remind them to tell their stories in such a way that other people's privacy isn't violated or that others aren't criticized.

Unit III Topic C

How Hollywood Won the West



As the European settlers spread across North America, there were clashes between them and the Indians whose land they were entering. Various government policies were developed to solve this "Indian problem." Many of them involved tremendous hardships for Native people. Most history books ignore the contributions that Native people have made to North American life.

Kit Contents

1. Poster — Quotable Quote
2. Video — Images of Indians
3. Poster — Ground Rules for Open-Ended Discussions
4. Book — Indian Giver
5. Map — Indian Tribes of North America
6. Student worksheet masters #10 and 11

Quotable Quote: *The West had to be won, won from nature and from primitive man.*

Note: These quotes, enlarged on 12" x 18" sheets of paper, are included in the kit. They can be used as stimulators for discussion or writing assignments, or simply displayed in the classroom as food for thought.

"Images of Indians" Viewing Segments

All of Program 2 "How Hollywood Won the West" (counter numbers 1043 - 1774)

Note: Counter numbers which designate portions of the video programs are established by setting the counter at zero at the beginning of the tape. These counter numbers were taken from a RCA VJT 255 Video Cassette Recorder, and may not agree with your machine. Please make note of your counter numbers when you preview the video.

ACTIVITY ONE: *How Hollywood Won the West* ---



1. Have the students view program two, "How Hollywood Won the West," of Images of Indians, (counter numbers 1043 to 1774).
2. As they watch, have them list the major themes. Consolidate their lists on the blackboard by means of a teacher-led discussion. The following should be part of the completed list.
 - a. The European settlers believed in their manifest destiny to own and control all the land they set foot on in the Americas.
 - b. American Indian tribes already lived on much of this land and each had developed unique and sophisticated lifestyle that suited the terrain and climate of the area in which it lived.
 - c. These Indian tribes have made many contributions to the American way of life that are still evident today.
 - d. As the European settlers spread across North America there were clashes between them and the Indians whose land they were entering. Sometimes whole tribes were forced to move great distances to settle in an entirely different part of the country. At other times government policy openly favored the extermination of the Indians.
 - e. Hollywood movies have perpetuated the idea of manifest destiny and have rarely explored the Indian battles from the Indian point of view. Usually Indians were used as two-dimensional characters to add suspense to the plot.
 - f. White writers and publishers of the time portrayed the Indians as either the romantic and noble savage or as a ruthless killer, depending on what they thought would sell.
 - g. The Hollywood stereotypes of Indians are continuing to have a strong impact on the minds of young people, both Indian and non-Indian.

ACTIVITY TWO: *Removing the Obstructions*



1. Ask members of the class to read aloud the statements made by government officials of the early days of contact between Indians and Europeans found in the selection, "Removing the Obstruction" in their texts.
2. Have the class form a definition of the "Indian problem" from the point of view of these officials.
3. Ask them to consider the following questions:
 - a. How does this definition of the "Indian problem" compare with the concept of manifest destiny as it is described in the video?
 - b. What does the video say about how and why Hollywood movies portrayed the concept of the manifest destiny of the European settlers?
 - c. What does the video say about how Indians of that time might have defined the "Indian problem?"

Removing the Obstructions

"I have made it my study to examine the nature and character of Indians and however repugnant it may be to our feelings, I am convinced they must be ruled with a rod of Iron to bring and keep them in a proper state of subordination, and the most certain way to effect this is by letting them feel their dependence upon us . . . In the woods and northern barren grounds this measure ought to be pursued rigidly next year if they do not improve, and no credit, not so much as a load of ammunition, given them until they exhibit an inclination to renew their habits of industry. In the plains, however, this system will not do, as they can live independent of us, and by withholding ammunition, tobacco and spirits, the Staple

articles of Trade, for one year, they will recover the use of their bows and spears, and lose sight of their smoking and drinking habits; it will therefore be necessary to bring those Tribes round by mild and cautious measure which may soon be effected."

from a letter written in 1822
by a Hudson Bay agent at
Fort Garry, Manitoba



"We see your ships, and hear things that make our hearts grow faint. They say that more King-George-men will soon be here, and will take our land, our firewood, our fishing-grounds; that we shall be placed on a little spot, and shall have to do everything according to the fancies of the King-George-men."

"Do you believe all this?" I asked.

"We want your information," said the speaker.

"Then," answered I, "it is true that more King-George-men (as they call the English) are coming: they will soon be here; but your land will be bought at a fair price."

"We do not wish to sell our land nor our water; let your friends stay in their own country." To which I rejoined: "My great chief, the high chief of the King-George-men, seeing that you do not work your land, orders that you shall sell it. It is of no use to you. The trees you do not need; you will fish and hunt as you do now, and collect firewood, planks for your houses, and cedar for your canoes. The white man will give you work, and buy your fish and oil."

"Ah, but we don't care to do as the white men wish."

"Whether or not," said I, "the white men will come. All your people know that they are your superiors; they make the things which you value. You cannot make muskets, blankets or bread. The white men will teach your children to read printing, and to be like themselves."

an account of a conversation between an early British Columbia Settler, Gilbert Sproat, and a local Indian chief

You will also turn your attention promptly to the condition of the country outside the Province of Manitoba, on the North and West: and while assuring the Indians of your desire to establish friendly relations with them, you will ascertain and report to His Excellency the course you may think the most advisable to pursue, whether by Treaty or otherwise, for the removal of any obstructions that might be presented to the flow of population into the fertile lands that lie between Manitoba and the Rocky Mountains.

Edmund Allen Meredith, Under Secretary of State for the Provinces, recorded in Canada's Sessional Papers, No. 20, 1871, p.8.

ACTIVITY THREE: *Elbow Room*



1. The lyrics to "Elbow Room" are found in the student text. Have the students rewrite the lyrics to one of the verses of "Elbow Room" to reflect the point of view of the Indians.

Elbow Room

One thing, and you will discover
When you get next to one another
Is that everybody needs some elbow room, elbow room

It's nice when you're kind of cozy
But not when you're tangled nose to nose
Oh, everybody needs some elbow, needs a little elbow room

That's how it was in the early days of the USA
The people kept a coming to settle, though
The east was the only place there was to go

The president was Thomas Jefferson
He made a deal with Napoleon
"How'd you like to sell a mile, or two, or three, or a hundred, or a thousand"

And so in eighteen hundred three
The Louisiana Territory was sold to us
Without a lot of fuss
And gave us lots of elbow room

Oh, elbow room, elbow room
We got to, got to get us some elbow room
It's the west or bust, in God we trust
There's a new land out there

Lewis and Clark volunteered to go
"Good-bye, good luck, wear your overcoat!"
They prepared for good times and for bad, and for bad

They hired Sacajewia to be their guide
She led them all across the countryside
Reached the coast and found the most elbow room we've ever had!

ACTIVITY FOUR: *Is Conflict Inevitable?*



Hold an open-ended discussion on the following topic.

Conflict is inevitable when two people or groups of people with different world views live in the same area.

ACTIVITY FIVE: *Mapping it Out*



1. Have the students compare a map of North America which shows the present location of Indian reserves and/or major concentrations of Native people with the one in the kit which shows the territories traditionally owned by each of the Indian tribes. Look for such differences as size of territories and number of tribes represented.

ACTIVITY SIX: *Indian Giver*



1. Divide the class into five cooperative learning groups. Assign each of them one of chapters 2, 3, 4, 5 and 6 from the book "Indian Giver," (in kit).
2. Have each group read their selection and decide how they will present what they have learned about Native contributions to contemporary life to the rest of the class. These presentations could be shared with the rest of the school or at a special evening to which the community is invited. The following ideas may help them get started:
 - a. the group studying influences on sports may want to organize an hour of Native games
 - b. the group studying influences on agriculture and food may want to organize a meal of dishes using the foods mentioned
 - c. the group studying the chapter called "the gift of survival" may want to organize a visual display of actual objects and photographs or drawings out of books.

ACTIVITY SEVEN: *Trail of Tears*



1. The video shows segments from the documentary, "Trail of Tears" which tells the story of the forced removal of over 14,000 people of the Cherokee, Chickasaw, Choctaw, Creek and Seminole nations from their traditional land to an area one thousand miles away. Tell the students that they are going to use their imagination to take themselves and their families on a similar journey.



2. Have the students prepare for a guided visualization experience by assuming a comfortable position, closing their eyes if they can do so comfortably, and taking a few deep breaths (see the introduction to this guide for more suggestions about guided visualization exercises). Ask them to see what you describe to them in as much detail as possible. You can use the sample dialogue below, or one of your own making.



3. Now ask the students to open their eyes and choose an image from their visualization to portray in an artistic form (sketch, collage, poetry, painting). Explain that they will want to choose an image that somehow captures the whole experience and also conveys the feelings it evoked. Have them choose a title for their work which, like the title "Trail of Tears," conveys a depth of human emotion.



4. Have the students share their work with each other, either in smaller sharing circles or as a whole class.
5. Have the students interview their parents, grandparent and, if possible, great grandparent to hear the story of their family's own journeys that brought them to their present location. This assignment can be for personal interest alone, or for sharing with the rest of the class or with a smaller number of students in a cooperative learning group.

Sample Dialogue:

It is about six p.m. and your family is at the supper table. There is a knock at the door and when the door is opened, an armed man informs you that he has an important message for the family. He says that the family must join all the other families of the area at (choose a local landmark that everyone in the class will be familiar with) in one hour. The entire population is going to be evacuated to (name a location that is about one thousand miles away and will seem remote and inhospitable to the students). The family may only bring what it can carry. Further instructions will be given at the meeting place. Failure to be at the designated spot in an hour will mean that armed forces will be sent to hunt down and kill the whole family.

What would you do during the hour they have to get ready for the journey? What would you take with you? How would you say "good-bye" to your home and the things that have meaning for you? What thoughts and feelings are you experiencing? What are your biggest fears about what lies ahead?

When you arrive at the designated meeting place, you and your family are told that you must walk the entire one thousand miles. You will be travelling across country and the entire journey is expected to take several months. Two meals a day of porridge or soup will be served. How does your family spend the first night of its new life? You and all your neighbors are allowed to set up whatever camp they can within a roped off area. Armed guards patrol the perimeter and shout at or push anyone who steps out of the circle. What are the adults doing? What about the teenagers? the younger children? the babies?

It is now a month later. The weather has started to get very cold. You have been walking at least fifteen miles every day. One member of your family has died and you were forced to leave him or her beside the trail, without even a proper burial. Your shoes have

large holes in them and you have stuffed bits of ripped clothing in them to try to keep out the wet snow which has been falling the last few days. Every night you get a fever and cough until your chest feels like it will break. During the day you take your turn carrying the young children, who seem to cry all the time. What are your thoughts and feelings now? What is your biggest fear?

Now it is two years later. Your family (remember that one member of your family died on the journey) has built a plywood and tin shack at the edge of (name the location to which the students have journeyed). Your dad and/or mom walk into the city each day and work at a factory for ten hours. Most of the money they earn is used to buy food, pay school fees for the children, and buy clothing. The family tries to save a little every month to get a better place to live or to buy an old car. You have almost total responsibility for any younger children in the family. You must get them off to school, make their meals and protect them from the bullies who throw stones at them on the way to and from school. What are your thoughts and feelings now? What is your biggest fear?

ACTIVITY EIGHT: *Rambolea*



1. Have the students read the first portion of the selection entitled “Rambolea” (up to the end of the part about the fur trader). If you feel the language level of this selection is too difficult for your students, you may want to read it to them, clarifying vocabulary and concepts as you go.
2. To help your students consolidate their understanding of what they have read in this selection, hold a class discussion based on the following questions:
 - a. Why did the European settlers have such a disruptive effect on the way of life of the Native people of North America?
 - b. What was the relationship between Native people and the first explorers and fur traders?
 - c. Which stereotypes of Native people were commonly held by these Europeans?
 - d. How did the fur trade affect the relationships between Native people who worked and lived together?
 - e. How did the fur trade affect the way Native people met their own physical needs?
 - f. How did the fur trade affect the way Native people felt about themselves and their relationship to the world?
 - g. How did the fur trade affect the social and cultural life of Native people?

Note: These questions can be used at the end of the reading or while the selection is being read aloud by you or class members to help the students focus on the main ideas.

3. Now have the students read the second portion of the selection in their texts entitled “Rambolea” (up to “A Trip to Rambolea”). If you have been reading the selection aloud, continue this process.

4. The following questions can be used to help students clarify their understanding of this portion
 - a. What are the four frequently experienced effects of residential schools that are mentioned in the first paragraph of this section?
 - b. What types of adjustments did the children have to make when they arrived at the residential school?
 - c. Describe the problems experienced by the children and their parents when the students arrived home?
 - d. What effect did residential schools have on the way Native people felt about themselves?
 - e. What are some of the positive effects of residential schools?
5. Have the students read the remainder of "Rambolea." Activities Nine to Eleven will draw on the analogy between Rambolea and the residential school experience of Native people.
6. The questions on Student Worksheet #10 (master found in kit) can be used as a review of what the students have read. These questions can be worked on individually or in small cooperative learning groups.

Rambolea

The simple fact that the first settlers of this continent had produced civilizations that made sense and worked for them was not understood by the large majority of Europeans who came to explore the "new world." Coming from a civilization that had evolved in very different ways, they could only compare what they saw to their own ways. They reasoned that anything that was different must necessarily be inferior or not as well-developed as their own ways.

Thus, the coming of the white explorers and fur traders was to mark the beginning of a dramatic change for Native people. Their own way of life, developed over centuries of creative adaption to their environment, was to be interrupted and disrupted. The contact with the European settlers was not devastating simply because their way of life was different. Sometimes contact between very diverse groups can be a time of great creativity and mutual benefit. When one group uses force of numbers and military power to systematically oppress another group, however, the contact will cause great harm. The normal and healthy process of change and growth will stop when people are forced to live under conditions that are physically, psychologically and spiritually unhealthy.

When the growth and development of a living thing is interrupted, that living thing will still try to keep growing, but under circumstances that are harmful to normal development. Imagine a patch of grass that has been covered by some object (like a box) for a month or two. The stalks become strangely shaped and crooked, they lose their bright green color and become a yellowish white color — their normal development has been stopped. Any society or civilization whose normal development is obstructed will also have a difficult time maintaining a balanced and healthy way of life.

As an example of how this process works, we can look at two ways in which Native life was interrupted by the settlement of their lands by Europeans: the fur trade and residential schools.

The Fur Trade

Many of the first Europeans to come to North America were explorers looking for trade routes to the Orient. Many of these explorers became fascinated with this "new world" they

had found and eventually discovered that it had a wealth of its own — furs.

These early explorers and fur traders depended on Native people for their very survival. Without the assistance of guides and hunters, the Europeans, unfamiliar as they were with the environment, would have perished in much greater numbers than they did. The Europeans also relied on the Native people to supply them with the furs which were to make them wealthy among their own people. The Native people were also sought after as allies in the many battles between different, competing groups of traders and explorers. Thus, in the early days of contact between the Native people and the newcomers to North America, the Europeans were in many ways dependent on the Native people and tried to find ways to interest the Native people in helping them.

Even at this time, however, the large majority of Europeans did not consider Native people as equals. Unable to understand many of the customs of the tribes they encountered, unable to understand their languages, and unable to appreciate their understanding of the universe and humanity's place in it, the Europeans viewed the Native people as "noble savages" — uncivilized and unchristianized (and therefore out of contact with God) but yet very capable of using the wilderness to earn a living and meet all their basic needs. This is the romantic Indian stereotype mentioned in "How Hollywood Won the West" of Images of Indians.

Another stereotype of Indian that is mentioned in the video and that was common during that time was the ruthless savage. The Europeans believed that the Indians would kill each other and white people simply out of a love of violence. They did not see or understand the complex governing system Native people had developed to keep order in their societies and to decide on the just course of action at any particular time.



Since Native people believed in living in harmony with nature, not in dominating and controlling it, the Europeans considered them less advanced. The proper station for human beings, the Europeans believed, was as masters and controllers of all of the rest of creation. The Indians of North and South America had developed many very sophisticated skills, including those in the areas of agriculture, politics, and medicine. They arose out a different concept of reality, one that gave as much emphasis to the spiritual aspects of the universe as to the physical. Thus, from the very beginning, the difference between a primarily materialistic view of the world, and a view that gave as much weight to the spiritual as to the material, was to be a source of misunderstanding and prejudice.

Let's look at the fur trade and its effect on Native people in a little more detail. In general, Native people, especially those tribes that relied primarily on hunting and trapping for survival, organized their affairs in a very co-operative fashion. Many of the hunting techniques required close co-operation among several hunters (an example is the buffalo jumps used by the Blackfeet). Even when an individual hunter killed game, everyone associated with him shared in the food. Usually there was a clearly understood system for dividing the meat — the hunter might not even get the choicest piece.

Just as the fruits of the hunt were distributed co-operatively, so also the responsibility for survival was shared. Everyone had a role that contributed to the well-being of the whole

unit (i.e. extended family, clan, or tribe). These individual roles were all a part of a highly integrated whole — a society that used everyone's capacities to ensure an acceptable quality of life for everyone.

The fur trade introduced several new concepts that disrupted this smoothly operating system. Individualized wealth, competition, new qualifications for leadership, and new working patterns are some examples.

Before the fur trade, furs were not viewed as valuable except for their contribution to survival. They were not accumulated for their own sake. A trapper would only get as many furs as he needed. The fur trade changed all that. Furs were sought after, not because of their usefulness in providing shelter from the cold, but rather because someone else valued them enough to exchange many other goods for them.

Because so much time had to be devoted to trapping if enough furs were to be accumulated to acquire the new trade goods offered by the Europeans, there was not always enough time left to hunt and trap for the game needed for survival. In this way, Indians became dependent on European goods like flour, sugar, tea, and cloth, for survival. The more a Native family began to rely on these products for survival, the more energy they had to devote to trapping for furs because the price of these commodities kept rising. In order to keep up with the rising price of trade goods, the Native trapper had to also get enough furs to purchase the tools, such as guns, steel traps, outboard motors, and fuel which would enable him to trap enough furs to get the things he needed to survive. This vicious cycle of growing dependence on the European fur traders made Native people susceptible to starvation if fur prices dropped, for example, or if a particular type of fur went out of fashion.

Whereas formerly the whole of Native life was interrelated with the cycles of nature, now outside forces, far from the world of Native people, began to influence and even control how they lived. The seasons, the weather, the life cycle of plants and animals, and the cycle of predator and prey — these were things Native people could see and understand. What rich people in Europe considered fashionable was something Native people could not see or understand. And yet these same fashions had a very direct and often disastrous effect on their lives. Native people were slowly being robbed of the feeling of being in control of their own world.

Even the tribes that were not so directly involved in the fur trade as the Cree and Dene, for example, became indirectly involved and thereby increased their dependence on trade goods. The Plains people, for example, made pemmican and sold it to the fur traders for food or guns. The traders used some of the pemmican and exchanged the rest for fur with the Cree. In this way, Plains people became influenced by the fur trade that was occurring further north.

In the traditional way of life, the wealth of one (or his success in hunting) was the wealth of all. The opposite was also true. The poverty of any one member was shared equally by everyone. No one was made to go without while others enjoyed abundance.

Trapping for furs to trade had the side effect of generating competition between individuals or groups. Since the profits of the fur trade went to the individual who brought the furs to the trading post, one individual could become a great deal richer (or poorer) than others. Encouraged by European materialism, individuals and tribes fought for control over certain fur-rich territories and over access to trading posts.

Some individuals or tribes began acting as middlemen, collecting the furs from the actual hunter and then doing the trading. In return for their furs, the hunters received a share of the profits and protection from others who might try to gain control over their territory or steal the furs.

This group of middlemen often assumed leadership roles because of their access to material wealth and because of their increased contact with the white man who determined the price furs would receive. This was in contrast to the traditional view of leadership which was based on those skills which contributed to the survival of the people.

Traditionally many of the Native people of North America were migratory, that is, they moved from place to place according to an annual cycle of hunting and fishing activities. Even those tribes that had more permanent settlements had annual cycles of hunting, fishing, gathering and agricultural activities. Part of the annual cycle were the times when people gathered for ceremony, celebration and the making of contractual agreements (e.g. mar-

riages). Because the fur trade disrupted the annual food gathering cycle, it also disrupted this social and spiritual cycle. The unity of the family and tribe began to break down as individuals became responsible only for their own personal survival and as the time of coming together became dominated by trading activities and the consumption of one of the commodities made accessible through the fur trade — alcohol.

Some of the basic spiritual principles that had formed the foundation for the growth of Native cultures in North America were being threatened. One example is the tradition of hospitality and sharing which was basic to the Native way of life. With the fur trade, people began to hoard goods for themselves rather than sharing freely. Individuals became isolated from their families and tribes as they spent more and more time on the more-or-less solitary activity of trapping. The feelings of interrelatedness and co-operation were being lessened.

The above discussion about the effect of the fur trade on the ongoing development of Native societies has shown how some of the most basic principles of Native life — interrelatedness, co-operation, and a recognition of the spiritual basis of all life — were disrupted by the fur trade.

Residential Schools

Now let's look at how residential schools affected the children and families of one group of Native people who lived in Northern Canada, the Dene. Each people will have had a slightly different experience with residential schools, but this one example will illustrate many of the common effects: loss of language and cultural identity, alienation between the older and younger generation, and severe psychological trauma for a whole generation of young people and their parents. The after effects of these painful experiences are still being felt in terms of social problems in Native communities: child abuse and neglect, loss of good parenting skills, alcoholism, and unemployment, to mention just a few. Here, then, is a description of the residential school experience for the Dene people of the Northwest Territories, Canada.



Mackenzie Valley Region of the Northwest Territories

The largest residential schools were located in Yellowknife and Inuvik and were built at the end of the 1950s. Four hundred to five hundred children attended each of these institutions. Somewhat smaller schools, which existed for many years before 1960, operated at Fort Resolution, Fort Simpson, Fort Providence, Fort Smith and Hay River. As you read the following, keep in mind how the traditional family was organized, (the type of food they would have been used to, their lifestyle and language) and then consider the following description.

Speaking no English, having never ridden in a car or truck, having never seen a two-story building, having never eaten anything but meat, fish, bannock and perhaps the occasional sweet treat, young Dene children (aged six or seven) left the world of the caribou eaters and were sent into the unfamiliar world of the white man.

The "great round-up" as it was called, began in August. Children of all ages boarded one of the many twin otter airplanes that fanned out across the Northwest Territories to collect the school children.

Often the ride made the children sick. Then, perhaps eighteen hours later, after long layovers, waits, and a transfer to a larger plane at some staging area, they would finally arrive at their destination — the school. How frightening it must have seemed to them!

Children were then separated from their brothers, sisters and friends and herded together according to age level. They were issued clothes and assigned a bed number. Even though many of the children could not speak a word of English the supervisor (often a Native person) spoke only English in order to force the children to learn. "No Loucheaux or Haire or Dogrib or Slavey is spoken here. Unless you speak English," they were told, "no one will hear you." For as long as a year, children were unable to express to anyone in authority what their basic needs were. Loneliness, sickness, confusion all had to be borne in lonely silence. Many things combined to make the experience difficult for the young Dene "student". Some of those were: the suffocating heat of the buildings; the painful need for someone older to talk to; the terror and loneliness of sleeping alone; the bad tasting, undigestible food; the mammoth buildings; the frightening crowds of people (more people in one place than the child had ever seen before — remember that home consisted of a local group of perhaps thirty people, many of them children); the concentration camp style discipline; and the continual loss of personal freedoms and individual control. All of this must have been a staggering shock to the new "student." Remember that the Dene would encourage even very young children to make decisions and think for themselves. The white man's school contradicted all that.

But little by little adjustments were made. English was learned (though often not too well) and the strange life became almost familiar. Then came summer vacation, and for the student it was perhaps more traumatic to return to the life of his family than it had been to leave in the first place. Food seemed coarse and undigestible. Homes were "dirty" and "cold." Things seemed ill at ease between child and parents. Parents complained of "disobedience" and "disrespectfulness," and of their children being "hard to manage." They couldn't understand why the children didn't fit into the daily routine anymore. They didn't seem to see the chores that had to be done and had to be told everything.

Dene camp life placed a large measure of responsibility on the children's shoulders. Some of the jobs they were expected to help with included tending the nets, feeding the dogs, cutting and hauling wood and cutting up meat and fish for drying. The school life demanded very little in comparison and removed the burden of responsibility for the well-being of others from the child. At school he was no one's keeper, not even his own.

Parents complained of a loss of ability to speak the language of the family. Indeed, often after several years away at school, children found it very difficult to speak their mother tongue. Older students usually spoke English mixed with a Dene language to their peers and siblings. Parents felt left out when the children spoke English and wondered if their sons and daughters were talking about things they didn't want their parents to understand. Children also used English when they were angry and so English became associated with bad feelings and strong language.

Children, especially older children, tended to view vacations as relaxation periods and not a time to "work hard" as they had done all winter. Parents, on the other hand, felt that children had had an easy time at school and should help out with all the hard work of day-to-day life while they were home. Naturally parents felt children should help the family with tasks like cooking, carrying water and wood, and other chores. When pressured, older

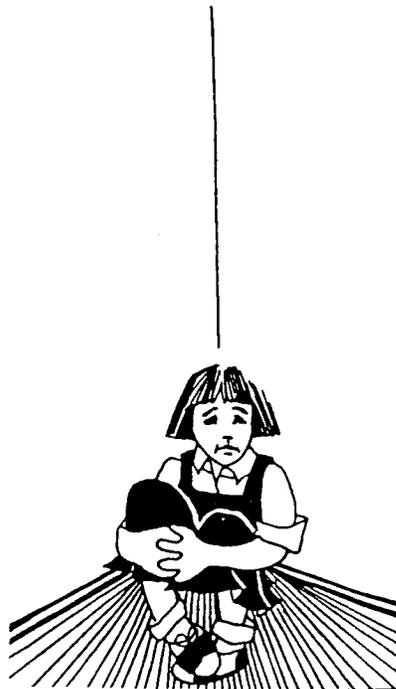
students refused to "listen." Instead they "talked back" and in general tended to spend time with children their own age who also had gone away to school. Parents also noted that frequent, violent arguments (very foreign to Dene culture) arose and that children seemed as unconcerned about hurting others as they were unwilling to obey their elders.

To understand why residential schools were organized the way they were, we must realize that residential schools were established in part because the European settlers and missionaries believed that Indian culture was not worth preserving. They felt it was an outworn, useless, dying thing, because all human beings would eventually develop and change to be like Europeans, who they believed were an advanced civilization.

What was most damaging from the Dene point of view, was that their children were taught these beliefs. Students learned that Native traditional values are wrong and primitive, and that other Canadians came from a more "advanced" form of social organization. The way the schools were organized and the subjects that were taught told the Indian children that the human values, the political institutions and the economic strategies of other Canadians are infinitely superior to the "primitive" ways of the traditional Dene.

It was very disorienting for Dene children to spend the first (formative) six years of life living in a traditional Dene way, and then to be thrust into a foreign, concentration-camp style school. This experience often caused severe, and in many cases unalterable, damage to the child, to the family, and to the community to which she was eventually to return.

There were, of course, some positive aspects to residential schools. Without them, most of the children would not have had the opportunity to learn to read and write or to learn about ways of life other than their own. It is not education in itself that is bad. It is just that the way the schools were organized was not sensitive to the needs or lifestyle of the students. Many of the people who ran the schools had good intentions, but they didn't understand the effect the experience was having on the students.¹



A Trip to Rambolea

In order to understand what effect this process must have had on Dene family and community life, imagine the following situation. Every child in your town between the ages of seven and seventeen years is rounded up and flown to a remote part of Rambolea (an imaginary country on the other side of the world) for the school year. You arrive and are told (by Canadians) that you may only speak Rambolese. You are handed a sleeping mat made out of banana leaves, a wooden bowl and a hoe (for working in the garden). You are shown

¹ This section on residential schools is adopted from M. Bopp's 1981 Masters Degree thesis entitled "The Dene Development Question."

where you must sleep. It is a large room. Over six hundred other children of all ages also sleep there. Your daily schedule, six days a week is as follows:

5:00 - 5:30	wake up and exercise
5:30 - 7:30	work in the fields
7:30 - 8:00	Breakfast (cooked cereal and fish every day)
8:15 - 12:30	School — mostly memorization of long Rambolese texts
12:30 - 1:00	Lunch (cooked barley, fish, sauce, vegetables)
1:00 - 2:00	Free time (but you may never be alone)
2:00 - 6:00	School
6:00 - 6:30	Dinner (cooked barley, tea)
6:30 - 7:30	Recreation (organized games)
7:30 - 9:00	Study (everyone must study)
9:15	Lights out

This schedule is rigidly enforced from September 1 to June 30. There are no vacations. The rules and punishments for the school are as follows:

1. For failing a test — no food for a day.
2. For not working hard enough — 4 hours of extra work (in school or garden).
3. For disobedience, and rude or disorderly conduct — no food or water for a day, a beating (with a stick on the back), extra garden work, or a day or a number of hours of kneeling on a rock floor alone in a large courtyard where all can see — the punishment varies with the crime.
4. For speaking English — first offence — no supper, second offence — no supper and a beating, further offences — considered disobedience and punished as number 3 above.
5. For going off by yourself (i.e. without at least one other student present) — hours of kneeling alone on a rock floor.

You have been attending school in Rambolea now for many years. You actually stopped missing your parents a long time ago. You can't quite remember what it was like to live all year round in North America. In fact, coming home for summer break gets harder and harder every year. You now speak Rambolese better than English. You and your brothers, sisters and friends speak Rambolese to each other. Your parents get angry with you because you don't talk with them and you don't want to do things the way the family does them.

For example, sleeping on beds in a room by yourself seems lonely to you — so you and your brothers and sisters usually sneak into each others rooms. This upsets your parents. You don't like to "waste time" watching TV, going for rides in the car, or playing family games. In fact, you don't like the look, the smell or the atmosphere of your family home. You don't like little children or adult company because you are used to spending all your time with people your own age. You prefer to be out of doors when your friends come around and your parents are an embarrassment to you. They dress funny, they smell bad, and they can't speak "properly." Sometimes your parents try to force you to be more North American. Then a big argument develops, and you end up yelling in Rambolese, which makes your parents even angrier.

Since you have spent all of your growing up years in the school, you have not experienced normal family life. Now you are beginning to wonder if you could even be a parent since you have not really had parents to act as a model.

In fact, people you know who have already graduated and come back have had very bad luck at marriage and family life. It doesn't seem to work for them. Their children are very unhappy and hard to control.

These same people are not accepted by the rest of the community. They don't speak English very well, they have foreign ideas and they are always trying to tell people to do things the way they learned to do them in far away Rambolea.

Conclusion

We have looked at two examples of how Native life, as it had been evolving over many centuries, was disrupted by its contact with a very different way of life. The following quotation is a summary of some of the negative effects of this interruption on what had been a

whole and healthy way of life:

At one stroke the government swept the Indians' economic base from under them and imposed a stiflingly heavy and totally alien bureaucracy on them from above. The migratory hunting existence which had given shape to Native society and made every individual within it vitally important was actively discouraged and quickly rendered unviable for the majority of Indians, while the values which it promoted became increasingly irrelevant. The ceremonies and rituals which harmonized the spiritual and social life of the band and gave its members a sense of personal significance and group identity were deplored as heathen superstition, and celebrations such as the Sun Dance and the West coast people's Potlatch were banned. Indian children were sent to boarding schools for ten months of the year to separate them from "the degrading influence of their home life." By its very nature this educational arrangement disrupted the intricate pattern of relationships between child, parents, extended family and elders and the smooth transmission of beliefs, skills and knowledge from one generation to the next; but it deliberately accentuated the divorce of the child from his background by discrediting his culture, punishing him for speaking his own language, and preaching the superiority of white attitudes and accomplishments. The government further weakened the social structure by supplanting traditional leadership and decision-making processes, based on consensus, by a system of band councils and chiefs, elected on a majority vote as in Western parliamentary democracy.²

² This quotation is taken from "Canada's Indians" by James Wilson and published by Minority Rights Group, 36 Craven Street, London, England WC2N 5NG, pg. 20.

Student Worksheet #10
Unit III Topic C
Activity Eight

1. Which values held by the European fur traders affected their understanding of and relationships with Native people?

2. In which ways did the fur trade affect Native people?

3. Which values held by the non-Native Canadians influenced the way the residential schools were run?

4. In which ways did residential schools affect the relationship between parents and children?

5. List all the changes to the Native way of life that are mentioned in the summary section of this reading.

ACTIVITY NINE: Dear Mom and Dad

Have the students write a letter home after their first week in Rambolea.

ACTIVITY TEN: As the Twig is Bent

1. "Rambolea" made a distinction between change that has been freely accepted by a people and change that has been forced on them from the outside. Have the students help you devise a demonstration of this idea from the world of nature. Two ideas of how this could work follow:
 - a. Bring two plants to class. Make a sketch and take measurements of each one. Place one where it will get plenty of sun and water it as required. Place the other plant under a cardboard box, but continue to water it. After several weeks, note any changes (e.g. movements in response to phototropism, growth, new flowers). Note any changes in growth and development in the second plant as well. Compare the changes between the two.
 - b. Bring a branch (about 1/2" in diameter) to the classroom. Bend it as though it were being pushed by the wind, then bend it with considerably more force until it snaps.



2. Have the students form talking circles to share a time when they felt forced to change by forces outside themselves. Have them focus on the feelings they experienced and on how the change affected their attitudes and behavior. Provide a model for this activity by sharing an example from your own life.

ACTIVITY ELEVEN: A Way of Life Changes

1. Invite a respected Native elder or other resource person to visit the classroom to speak about how the way the life of his people changed with contact with white people. Before his visit provide him with a copy of Student Worksheet #11 (master in kit) that the students will be using to write a follow-up essay, so he can be aware of their listening focus. Remind the students to be ready to ask questions that will help them with their essays.
2. As the students listen, have them make notes on Student Worksheet #11 (master provided in kit). These questions can also help them ask their own questions after the talk.
3. Have each of the students write a follow-up essay (between 300 to 500 words) on the basis of the outline provided by the notes they made on their worksheet.

Student Worksheet #11
Unit III Topic C
Activity 11

1. Select one change that was described in the elder's talk as the focus of your essay.

2. Describe the old way of doing things and how that way affected the way people worked together and related to each other.

3. What was the change that was introduced by the Europeans?

4. When the Natives began doing things "the white man's way", did they really do it the same way as the white people did it? If not, how was it different? What new ways of working together or relating to each other came about in Native life as a result (in part at least) of this "new way" of doing things? How did the new way affect Native life?

5. What is the cultural universal behind both the old and new way of doing things?

Unit III Topic D

The Movie Reel Indian



In their struggle to dispel the prejudice and discrimination which has surrounded them for many decades and to regain control of their own destinies, Native people are facing a number of important issues. Some of these are the loss of language and culture, poor living conditions, environmental concerns and land claims.

Kit Contents

1. Poster — Quotable Quote
2. Video — Images of Indians
3. Coloured dots (30 strips of 3 dots each in an envelope)
4. Video — On Indian Land
5. Video — Walking With Grandfather
6. Student worksheet master #12

Quotable Quote: *We are a people with special rights, guaranteed to us by promises and treaties. We do not thank you for them because we've already paid for them.*

Note: These quotes, enlarged on 12" x 18" sheets of paper, are included in the kit. They can be used as stimulators for discussion or writing assignments, or simply displayed in the classroom as food for thought.

"Images of Indians" Viewing Segments

All of Program 5 "The Movie Reel Indian" (counter numbers 2893 - 3355)

Note: Counter numbers which designate portions of the video programs are established by setting the counter at zero at the beginning of the tape. These counter numbers were taken from a RCA VJT 255 Video Cassette Recorder, and may not agree with your machine. Please make note of your counter numbers when you preview the video.

ACTIVITY ONE: *Identifying the Issues*



1. Have the students view program five, "The Movie Reel Indian," of Images of Indians (counter numbers 2893 to 3355). As they watch ask them to make a note of the contemporary issues facing Native people that are mentioned in the video.

e.g. land claims
environmental issues
poor living conditions in many Native communities
a climate of prejudice and discrimination

2. Explain that this topic will look at some of these issues in more detail.

ACTIVITY TWO: *Lamentation*



1. Many Native people have described what they see happening to nature through pollution and the exploitation of non-renewable resources in very graphic and stirring terms. They often make the comparison between what is happening to the earth and what is happening to Native people. Have the students read the selection entitled "Lamentation" in their texts. It contains several passages along these lines.



2. Some sentences in the selection just read express strong emotions about the effect of white civilization on nature. Have the students discuss their response to these sentiments in an open-ended discussion.
3. Have students find examples of songs or poems from any cultural background that lament the destruction of mother nature. Talk about the lyrics of these writings, comparing them to the Indian writing you have just read.

Lamentation

The White people never cared for land or deer or bear. When we Indians kill meat, we eat it all up. When we dig roots we make little holes. When we built houses, we make little holes. When we burn grass for grasshoppers, we don't ruin things. We shake down acorns and pinenuts. We don't chop down the trees. We only use dead wood. But the White people plow up the ground, pull down the trees, kill everything. The tree says, "Don't. I am sore. Don't hurt me." But they chop it down and cut it up. The spirit of the land hates them. They blast out trees and stir it up to its depths. They saw up the trees. That hurts them. The Indians never hurt anything, but the White people destroy all. They blast rocks and scatter them on the ground. The rock says, "Don't. You are hurting me." But the White people pay no attention. When the Indians use rocks, they take little round ones for their cooking....How can the spirit of the earth like the White man?...Everywhere the White man has touched it, it is sore.

A Woman Elder of the Winter tribe of California

The Lakota was a true naturist (sic) — a lover of nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their tipis were built upon the earth and their altars were made of earth. The birds that flew in the air came to rest upon the earth and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing and healing.

That is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life and come closer in kinship to other lives about him....

Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakota safe among them and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue.

The old Lakota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans too. So he kept his youth close to its softening influence.

Chief Luther Standing Bear
Lakota Sioux, South Dakota

How long have I known you, Oh Canada? A hundred years? Yes, a hundred years. And many seelanum¹ more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said to come, come and eat of my abundance. I have known you in the freedom of your winds, and my spirit like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs which I could not understand, pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home, I was called a savage. When I neither understood nor welcomed this way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks — they were little more important in

¹ seelanum: A Squamish Indian word meaning "lunar months"

the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your fire-water, I got drunk. And I forgot.

Oh Canada, how can I celebrate with you this Centenary, this hundred years? Shall I thank you for the reserves that are left me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

Oh God in Heaven! Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

Oh God! Like the Thunderbird² of old I shall rise again out of the sea; I shall grab the instruments of the white man's success — his education, his skills, and with these new tools I shall build my race into the proudest segment of your society. Before I follow the great Chiefs who have gone before us, oh Canada, I shall see these things come to pass.

I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. So shall the next hundred years be the greatest in the proud history of our tribes and nations.

Chief Dan George
Squamish Tribe, British Columbia

² Thunderbird: a mythical bird which, according to an Indian legend, created thunder in a struggle with a whale. The thunderbird is commonly seen on totem poles of Pacific Coast Indians.

ACTIVITY THREE *Reservation*



1. Have students study the poem, "The Lament of the Sioux Reservation Indian" found in their texts.
2. Have students write an acronym for the word "reservation," by supplying a phrase which begins with each letter of the word. The example below, written with the same kind of bitterness expressed in the poem, "The Lament of the Sioux Reservation Indian," suggests some of the causes of the bitterness. These acronyms could express very positive, very negative or mixed feelings. Encourage the students to express their feelings as honestly as possible.

e.g. R eservations
E videntally wrong
S tatistically sound
E ternal trap
R ights violated
V ision clouded
A ttitudes belittled
T hanks not necessary
I ndian problem solution
O nly a trade-off
N ever the same!

3. Refer the students to Chief Dan George's lines in the video, "Movie Reel Indians:"

"We are a people with special rights, guaranteed to us by promises and treaties. We do not thank you for them because we've already paid for them."

Ask them to consider, in the context of a guided discussion, the following questions:

- a. In what ways might Chief Dan George feel that Native people have paid for rights guaranteed in treaties and promises?
- b. Is there any connection between this statement and the bitterness expressed in the poem and acronym about reservations?
- c. Is there any connection between these sentiments and the stereotypical and inaccurate representations of Indians explored in the video, "Images of Indians?"
- d. Is Chief Dan George's statement justified?

The Lament of the Sioux Reservation Indian
by Roy Spotted War Bonnet

They took the whole Indian nation
and put it on this reservation.
They took away our way of life
the tomahawk, the bow and knife.
They put our papoose in a crib
and took the buckskin from our rib.
They took away our native tongue
and taught their English to our young.
The old teepee we all love so
they're using now just for show.
All our beads we made by hand
are nowadays made in Japan.
Although they've changed our ways of old
they'll never change our hearts and souls.
Though I wear a man's shirt and tie
I'm still a red man deep inside.
Hi ya yoh, hi ya yoh ho.

ACTIVITY FOUR: For and Against



1. Divide the class into co-operative learning groups of approximately five students and assign half of the groups the pro and half of them the con position for the following debate.

Pro: Native people should have special rights and privileges enshrined in the Constitution.

Con: Native people should be accorded exactly the same rights and privileges as every other citizen. It is harmful to them and to society to treat them as a special case.



2. Have the students prepare their statements as they study the rest of the topic. Although only representatives of the group will present their group's position orally, everyone can assist with the research and writing.
3. At the end of the topic, hold a debate with representatives of each group presenting their position. After the debate, have each student vote either for or against by placing a colored dot (provided in kit) under the "For" or the "Against" column on a piece of chart paper.

ACTIVITY FIVE: *Indian Conditions*



1. Have the students read the selection entitled "Indian Conditions" in their texts.
2. If your school is in a Native community, arrange with the band council or some other appropriate agency for a guide to take you on a tour of the community. Stops should include health and education facilities, economic enterprises, the cultural centre, band offices and housing development programs. Before you go, prepare a list of questions for each stop. One way to do this is to have the students work in small groups or pairs, with each group responsible for developing the questions applicable for one of the stops on the tour.
3. If your school is not in a Native community, but in a rural area near an Indian community, arrange a similar tour, but invite a class of the same grade from the Native community you will be visiting to accompany you and to act as your guides.

4. If your school is in an urban center, arrange the tour through a local Native organization or Friendship Center. Explain your interest in learning more about the social, economic, political and cultural conditions which affect how the Native population in the city lives, and ask them to arrange a suitable sequence of stops for the tour. Organize questions as described in #2 above.
5. Prepare a summary report by having students work in the same groups they used to develop questions to complete sections of the report.
6. Share copies of the report with your hosts for the tour and with the government agencies in your region who are responsible for programming in the areas your report covers (e.g. health, education, housing, economic development).

Indian Conditions

Introduction

When considering "Indian conditions" it is important to remind yourself that Indian conditions are a part of the human condition, or, as the Native traditional saying goes, "The hurt of one is the hurt of all, and the honor of one is the honor of all." For this reason, conditions in Native communities are not only their problem. They are also our problem.

When you see poor health conditions, poor performance in school, high unemployment, family breakdown and other problems that plague Native people, and other minority groups, it is important not to fall into the trap of "blaming the victims" for these conditions. If you tend to believe that "it's their own fault," or "they can't help it, that's just how those people are," you may be "blaming the victim" for problems that "they" cannot solve without help from all of us. It may be, for example, that many people are not on welfare because they are lazy, but rather that they can't get work because (a) there are no jobs, (b) they received a poor education, or (c) they are discriminated against in the job market. Many employers do not, in practice, hire Indians, for example.

In 1980, the Government of Canada published a survey on the conditions of life in Canadian Native communities. The report is called "Indian Conditions: A Survey" and was prepared for the Department of Indian Affairs and Northern Development. One of the areas

the report discusses is called social conditions.

The term “social conditions” refers to the living conditions of ordinary individuals and their families. It covers such issues as the housing, education, social services and health of the people. It also covers population distribution, family life and general living conditions.

This reading will be a case study of some of these social conditions for Canadian Native people — housing and education. By looking at some of the factors involved in this aspect of life, you will be able to research some of the conditions that apply to your geographical area. To start, let’s look at some of the history that affects conditions today.

The Past

There were many changes that came to Indian life during and after World War II (1939-1945). Until that time there were still many Native people (especially in the northern half of Canada) who were able to earn a living directly from the land they occupied (for example, farming, hunting, and trapping).

A series of disasters and setbacks changed all that. Tuberculosis and flu epidemics struck down hundreds of Native people. Sometimes whole families got sick and even died. Often parents had to leave children behind and spend many months in a hospital far away. This, of course, created a great deal of hardship.

At the same time, the fur market (which by the 1920s was one of the few sources of cash for Native people) collapsed because Europeans and Americans were at war and could no longer afford the luxury of fine furs.

Around 1945, the government of Canada began to help Indian people in a number of ways:

1. They started providing social assistance and money to needy families.
2. They started building houses on the reserves.
3. They began to concentrate efforts to provide schooling for Indian children.



This help was necessary because the Indian way of life that had enabled them to be experts at survival for so many thousands of years, was totally broken apart by forces like residential schools and the fur trade which were described in the reading titled “Rambolea”. It is important to realize that these moves were the result of sincere efforts on the part of some Canadians to be of help to the Native people. In the 1920s and 1930s, there were many people in the government of Canada who believed if the Indians were left alone they would probably all die out. This was in fact a possibility, given existing policies which sometimes resulted in the starvation and epidemics mentioned above.

It took tremendous efforts on the part of many people, including representatives of various churches and other open-minded individuals who were familiar with the seriousness of the crises the Indian people faced in those days, to convince the government to act at all. When

they did act, there were many problems with the way things were done that caused great pain and difficulties for Indian people for many years to come. One problem was that there were people in government who wanted to help and others who didn't. By the time a compromise between the two arguing groups was reached, many years had passed, and what was agreed upon was too little, too late.

Let's now look at housing and education as two specific areas of concern.

Housing

The type of housing that people have to live in makes a great deal of difference to their health, happiness and general well-being. Many Native people today still live in houses that are:

- a. overcrowded
- b. poorly built (e.g. with little or no insulation, no storm windows or storm doors)
- c. without central heating
- d. without running water
- e. without indoor toilets
- f. in poor repair (e.g. roof leaks, doors or windows broken, badly in need of paint).

When government attention began to focus on Indian housing, many Native people were living in small shacks, constructed of anything people could get their hands on, such as packing crates, poles from the bush, newspapers for insulation, and old blankets to cover drafty doorways. Until the 1950s, many families wintered in small tents.

The government began to put up a few plywood houses after 1945, but it wasn't until the mid 1950s that official housing programs affected very many Native families. At that time, a standard Indian house was approximately the size of the average living room and kitchen of a modern one-bedroom apartment (about 10 metres x 6 metres). It was constructed out of thin plywood and lumber and roofed with tar paper and painted. It had no insulation, no running water, no electricity, no indoor toilets, no storm windows or doors, and no weather stripping. A cheap wood stove provided heat.

In this dwelling families of eight to fifteen people lived. Indeed, many houses had to provide shelter for two or even three families. Remember, this is the 1950s and 1960s in Canada. It wasn't until 1983 that houses built in Native communities had to meet standards anything like those most Canadians had long before come to expect in housing.

There have been many improvements made in the quality of housing for Native people in the past twenty years. Now many Native families live in large, modern, fairly well-built houses, but there are also many families that are not so fortunate.

Today nearly one in every five Native families (fifteen to twenty percent) live in a house or apartment with at least one other family. Approximately 12,000 new housing units are needed to meet the needs of Native people, and approximately 10,000 Native homes are in need of major repair. Today, more than half of all Native homes do not have running water (cold or hot) and do not have indoor toilets. Many Native homes still do not have electricity.

There are also many more fires and deaths by fire in Native communities than there are in the rest of Canada (four hundred percent higher rate of occurrence). The government's own report, "Indian Conditions: A Survey" explains why. They cite the low quality of housing, use of substandard heating systems, crowded conditions, and the scarcity of fire protection services, especially in rural and remote communities.

Today some thirty percent of all Native people in Canada have moved to cities in search of jobs, better housing and better educational opportunities for their children. Generally speaking, these people have ended up living in some of the poorest housing our cities have to offer. This is largely because they can't afford anything else and because of discriminatory renting practices on the part of landlords.

Housing that is overcrowded and in poor condition can be the cause of many other social problems. We have already seen that because of poor housing conditions, Native people are four times as likely to suffer loss or even death by fire than other Canadians.

It is a well known fact that when people are forced (by poverty) to live in overcrowded

conditions, they become depressed, frustrated, angry and prone to take out these feelings through acts of violence against each other. It is also well known that in overcrowded housing, especially housing without adequate sanitation facilities (i.e. running water and sewers), people get sick and die much more often than in healthy conditions. It should, therefore, come as no surprise that death rates for preventable diseases are many times higher in Native communities than in the rest of Canada.

Education

Long before Europeans came to North America, Native people had a highly developed system of education. If you think about how hard it must have been to survive through fierce Canadian winters by earning a living from the land, for example, you will realize that there was a great deal children would have to learn before they could survive on their own. And survive is what Native people did, with tremendous dignity and efficiency for virtually thousands of years.

When European missionaries began to live among the Native people, establishing schools was a way they saw to prepare Native people to live a "civilized" (i.e. European) lifestyle. The first schools were mainly residential schools (see the selection entitled "Rambolea" for one description of what it was like for an Indian child to attend residential school). Later, "day schools" (i.e. schools which students attended during the day while living at home) were set up in many communities.

At first these schools were almost all run by religious missions. Later mission-run schools were gradually taken over by the Department of Indian Affairs. Since the 1910s, residential schools have been gradually closed down. As well, more and more Native children began attending regular provincial schools (slightly over half of all Native children by 1980).

One way to tell how well schools are doing in educating Native children is to look at the percentage of children that successfully complete the normal twelve year school program. Today, the cross-Canada average of the percentage of Native children that complete all twelve years of schooling stands at around twenty percent. But in the northern half of Canada the figures are even lower. For example, in the Northwest Territories, the figure for Indian children is at about a five percent success rate. That means that for every one hundred children who enter grade one, five of them will graduate from high school. The rest will drop out or "fail." Also, those Native children who are in school are often as many as two years behind other Canadian children their own age in reading and math levels.

In defence of their programs, educators have tended to "blame the victim." It is the fault of the parents and the community, they say. These children are "culturally deprived." What they mean is that Indian children grew up in a deficient cultural climate and so they don't fit very well into the "White men's" school. It is often true that they don't fit into existing schools very well, but why should the children do most of the changing?

If you run a factory that makes cars, your success as a business person would depend on how many cars you could sell. If, out of every one hundred cars you made, only five ran, you would not likely sell many cars. Indeed, you would soon be out of business. Native parents and school boards are now asking educators to change the schools to fit the needs of their children. They are saying that a five percent or even twenty percent success "rate" is not good enough. They are saying (and research has shown it to be true) that Indian children are just as intelligent as any other children.

If you are inclined to think "Why can't they just 'fit in' to the regular school system?", consider this situation. Suppose you are a seven year old Canadian English speaking child. How well do you think you would do in a Japanese school? You don't speak Japanese. The way Japanese is written is very different than English. Still, Japanese schools are considered to be some of the best in the world. Would it mean that you are a failure if you had a hard time in that school system? No, of course not, because to educate children like you would require a different approach, a different sort of system that would take into account your culture and background.

Many Native people in North America are asking educators to realize that they have a different culture. They are unique in many ways. Different doesn't mean inferior. It means different. The Japanese education system is different. People come out of school there just as well-educated as do Canadian students (some people even say better), but the way things are done is not the same as it is here. Many Native communities are now in the process of taking

over the running of their schools from the government. They feel that this way they will be able to help educators to do a better job with their children.

Conclusion

This brief look at two aspects of social conditions for many Native people today will have helped you understand how historical events and contemporary circumstances have affected their way of life. It is important to try to see things from their point of view in order to understand their feelings about the way things are and the solutions they are suggesting to some of the problems they face.

ACTIVITY SIX: *The Meaning of Traditions*



1. If you have not covered the sections on cultural universals and cultural specifics in Unit II of "Unity in Diversity," please do so now.
2. Have students, in small groups of four or five, select a ceremony with which they are familiar and create a short drama that depicts the purpose and usefulness of that tradition. Examples of social situations that could be used include:
 - a. death
 - b. the naming of a child
 - c. the completion of our training or education
 - d. marriage
 - e. initiation into a club or society
 - f. the conclusion of an athletic event
 - g. honoring a war hero.
3. Hold a guided discussion as a follow-up to the drama that explores the function of these ceremonies in society. List your ideas on the board. Your list might include the following:
 - a. clarifies certain relationships between people
 - b. binds people to societal values
 - c. makes people aware of the occurrence of significant events
 - d. re-enforces the meaning that we place on certain events
 - e. encourages people to strive for excellence
 - f. marks transition points in individual or societal life
 - g. helps people process (deal with) emotions
 - h. helps people understand the relationship of the present event to the past and to the future
 - i. helps meet economic needs (e.g. gifts at a wedding, scholarships at a graduation).
4. Ask the students to share any differences they are aware of in how these ceremonies are held by different cultures. The purpose here is not to learn specifically about cultural differences, but rather to remind students that different cultural groups use different ways to give meaning to the events such as death, marriage or birth.
5. Have the students watch Part 2 of the video, "On Indian Land" (in kit). As they watch, ask them to note what the people in the video say about why the depicted ceremony was held.

- After they have seen the video ask them to compare their list with the one they generated in #3 above. Can any new points be added to their original list? Did the list remind them of any function served by the ceremony that they did not note as they watched the video? Ask them to reflect as well on which specific part of the ceremony reinforced particular functions.

ACTIVITY SEVEN: *Chief Weninoch Speaks*



- A major issue that many Native communities are working on is the control of their land and resources. Have the students read the selection "Chief Weninoch Speaks" and answer the questions found on Student Worksheet #12 (master in kit).
- Discuss the similarities between Chief Weninoch's statement and the arguments the people in the video "On Indian Land" make about why Native people should have local control of their own affairs.
- Ask a Native speaker to address the class about local control issues in your area. You can find speakers by approaching a local band, a Native Studies Department of a nearby university, or Native organizations.

Chief Weninoch Speaks

God created the Indian country and it was like He spread out a big blanket. He put the Indians on it. They were created here in this Country, truly honest, and that was the time this river started to run. Then God created fish in this river and put deer in the mountains and made laws through which has come the increase of fish and game. Then the Creator gave us Indians Life; we walked, and as soon as we saw the game and fish we knew they were made for us. For the women God made roots and berries to gather, and the Indians grew and multiplied as a people.

When we were created we were given our ground to live on and from this time these were our rights. This is all true. We had the fish before the Missionaries came, before the white man came. We were put here by the Creator and these were our rights as far as my memory to my grandfather. This was the food on which we lived. My mother gathered berries; my father fished and killed the game. These words are mine and they are true. My strength is from the fish; my blood is from the fish, from the roots and berries. The fish and game are the essence of my life. I was not brought from a foreign country and did not come here. I was put here by the Creator.

We had no cattle, no hogs, no grain, only berries and roots and game and fish. We never thought that we would be troubled about these things, and I tell you my people, and I believe it, it is not wrong for us to get this food. Whenever the seasons open I raise my heart in thanks to the Creator of His bounty that this food has come.

I want this treaty to show the officers what our fishing rights were. I was at the Council at Walla Walla with my father, who was one of the Chiefs who signed the treaty. I well remember hearing the talk about the treaty. There were more Indians there at Walla Walla than ever came together at any one place in this country. Besides the women and children, there were two thousand Indian Warriors, and they were there for about one moon, during the same part of the year as now, in May and June.

The Indians and Commissioners were many days talking about making the treaty. One day Governor Stevens read what he had written down and had one of the interpreters explain it to the Indians. After everybody had talked and Pu-Pu-Mox-Mox had talked, General Stevens wanted to hear from the head Chief of the Yakimas. He said "Kamiaken, the great

Chief of the Yakimas, has not spoken at all. His people have had no voice here today. He is not afraid to speak — let him speak out.”

Something has been said about more and more whites coming into the Indian Country and then the Indians would be driven away from their hunting grounds and fishing places. Then Governor Stevens told the Indians that when the white man came here the rights of the Indians would be protected.

Then Chief Kamiaken said, “I am afraid that the white men are not speaking straight; that their children will not do what is right by our children; that they will not do what you have promised for them.”

Student Worksheet #12
Unit III Topic D
Activity Seven

1. When Chief Weninoh says, “Then God created fish in this river and put deer in the mountains and made laws through which has come the increase of fish and game,” which laws is he talking about?

2. Are these the same laws that the government uses to control the harvesting of fish and game?

3. Which rights does the following statement refer to, “When we were created we were given ground to live on and from this time these were our rights?”

4. What argument does Chief Weninoh make for why his people should not be under the jurisdictions of state or provincial hunting and fishing regulations?

ACTIVITY EIGHT: A White Policy Proposal



1. Have the students read the selection, "White Policy Proposal" in their texts.
2. Ask the students to form groups of about five. Using "Feel Wheels" (see model in kit), ask the students to respond to these two questions:
 - a. How do you feel about what the "White Policy Proposal" is saying about the history of the relationship between Indians and White people?
 - b. How do you feel about the future in terms of relationships between Indians and White people?

White Policy Proposal

It is hereby suggested that we create a Department of White Affairs for a trial period of one hundred years. This department will be run strictly by Indians on the basis of their political affiliations and their incompetence in the business world.

White people will be looked on as White savages unless they adopt the Indian religion and the Indian way of life. White religious holidays such as Easter and Christmas will be outlawed and all religious statues, medals, and musical instruments shall be confiscated by a newly created Indian mounted police force. It will be unlawful to wear a shamrock, eat haggis, fish and chips, pea soup or wieners and sauerkraut.

If a White wants to sell, lease or bequeath property, the Department of White Affairs will make the final decision. At no time will a White be able to develop his land without the consent of the Department of White Affairs.

From time to time advisors will be brought in from the Congo, Indonesia and India to fill top civil service jobs and teach the Whites religion and culture.

It is quite conceivable that White lands will be expropriated for Indian interests in conserving the environment. It is recommended that a series of treaties be undertaken with the White nations for the ceding of their interests in crown lands. They may keep the cities.

ACTIVITY NINE: “Walking With Grandfather”¹

1. Another issue that Native communities are facing is the fear that cultural identity and traditional values and knowledge are being lost. Young people are influenced away from their culture by the media, by their peer groups and by an education system that does little to reinforce their identity. The loss of the ability to speak their Native language also makes it difficult for young people to learn effectively from their elders. Have the students view part one of the “Walking With Grandfather” video. It provides an example of how a loving and wise grandfather teaches his grandchildren about life.



2. After the viewing, use guided discussion to have the students list the values and lessons the grandfather gave to his grandchildren that day.



3. Have the students write a journal entry that explores their own relationship with their grandparents (or some other elder who may have played that role in their lives). Ask them to try to remember the lessons and values they learned from that person and the impact he has had on their lives. The students should not write in a formal essay style, but rather in a more personal anecdotal one that allows for the expression of feelings. If some students do not feel that they have had such a relationship with anyone, have them describe their feelings about this lack.

4. Arrange to have a Native elder teach the students something about Native culture through a story, a craft, or a dance.

ACTIVITY TEN: *Changes Aren't Always Easy*

1. Have the students read the poem “Tante Tina’s Lament” in their student texts.

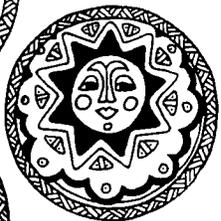


2. The following questions can be used for a follow-up discussion or as a written exercise:

- a. What are the specific things the mother in this poem objects to about her son’s behavior?
- b. What is her overall attitude toward change?
- c. What does she think she can do to change her son’s behavior?



3. Have the students write a poem, journal entry or description about a time when they experienced conflict with their parents over something new they wanted to try (e.g. rock music, changing fashions in clothes and hairstyles, dating practices). Ask students to include a description of how they felt, and why, and how their parents felt, and why.



4. Have the students interview the parents about a time when they had a similar conflict with their parents.

¹ A comprehensive teacher’s guide to accompany this video is available from Four Worlds Development Project.

5. Have them reflect on the similarities between their experience as described in #3 and what they learned about their parents in #4.
6. Use a talking circle to have the students share what they learned about change with each other.

Tante Tina's Lament

by David Waltner-Toews

Hänschen is a fool
and I am his mother, Lord forgive us both.
Hänschen struts about the city
like a chicken.
He wears a pink shirt
and plain, big-bottomed hosen.
When he was little,
his bottom was like a zwieback,
I spanked his little bum
and how he crowed!

Now he wags his tongue at me
and thinks I am ignorant.
He says farmers have no brains
they should all be businessmen.
He says farm girls don't know how to walk
and I don't know how to barbecue a steak.
Oh his heart is full of borscht
and his words are sour.
Don't call me Hänschen, he says.
My name is John.
Do I not know my son's name?
Did I not argue for six nights
with David, my husband, about that name?



On Wednesday night
the young people go to church.
They eat paltz and give testimonies.
The girls have long golden hair.
Their cheeks are rosy from harvest
and dresses cover their knees.
When the young people sing together

it is heaven above and earth below
with soprano and basses.

But my Hänschen
goes to dance in the city.
He has a girl friend
She smears grease on her lips.
Her blond hair is cut and curled
and her knees are bare
like a young calf.
When they dance
their legs are noodles
and the music is a tractor.
The girl friend says it is not a shame
for a woman to cut her hair.

She thinks Mennonites are like Hutterites
and has never heard of roll kuchen.
What good can come of that?

Hänschen says she is a modern girl.
He says we must speak English to her
because she goes to the United Church.
He says Low German is a pile of manure.
Listen here, my little boy.
I will surround you with Low German.
I will speak piles of it to you.
Then you will know what Low German is!
Then you will remember-
a mother's anger is a willow switch.

He does not listen.
We are poor, he says.
We do not know how to make money.
He wants to be rich, like the English,
and save us all from Mannagruetze.
His heart is tight as a peppermut.
His head is a piroshki
stuffed with fruit.

In the barn, the cats eat mice
and wait for milking time.
When my man comes in
I serve him dinner, steaming on a plate.
But my son does not know happiness.

On New Year's Eve
we go to church at night,
and on Easter
as the sun rises
we sing praises.
Hänschen is at church by eleven
on Easter.

On New Year's Eve
he goes to dance.
He does not even come to hear the
children
on Christmas Eve!
When he was still wet behind the ears
he was a wise man in the play.

Oh my son
my heart is heavy,
thick as glums.
If you come home
it will rise, light and sweet.
I will make you porzelky for breakfast
and we will celebrate the New Year
every morning.

ACTIVITY ELEVEN: "Great Wolf and Little Mouse Sister"



1. Have the students view part two, "Great Wolf and Little Mouse Sister," of the "Walking with Grandfather" video. It tells a traditional Native story about a mouse who is transformed into an eagle through her act of sacrificial giving.
2. Ask the students to do an artistic representation of the image in the story that spoke to them most strongly (sketch, collage, abstract drawing, three-dimensional art).



ACTIVITY TWELVE: "How Anansi Became a Spider"



1. Have the students read the African legend, "How Anansi Became a Spider" from their texts.
2. Discuss the similarities between this legend and "Great Wolf and Little Mouse Sister." The following points are examples of these similarities:



- a. animals, inanimate objects or magical characters are given human characteristics
 - b. there is a moral or lesson
 - c. there is a transformation of the main character from one state to another as a result of her actions.
3. Have students write a legend of their own that has the same three characteristics. The setting for the legends could be the past, the present, or the future.



How Anansi Became a Spider

as retold by Wendy Heller

In West Africa, they tell many stories about Anansi. Some call him other names, such as Kwaku Ananse or Gizo. He is also known in the West Indies, the southern United States, and Surinam — wherever there are people whose ancestors came from West Africa. A clever and wily fellow, Anansi appears as a man in some stories and as a spider in others. Sometimes he can turn himself into a spider to escape danger. He is always trying to outwit other animals and man, but sometimes Anansi's schemes go awry. This story tells how Anansi became a spider.

Long ago, Anansi and his family lived in the same compound as a hunter and his family. Now, it happened that hard times came to the household, and food was scarce. Every day the hunter went to the bush, but he could find no animals for meat. Day after day, he returned empty-handed. Anansi also searched for food, with no better luck.

One day, the hunter said, "I shall go into the far bush. Perhaps there I shall find an antelope so that my family will have meat." He walked and walked, farther than he had ever gone before. After a time, he became tired and stopped to rest. He sat under a large, shady tree and fell asleep.

Suddenly a sound awakened him. He looked around and saw that there on the ground was a tiny mat which had not been there before. But the hunter did not move. He just watched. Soon he saw a tiny pillow fall from a branch high above him. It landed on top of the tiny mat. Next, out of the tree dropped a tiny man — a forest gnome.

"Have you any food by chance?" the gnome asked the hunter.

"I'm sorry," said the hunter, "I have very little food. But what I have I will share with you."

After they had eaten, the gnome asked the hunter to carry him down to the river nearby. The hunter picked up the tiny man and placed him on his shoulder. He carried him to the river and set him down on the bank.

"There are tasty fish in the river," said the gnome. "Would you like to have some?"

"I would!" said the man. "But I am a hunter and I have nothing with which to catch them."

"No matter," said the gnome. "I will help you."

"Thank you," said the hunter politely, though he wondered just how the gnome could be of any help catching fish in the swift river.

"Take all the fish you want, said the tiny man, and bent down to take a drink from the river. He drank and drank and drank and did not stop drinking until he had swallowed the whole river. Now that the water was gone, the fish could not swim away. They lay flapping about on the dry river bed. The large animals, crocodiles and hippopotamuses, lay on the sand and did not move.

The hunter lost no time. He went into the river bed and gathered up as many fish as he could, throwing them out onto the bank. He took all the fish he thought he and his family could eat. Soon he saw that the gnome could no longer hold back the water, so he climbed out of the river bed. As soon as he was on the bank, the gnome opened his mouth. The river water poured back into its bed and soon the river was running as swiftly as ever.

After thanking the gnome for the fish, the hunter picked up the tiny man and took him back to the tree.

"I shall always remember your kindness in sharing your food with me," said the gnome. "If ever you should find yourself in need again, come to me. You shall have all the fish you require."

Then the hunter went back to the river. He gathered up the fish and took them home.

Anansi watched the hunter as he came into the compound. "Where did you get so many fish?" cried Anansi.

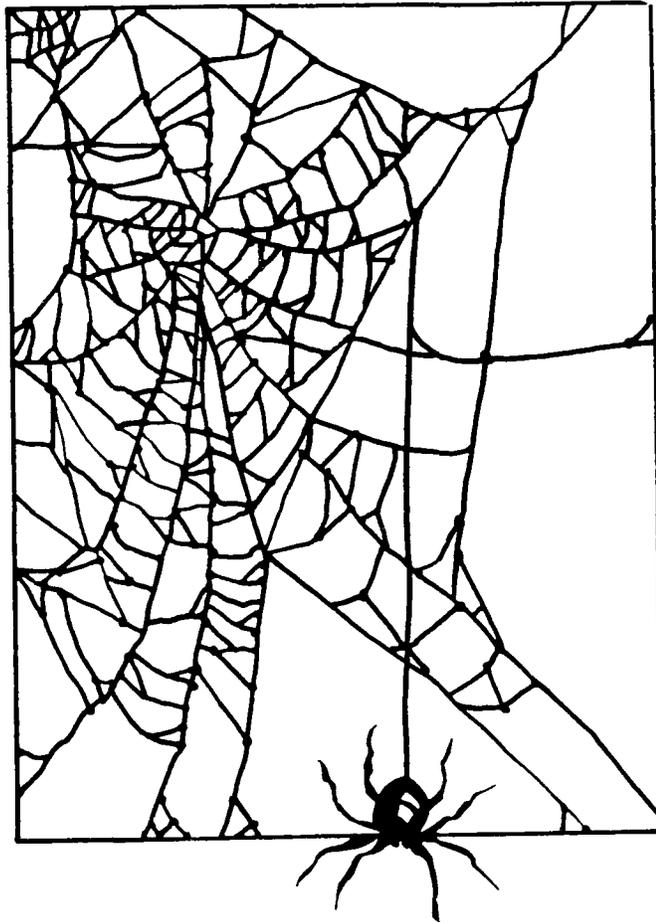
"I went far, far into the bush and saw wonderful things," said the hunter. "The fish were given to me."

But Anansi, who was quick-tempered, became angry. "Why didn't you ask me to go with you?" he cried. "I am known as a great fisherman. I could have brought back many times more fish!"

"Next time, you shall go with me," said the hunter.

In a few days, all the fish were eaten, and the hunter decided to go out again to find food for his family. He took Anansi along. The two friends went far back into the bush. Along their way, they killed a small antelope. They sat under a tree, made a fire, and began to cook the meat. Suddenly a sound startled Anansi, and he jumped. But the hunter paid no attention. The tiny mat fell out of the tree onto the ground beside them. Anansi cried in alarm. "What is that? Let us go away from here!"

But the hunter calmly continued cooking the meat. Then the tiny pillow fell down onto the tiny mat. Anansi became alarmed again, but the hunter acted as if nothing were wrong. Then the gnome himself dropped down out of the tree onto the mat.



When Anansi saw the strange little man, he laughed unkindly. "So," he said, "it was only you making all that noise. Go away, and don't bother us here. We are busy, you see."

The gnome spoke to Anansi. "May I have some of that meat you are cooking?"

"No!" said Anansi.

But the hunter said, "Please share our food with us," and gave the little man some antelope meat.

"Why have you come back, hunter?" said the gnome. "Did you not have enough fish?"

"My family ate all the fish," answered the hunter. "I remembered your promise and have brought my friend Anansi, whose family is also hungry."

The gnome said to Anansi, "Since you are his friend and he has brought you out of kindness, I will ignore your bad manners. Let us go to the river." The hunter then took up the gnome and placed him on his shoulder as before. At this, Anansi laughed.

"Carry him about if you like," he said, "but I am no slave to carry little men on my back."

Soon the three arrived at the river.

"Do you like fish?" the gnome asked Anansi.

"Yes, of course," he snapped. "But how can we catch them?"

"I shall help you," said the gnome.

The hunter thanked the little man, but Anansi laughed rudely.

"You?" he scoffed. "Ha-ha-ha! And how shall you help us?"

"Take as much fish as you need, hunter," said the gnome.

The tiny man bent down and began to drink the water of the river. He drank and drank and drank and did not stop drinking until the river bed was dry. As before, there were many fish flapping about on the sand and crocodiles and hippopotamuses lying here and there. Anansi was astonished.

But while the hunter gathered up fish, Anansi did not gather any fish at all. Instead he busied himself with the crocodiles and hippopotamuses, throwing them out onto the bank.

"Why bother with fish when you can have meat?" Anansi said to the hunter. But the hunter kept gathering fish.

At last the hunter saw that the gnome could no longer hold back the river, and he told Anansi to hurry and climb out. Just as they reached the bank, the gnome opened his mouth and the river water rushed out. Soon the river was running in its course just as before.

The hunter thanked the gnome and carried him back to his tree. Anansi said nothing. He went off into the bush to make some rope so he could tie up the animals he had taken from the river. Anansi made a lot of rope. When he came back, and the animals saw him, they got up and walked back into the river. But the fish that the hunter had gathered were still lying on the bank.

Anansi saw how foolish he had been. The hunter went home with many fish, but Anansi returned to his family without anything at all. So ashamed was he that he hid in the dark corners of the house and would not come out. And that is why even now Anansi always hides himself and keeps to the dark corners in the house of his friend, Man.

Unit IV



Seeing Things in a New Way

KEY CONCEPTS

- 1. When we learn something new or when we have certain kinds of experiences, we see things differently than we did before. Seeing things in a new way allows us to try possibilities or options we didn't know existed.**
- 2. Social systems like human communities or societies each have a nucleus or organizing pattern that holds them together. That nucleus consists of what people believe (attitudes and values) and the rules they make to govern behavior according to those beliefs.**
- 3. As a social system grows and becomes more and more complex, its nucleus or organizing pattern may not be strong enough to hold all the parts together. At this point a new nucleus evolves which is capable of incorporating more complexity than the old one.**
- 4. People can participate in the process of social change by consciously helping to build an organizing pattern. A first step is gaining a clear understanding and vision of their positive goals. Having such a vision then makes it possible for people to organize their behavior so that their goals can be reached.**

Kit Contents

1. Audio visual aids (Flatland)
2. Poster — Ground Rules of Open-Ended Discussions
3. Video — Honor of All
4. Student worksheet masters #1, 13 to 17

ACTIVITY ONE: *Racism: Canada's Ugly Secret*



1. Have the students read the selection "Racism: Canada's Ugly Secret." As they read, have them list all the steps the author lists which could be taken to help eliminate racism.
2. Make a master list on the blackboard of these solutions by having the students call out those that they were able to pick out. The composite list should include the following:
 - a. Human Rights Commissions need more funds to do their work of investigating complaints,
 - b. tougher law enforcement and penalties for racial acts,
 - c. race relations courses for people who work with the public (policemen, teachers, social workers, etc),
 - d. minority groups should be fairly represented in these jobs,
 - e. potential employees should be screened for racist attitudes and present employees should be fired for racist acts,
 - f. school textbooks should be screened for cultural bias,
 - g. advertisements should be monitored to insure they represent ethnic diversity,
 - h. relaxed height requirements for police officers,
 - i. advertise public service jobs in the ethnic press,
 - j. fund an anti-racist advertising campaign,
 - k. provide language training services to immigrant women,
 - l. all-party inquiry in the House of Commons about solutions to racism and discrimination.
3. These recommendations generally fall into three categories:
 - a. stronger laws and law enforcement to prevent discrimination,
 - b. education aimed at reducing prejudice, and
 - c. fairer minority group representation in the media and in jobs which deal with the public.

Have the students group the recommendations into these three categories, so they will be able to understand the strategies behind them more clearly.
4. Now ask the students to consider the above strategies that are proposed in light of what they have learned about prejudice and discrimination, the nature of cultural universals and cultural specifics, and the processes by which attitudes change. The following questions can be used for this discussion:
 - a. Are these recommendations sufficient to eliminate racism in Canada or are there others that should have been added?
 - b. Are these recommendations actually being implemented? (Note this question should be answered from the knowledge that the students have i.e. Do they see minority groups fairly represented in jobs in their community? What evidence of multicultural education have they noticed in their community? What cases, if any, have they read or heard about on the news which involve human rights issues?)
5. Have the students write a letter to the appropriate government minister outlining their observations and concerns about these issues.

Racism: Canada's Ugly Secret

Most of us pride ourselves on racial tolerance. The truth is that the "visible minorities" in Canadian society face daily discrimination, harassment, and sometimes outright violence.

By Hon. James Fleming, MP
Minister of State for Multiculturalism

It took, oddly enough, an American television program to jolt me alive to the fact that we have a serious problem of racism in Canada. As the new minister of state for multiculturalism, I had been shaken when white toughs roughed up an Indo-Canadian family, the Amir Dins, in the lobby of their Toronto apartment building in my riding of Toronto York West. But I had still seen this 1980 incident, and others, as regrettable, but separate, bits of brutality, thinking that no pattern of racism existed in Canada.

The TV news-special showed that in recent decades racism spread throughout the United States from disparate and often small beginnings, from ugly words on walls to beatings, then to killings. And I realized with a sense of shock that our many so-called "isolated incidents" in Canada added up to a lesser but disturbing pattern of racism. Worse, we had no federal government tools to gauge it and to cope with it.

We have some 1.3 million Canadians whose skin color sets them apart. In my own Toronto riding there are many Asians and blacks, members of these "visible minorities." Racism hurts them profoundly and demeans the generally tolerant nature of our society. So I set up a race-relations unit, held national conferences on racism, took surveys of the situation in 11 large cities. The information thus obtained causes me concern.

In Montreal, for instance, two white cabdrivers hurled racial abuse at a black Haitian driver when he pulled into a common taxi stand. When he tried to call for help, one of the men ripped out his radiophone. In Toronto, several white teenagers threw Vietnamese immigrant Le Tung, 19, from a subway platform onto the track.

In recent years the city of Regina has attracted an unwelcome epithet — "the Alabama of the North" — because of the number of and ferocity of police-dog attacks on the native population. A 1982 public inquiry found that, during the previous year, there had been 64 dog-related injuries in Regina, compared to only 7 in Detroit and none at all in Toronto. Bill Rafoss of the Regina Legal Aid Society calls the use of unleashed police dogs "one of the most serious civil rights issues in Saskatchewan in recent years."

Some of Canada's worst racial violence occurs on the Lower Mainland of British Columbia. There, the homes of Indo-Canadians have been fire-bombed, their temples desecrated, their car windows smashed, their children taunted, kicked and punched. Consider these appalling incidents:

- Ajit Thunal, a 47-year-old unemployed boiler operator, collapsed on a crowded Vancouver sidewalk on September 11, 1981, when shot in the chest with a hypodermic needle fired from a passing car. Taped to the needle was a message saying, COMPLIMENTS OF THE KU KLUX KLAN.

- Khuspal Gill, 20, was beaten and kicked to death by a group of whites on his way to work at a Vancouver White Spot restaurant. Gill's brother was later beaten up by his school-mates. His family was repeatedly warned by telephone: "Go back to f—ing Hinduland or lose another son." And yet the police maintained that because Gill's wallet was missing, the murder was not racially motivated.

A typical form of Canadian bigotry is to pretend that no bigotry exists. The truth is that racism permeates key sectors of Canadian society:

The school. At a 1981 meeting, the Canadian Teachers' Federation heard reports that native children in Manitoba are often stereotyped as social burdens and are misunderstood by their classmates and their teachers. When the Alberta Department of Education took an

official look at the way native Indians were portrayed in a variety of social-studies textbooks, it concluded that 63 percent of the material was "seriously problematic or completely unacceptable."

Last February I was shown a letter written by a mother and father to the school-board authorities in Revelstoke, B.C. It begins:

"This is the heart-cry from two tormented parents whose son has been repeatedly beaten, bashed against a brick wall and called all kinds of racial abuse in your school. On January 10, 1983, he was provoked, pushed, shoved against lockers, called f—— Hindu b——, and then attacked."

The boy's father is understandably bitter, and compares the harassment to Nazi Germany's treatment of the Jews. "At least they knew they had no rights," he says. "Here in Canada we're supposed to have rights."

My reports indicate that most white teachers have little awareness of the trauma their nonwhite pupils may be undergoing. Some treat cultural differences as a mental handicap; others ignore them. Such attitudes can have a devastating effect on a child's self-esteem. As a nonwhite Windsor parent told one of my researchers: "The bruise on the skin heals soon, but the scar on the soul never heals."



The workplace. Public hearings of the Quebec Human Rights Commission have been told that some Montreal taxi firms assured customers they would not send cabs driven by blacks. In Calgary this year, members of the Civil Liberties Association, posing as Americans planning to open a store, asked six employment agencies to send them only white sales people; just one agency refused their illegal request.

Such behavior is reflected in the employment figures. Toronto's nonwhite population is estimated at roughly 15 to 20 percent, while the percentage of nonwhites employed amounts to only 6.7. Unemployment in Montreal is 14 percent, but among blacks it's 20 to 25 percent. Fully 40 percent of young black males in Halifax — in Saint John, N.B., the figure is closer to 50 percent — can't find work. Among Canada's native Indians the unemployment figure is considerably higher than the national average.

Discrimination in the workplace is the largest category of complaint in most human-rights commission reports. Some examples: Bhupinda Dhillon, tormented by insults in a Calgary postal plant; Avtar Singh, provoked by prolonged racial slurs into a fight with co-workers in a Bramalea, Ont., glass factory. Both victims lost their jobs. Only when they fought back, enlisting the aid of human-rights commissions, were they reinstated.

The media. The press is generally sympathetic to victims of racial prejudice, but it causes pain by reporting from an all-white perspective. A Toronto *Globe and Mail* story on U.S. welfare was illustrated solely by pictures of blacks, reinforcing the stereotype of blacks as welfare consumers.

The media have few nonwhite reporters, and our nonwhite communities get little news coverage unless violence or conflict erupts. For years our television producers typecast

blacks as pimps, junkies and servants. Our TV commercials portrayed an all-white world, as did our magazine and catalogue ads. I noted in the Toronto subway recently that about one of every five passengers was nonwhite, about the same mix as throughout Metro Toronto. Yet the transit ads were telling riders in effect: "This is a white society; you nonwhites don't belong."

The police. Nonwhite spokesmen tell me the police are slow to respond to complaints from their communities, seldom bother to investigate, often treat nonwhites as potential criminals.

On July 3, 1982, Balwant Singh Mann, a nurseryman in Surrey, B.C., called the RCMP when someone fired two shots from a high-powered gun through the house. A constable said nothing could be done because the bullets couldn't be found. Mann then complained to the B.C. Organization to Fight Racism, which contacted the Local RCMP superintendent. That brought action and the culprit was soon found.

Nonwhites are badly underrepresented in most large-city police forces. My surveys last year showed that Metro Vancouver, with 35,000 native Indians, had no full-time native officer on the force. Toronto, approximately 15 to 20 percent nonwhite, had only 3 percent nonwhites in its police force. And the 1000-man force in Calgary, where nonwhites total 8 to 11 percent, had fewer than 15 nonwhites. The physical requirements for police in many centers are based on white-male characteristics, effectively screening out most South Asians.

Warning Signs. Racism has deep roots in our history. At least six legislators in the first Parliament of Upper Canada were slave owners. There were anti-Chinese disturbances in British Columbia in the 1860s, '70s and '80s, and anti-Chinese-Japanese riot in 1907. Following the outbreak of World War II we uprooted 20,880 Japanese Canadians and interned a large proportion of them, and Canadian citizens of Asian origin were barred by law from certain occupations and denied the federal vote until 1949.

European Jews fared little better. Canadian government records covering the years up to, and including, World War II, reveal a pattern of racism and anti-Semitism on the part of our political leaders and civil servants. As German Jews scrambled to escape the Nazi terror, Canada's immigration officials in Europe were secretly instructed to reject all Jewish applicants.

In the first half of the 1960s, 88 percent of our immigrants came from Europe. But as Europeans grew prosperous, fewer emigrated and we recruited the skills we needed in the Third World. In the last half of the '70s, nonwhite immigration ballooned to nearly 60 percent, creating strips of nonwhite shops, pockets of nonwhite housing.

The basis for racial trouble is reached when a city's visible minority reaches ten percent, says Dr. Daniel Cappon, a Toronto psychiatrist and former mental-health official in the heavily black city of Baltimore. "Over ten percent and the majority starts sweating, feeling the neighborhood is invaded."

The warning signs have been mounting in Canada. In 1976 an obscenity painted on a CPR sleeping car housing East Indian workers near Edmonton sparked a four-hour donnybrook: 60 men fighting with metre-long hammer handles. A few months ago a fight between a black and a white in a Montreal discotheque escalated into a confrontation between some 200 youths; only the diplomacy of a police lieutenant averted bloodshed.

Tougher Laws. I believe it is time for us to heed these warnings. Jocelyn Barrow, a director of the British Broadcasting Corporation, and herself a black, told a multicultural conference I held in October 1981, the "we in Britain watched the disturbances in the United States and said it wouldn't happen to us. We'd stop it. Then we did nothing." Though Canada has done much to foster a climate of equality, she said, "more must be done if you want to avoid an explosion of racial tensions."

What can we do?

The primary responsibility for action lies with our provincial human-rights commissions, but they vary greatly in mandate and resources. Some have limited powers — name-calling and physical abuse, for example, are key, minority concerns but outside the legal powers of commissions to investigate. Other commissions may only investigate specific complaints, as opposed to patterns of discrimination, say in housing. Many minority people say the commissions are too short of staff, money and investigative power to handle many of

the complaints they receive. They need funds to hire more investigators, and the bold support of politicians to back them up.

What they don't need to do is go out of business. The decision of the B.C. government to close down its human-rights commission last July was a very backward step in a province which has hitherto led the way in this vital field.

Human-rights commissions also must be backed up by tougher law enforcement and by penalties for racial acts to make discrimination unprofitable. Few racists are charged, fewer convicted, and when they are, sentences are light. The Criminal Code provides two years imprisonment for inciting hatred, yet though Canada has "been flooded with hate literature in recent years," says Winnipeg lawyer Israel Ludwig, "convictions are few, prosecutions minimal."

All of us in public life must do more. When a suburban Toronto alderman has himself photographed ripping up the first report of the mayor's committee on race relations, or when a senior official of the Alberta Teachers' Association fights the firing of a high-school teacher who for years has been teaching anti-Semitism and says, "I thought he was entitled to put forth a different point of view," they seem to be telling everyone that racism need not be taken seriously.

Instead of stop-start programs, we must institute continuing race-relations courses for policemen, lawyers, judges, teachers, social workers, employment counselors, and immigration and personnel officers. Nonwhites should be fairly represented in these key jobs, new applicants screened and employees fired for racist acts.

Some signs are heartening. The Vancouver School Board has approved in principle the suspension of students or staff who repeatedly display racial prejudice. Some major cities now have a task force checking textbooks for cultural bias. The federal and Ontario governments are monitoring their advertisements to ensure they represent our ethnic diversity, and some major advertisers are running TV commercials showing nonwhite Canadians.

The Montreal, Toronto and Vancouver police forces have either reduced or relaxed their rigid height requirements, and most major forces are looking for nonwhite and ethnic recruits. The 1260-strong Toronto fire department now advertises job openings in the ethnic press. The Ontario Federation of Labour augmented federal antiracist advertising last year with a \$100,000 campaign.

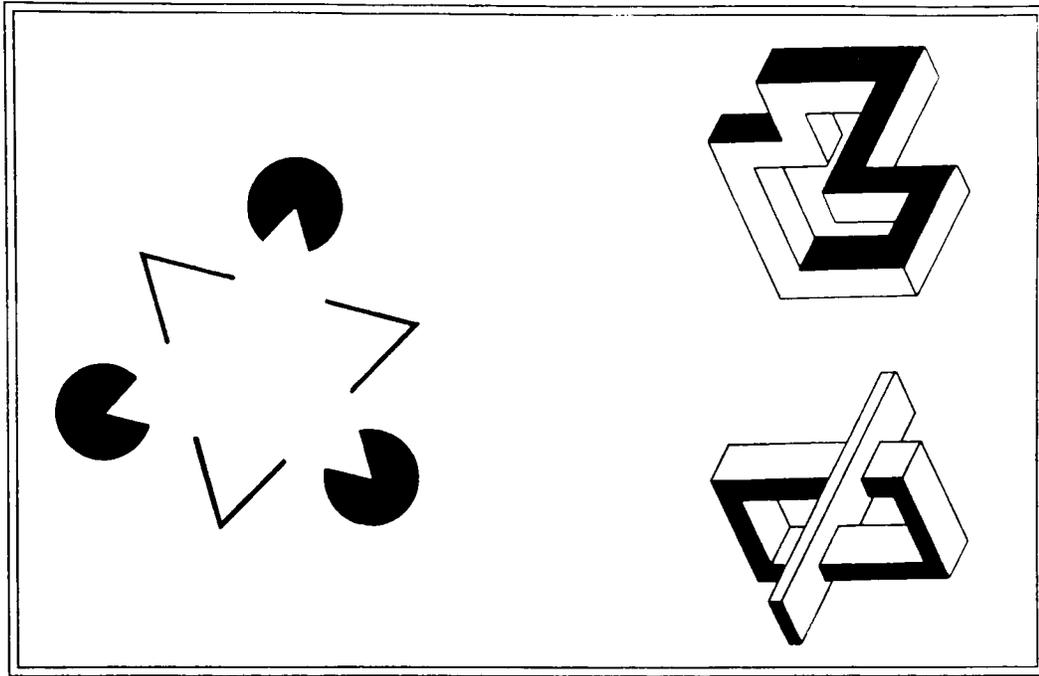
The federal government, particularly my department, provides grants to teach English or French to immigrant women caught in the double bind of racial *and* sexual discrimination. My budget next year for funds for groups has been nearly doubled to \$17 million, and combating racism is a priority. Parliament has approved my proposal for an all-party inquiry by members of the House of Commons. They will seek positive solutions to the problems suffered by visible minorities, particularly because of discrimination built into the system.

The attention the inquiry generates will, I hope, open our eyes, not only to the racism that exists in our society, but also to the richness of the Canadian spirit. A spirit that essentially is, and wants to believe it is, proudly diverse, tolerant and free.

ACTIVITY TWO: *Optical Illusion*



1. Have the students study the optical illusion pictures found in their texts. In a follow-up discussion ask the student if they can pick out the tricks the artist has used to create impossible situations that look completely normal.
2. Have the students try to create a picture of their own that fools the eye or have students collect pictures of optical illusions (e.g. Escher prints) and share them with the class.



ACTIVITY THREE: *Flatlanders*



1. Tell the students the story of the middle-aged square from Flatland using the audio-visual aids provided (felt cloth, felt figures, ball and box). A copy of the story is provided in the Student Text. Allow the students to refer to their texts during the following discussion period.
2. Use the questions below to stimulate a follow-up guided discussion:
 - a. What changed after the square met the sphere? Did Flatland change? Did the square change? Present a supporting argument for your answer.

Note: One way to look at the answers to the above questions is to say that both a “yes” and a “no” response are correct. In one sense, nothing changed. The square had always lived in a three-dimensional world and he was always actually a cube. Yet, in another sense, everything changed. Because the square had believed that he lived in a two-dimensional world, he had acted as though it were two-dimensional. For all practical purposes, the world was two-dimensional. When he saw the third dimension, new possibilities and a new knowledge were also possible. In this sense, everything changed. When he changed his beliefs about the world, the square actually began to live in another world.

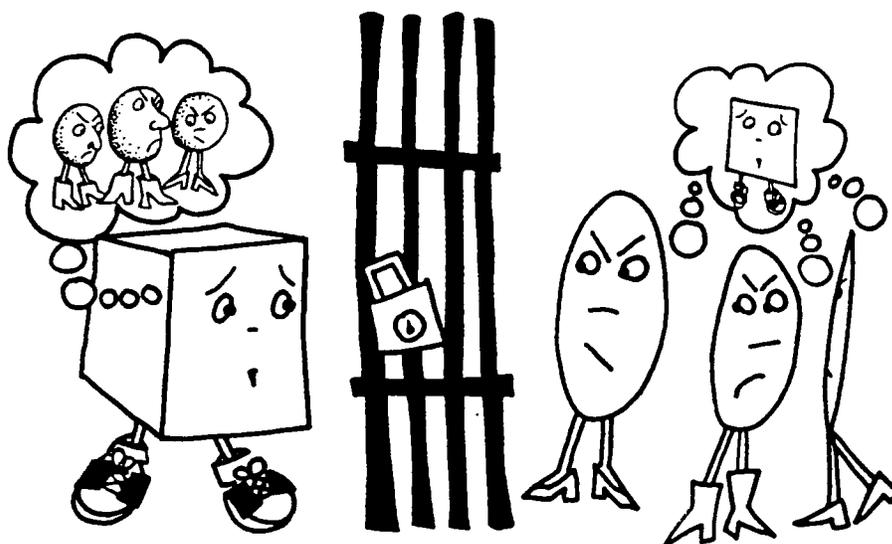
- b. List as many things that you can that are possible in a three-dimensional world that aren't possible in one with only two dimensions.
- c. Have you ever had an experience in which you thought an object was something different than what it turned out to be when you saw it from another angle or when you got closer to it? Did this realization affect your reaction to the object? Did it change your feelings about it?

Flatland¹

Once upon a time there was a middle-aged Square. He lived in a world of only two dimensions called Flatland. People in Flatland could move back and forth and sideways, but they couldn't move up and down. That's because there was no up or down. Imagine that Flatland was like the surface of this felt and all the people were like very thin pieces of felt. Even a very thin piece of cloth has three dimensions, but it's close enough to having only two to help us imagine what Flatland must have been like.

One morning Square woke up feeling grumpy. He had had a dream during the night that bothered him. He had dreamed that he was in a world called Lineland, which had only one dimension. Living in Lineland would be like being a dot on the edge of this piece of cloth. You could move back and forth, but only if everyone else agreed to move at the same time and in the same direction. You could never move sideways, so you could never go around anyone and see if they had an ear on the other side of their heads, for example. This dream made Mr. Square feel very closed in and he couldn't get it off his mind all day at work.

Maybe that's why he lost his temper that evening when he was helping his grandson, the Triangle, with his math homework. His grandson was a typical teenager who was always thinking about far off things when he should have been studying.



"Hey, grandpa," he said, "wouldn't it be neat if there were three dimensions?" "Think about all the things..."

"It's ten thirty and you've still got half a page of math problems to do," snapped Square. "You'd better stop your day dreaming and get to work."

But it was too late. His grandson had started Square thinking about his dream again and how frightened he'd be if all of a sudden his whole world changed.

That night Square had another dream, or was it really a visitor from another planet? He couldn't be sure, because the experience seemed so real. His visitor looked like a circle, and there was nothing so strange about that. Square had several friends who were Circles. It was just that this particular circle wouldn't hold still. She kept moving far away and then zooming in close. She also seemed to keep changing size from a normal-sized circle to a tiny dot and then to a gigantic dish. Square started feeling very dizzy looking at the Circle.

"If you're going to be so rude and disturb my sleep, you can at least hold still while we're talking," said Square. "I'm getting quite a headache watching all your antics."

"But I am holding still," said the Circle. "It's just that you're not looking at me properly. That's why you can't see what I really look like."

¹ This story is very simplified and condensed adaptation of the tale told by Edwin A. Abbott in the science-fiction classic, "Flatland," Dover Publications, Inc., New York, 1952.

By this time Square really didn't care what the Circle looked like, but thought that if he did what she said, she might leave him alone sooner.

So Square tried. He squinted his eyes and then opened them wide. He put his head to one side and then another. Still he couldn't see anything other than a hyperactive Circle. He tried so hard to see, that he felt like his eyes would pop out of his head (only eyes can't pop out of your head in a two-dimensional world).

Then all of a sudden Square saw. "You're round all over," he exclaimed. "How can someone be round all around in a flat world?"

Just then Square woke up. He lay in bed for a moment remembering how free he was when he had finally been able to see the Circle from all sides. Then he remembered that he'd better hurry so he wouldn't be late for work. He slid out of bed (you can't jump out in a two dimensional world) and started to get dressed. When he looked in the mirror to comb his hair, he did jump up. He had never realized how handsome he was. He was almost as nice a shape as Circle! He was not a Square at all. He was a Cube!

Square ran out of the house and up and down the street, he was so excited. "There really are three dimensions" he yelled to everyone he saw. "Just open your eyes!"

It wasn't too long before two tough looking Rhombuses in the white coats bustled up and grabbed Square by both arms. "We've had some complaints about you, Mister. Your neighbors say you've gone crazy."

Square wasn't very happy about finding himself in jail. It's true that once a year they gave him the chance to leave. "Just admit you were wrong," his jailors said. "Admit there's only two dimensions and you can go free."

But Square couldn't bring himself to say there were only two dimensions. After all, every time that he looked up he could see bars going up and down on the doors and windows of his cell. This just isn't possible in a two-dimensional world.

ACTIVITY FOUR: *Creative Writing*



1. Have the students write a description of one aspect of life (e.g. housing, transportation) as it would exist in the following types of worlds.
 - a. one with two dimensions (a Flatland)
 - b. one with one dimension (a Lineland)
 - c. one with four dimensions.

ACTIVITY FIVE: *Seeing Things in a New Way*

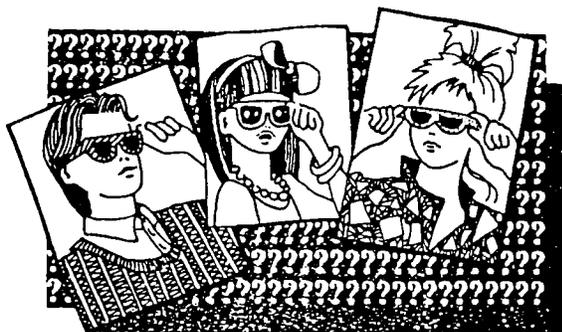


1. Have the students read the selection in their texts, titled, "Seeing Things in a New Way" in their texts.
2. As suggested at the end of the reading, go back to the list of global problems developed in Unit I, Topic A, Activity Two. Ask the students to reflect on how solutions to these problems might be affected by an attitude of appreciation, tolerance, and respect for individual and cultural diversity.



Seeing Things in a New Way

Because of all the things you have learned and all the experiences you have had during the time you have been studying "Unity in Diversity," you probably see things a little differently than you did when you first began this course. The story of the Square in Flatland has showed us how important seeing things in a new or different way can be. (Let's hope, of course, that seeing things in a new way doesn't get you into the same kind of trouble as Square, though!)



When Square "saw" the third dimension, many things became possible that weren't possible before. You have already thought about many of these during the class discussion about Flatland. In the same way, a lot of things are possible for you now that you see things a little differently. Because your new way of seeing things is harder to explain than Square's new way of seeing things, you might not find it easy to think of what your new possibilities are. This last Unit of "Unity in Diversity" will try to help you understand and take advantage of these new possibilities.



Think back to the first Unit of "Unity in Diversity." In it we thought about some of the major problems facing today's world. We realized that the solutions to these problems involved a change in the way people relate to each other and to their environment. People will be able to relate to each other and to their environment in a new way when that new way makes sense to them because they see each other and the world around them differently.

You have learned that each culture or group of people has slightly different rules about how to relate to people and how to use their environment to get the things they need to live. People rarely think about these rules because they haven't learned them in a conscious way. They seem entirely normal and right to the people who follow them.

Understanding this aspect of culture has helped us realize that you can't interpret what people from one culture or group do by comparing their behavior to the rules of a different culture. For example, you can't say that someone is "rude" or "lazy" if they are twenty minutes late for an appointment if their rules tell them that it is normal or right to arrive up to half an hour after the agreed upon time (in other words, if they believe that a certain time doesn't mean exactly that time, it means within half an hour of that time).

When you judge people from one group or culture by the rules of another culture you are "pre-judging" them, that is, you are relating to them in a prejudiced way. Once you understand that people are acting in a way that seems right or normal to them, you will not be offended by the things they do which you don't quite understand. Instead, you may even enjoy trying new things that people from other cultures can teach you.

What we have described here is one example of how actions and attitudes can change because of a new way of seeing things. The old way of seeing things told us that people who behave differently than we do, do so because they are ignorant, lazy or rude. "They should know the rules about how to behave and follow them just like I have to do," we say. The new way of seeing things tells us that different cultures have their own rules and that the

people from those cultures follow their own rules just as carefully as we follow ours. This new way of seeing things lets us have an attitude of appreciation and tolerance for people who are different. It helps us treat them with respect. So you see, a new way of seeing things has led to new attitudes and behavior.

For Square, the whole world changed when he saw the third dimension. The whole world can change as well because of the new ways of seeing things we have been learning about in "Unity in Diversity." Go back to Unit I, Topic A and look at the list of world problems you made during your class discussion. How many of these problems would be easier to solve if people treated each other with respect, tolerance and appreciation rather than with prejudice and suspicion?

ACTIVITY SIX: *Post-Opinion Survey*



1. Re-administer the opinion survey first completed in Unit I without giving the students the opportunity to review the responses they made to the survey the first time they completed it. Copies of the survey (Student Worksheet #1) are in the kit. Fill out the survey yourself as well.
2. After the students have finished, have them privately compare their answers to the ones they previously gave.
3. Have each student write a paragraph about the way their answers changed between the first time they took the survey and now (if some students do not find much of a difference, have these students use this writing assignment to reflect on why this might be).
4. If the level of trust in your class is high, the students may find it valuable to share their observations with each other by trading paragraphs or in an open-ended discussion. The specific answers that students gave to certain questions are not as important as general observations they can make about attitude changes.

ACTIVITY SEVEN: *From Grains to Crystals*



1. Divide the class into three cooperative learning groups. Assign each group one of the three experiments described on Student Worksheets #13 to #15 titled "From Grains to Crystals" (masters in kit).
2. In a follow-up discussion ask the students to compare their experiments. In each case an identifiable substance (salt, sugar, epsom salts) started out in one form (small grains), then lost its shape altogether (went into solution) and finally took on another form (larger, sometimes intricately formed crystals).
3. Explain to them that the next few activities will explain how these experiments can help us understand more about how people change.

Student Worksheet #13
Unit IV
Activity Seven

From Grains to Crystals

Experiment A

Materials: pie plate
medium sized jar
salt
boiling water
clean cloth
magnifying glass or projector
blotting paper
a teaspoon

- Procedure:
1. Examine a salt crystal under a magnifying glass. Alternatively, sprinkle a few grains on a piece of scotch tape that has been attached to the empty frame of an old slide and project that slide on a screen or the wall using the slide projector.
 2. Draw a picture of a salt crystal as you are able to see it when it has been magnified.
 3. Pour boiling water into the jar.
 4. Add as much salt as will dissolve into the water, stirring all the time. It does not matter if you add too much salt.
 5. Carefully pour the liquid from the jar into the pie plate, leaving any undissolved salt in the jar.
 6. Put the pie plate away in a place where it will not be disturbed, covering it with the clean cloth. If you can find a warm spot, such as near a radiator, so much the better. It's okay to look at the dish from time to time, but, although you can remove the cloth, try not to disturb the dish itself. Leave it until the salt crystals have grown to a good size.
 7. When the salt crystals have grown, choose a fairly large crystal. Dry it on the blotting paper and then examine it under the magnifying glass or with the projector. Draw the shape of the new crystal.

Student Worksheet #14
Unit IV
Activity Seven

Experiment B

Materials: sugar
a pencil
thread
a drinking glass
a paper clip
a teaspoon
a medium-sized jar
boiling water
a magnifying glass or a projector

- Procedure:
1. Examine a sugar crystal under a magnifying glass. Alternatively, sprinkle a few grains on a piece of scotch tape that has been attached to the empty frame of an old slide and project that slide on a screen or the wall using the slide projector.

2. Draw a picture of sugar crystal as you are able to see it when it has been magnified.
3. Pour some boiling water into the jar.
4. Add sugar while stirring. Keep adding sugar until no more will dissolve. Do this as quickly as possible so that the solution stays hot.
5. Pour the hot sugar solution into the glass.
6. Tie a thread around the middle of the pencil. Tie a paper clip onto the other end of the thread. Hang the end of the thread with the paper clip into the sugar solution by balancing the pencil across the top of the glass.
7. Put the glass away in a warm place and leave it for a day.
8. Look at the crystals that have formed under a magnifying glass and try to draw one.

Student Worksheet #15
Unit IV
Activity Seven

Experiment C

Materials: boiling water
Epsom salts
two drinking glasses
a thread
a saucer
a teaspoon
a magnifying glass or projector

- Procedure:**
1. Examine a grain of Epsom salts under a magnifying glass. Alternatively, sprinkle a few grains on a piece of scotch tape that has been attached to the empty frame of an old slide and project that slide on a screen or the wall using the slide projector.
 2. Draw a picture of an Epsom salts crystal as you are able to see it when it has been magnified.
 3. Pour boiling water into both drinking glasses.
 4. Dissolve Epsom salts into the hot water in both glasses. Keep adding the salts until no more will dissolve.
 5. Join the glasses by a thread — each end dipping well beneath the surface of the liquids in the glasses.
 6. Place a saucer beneath the lowest part of your hanging thread.
 7. Leave your experiment in a safe place for a day.
 8. Examine some of the largest crystals that have formed on the thread or in the saucer under the magnifying glass or with the projector.
 9. Try to draw one of these crystals.

ACTIVITY EIGHT: *Understanding Social Change*



Present the students with the model for social change described in their texts in the reading "Understanding Social Change." Explain the model thoroughly and give students the opportunity to ask questions before asking them to read the selection themselves.

Understanding Social Change

In 1977 a scientist named Ilya Prigogine won the Nobel prize for physics for his theory about how simple structures in the natural world become more complex. In his lectures and writings he explains that his ideas can apply to social systems, as well as to the study of matter which physicists usually concentrate on. The term "social systems" can mean any way that people organize their life together, like schools, government, the traffic system of a city, etc. Basically his theory can be described, in a very simplified form, as follows.

All systems that occur in the natural world (that is, outside of the laboratory) are open. By "open" we mean that they are influenced by and receive energy from the world around them. These systems, in turn, give off energy and influence other systems in their environment. Because of this interaction, open systems are always changing. Prigogine's theory helps us understand more clearly how this change occurs.

Let's use a school as an example of a social system to see how this works. All systems have a nucleus of some kind. That is, they have a central structure which determines how the whole system will be organized and which keeps the system operating smoothly. For a school, the nucleus is the administrative office. Here decisions are made about the on-going functioning of the school. Part of this nucleus would be the timetable which tells everyone what they should be doing at what time. The nucleus also controls and disciplines any parts of the system that don't follow the rules.



A system also has many parts that organize themselves around the nucleus or core pattern. In our example of a school, some of the parts are the students, the teachers, the equipment, the courses, the books, the rooms, the secretaries, the janitors, and the extra-curricular activities. All these parts are organized by the nucleus or core into a pattern that people can understand and participate in.

Without a core, the parts could all do whatever they wanted, whenever they wanted. This would result in chaos. Imagine a school, for example, where the teachers and students came and went at all hours of the day or night (or not at all), or where what you studied in grade seven had no connections with what you studied in grade six or with what you were going to study in grade eight. Nothing much could be accomplished in such a school. On the other hand, a nucleus or core without any parts to organize would be irrelevant. Both nucleus and parts are essential to the system and need each other in order to continue.

Some systems are more complex than others. A system is complex because of two factors: a) the number of parts, and b) the amount of interaction that the various parts have with each other. For example, a school in which there are only seventy students and three teachers and in which the students mainly stay in their own classroom is much less complex than a school with thousands of students who have the choice of fifty or more courses and who move from room to room for each period.

Now, you'll remember that we said that one of the features of an open system is that it interacts with the environment around it by taking in and giving off energy. A school takes in energy in the form of money, new ideas, new equipment and books, and new courses.

This energy allows the school system to become more complex. If it receives more funds, the school can have more parts in the form of more students, more teachers, more courses and more activities. Many schools in Canada have become more complex over the past ten years or so by adding French immersion programs, for example. Students often have to be bussed to attend these schools, bilingual teachers have to be hired and timetables have to be organized so that both French and English students at each grade level get all the courses (in the right language) they need. The nucleus has the job of incorporating these new parts into the system in such a way that it continues to function smoothly.

As the school takes in energy, not only will it have more parts, but these parts will also interact more. New programs and equipment mean that the students will have to move around more from class to class to take advantage of them. New ideas might mean that some students will be involved in research activities and projects in which they have to actively move about and talk to each other to get the information rather than just sitting in their desks listening.

As a social system like a school gets more complex, it gets hungry for energy. It needs more money and other resources to keep up its new programs and to meet the needs of all its students. But as it gets this new energy, it gets still more complex (that is, it gets more parts and these parts interact more). A more complex system needs more energy, and then gets even more complex. This process continues for some time, with the school getting more and more complex and needing more and more energy to keep functioning.

At some point, the nucleus starts having a difficult time keeping all the parts organized. There are just too many parts and they are interacting too much for the nucleus or core to keep track of them all. At this point, some of the parts which are furthest from the nucleus begin to drift away from the pattern which has kept the system functioning smoothly until now.

An example of some of the parts drifting away from the nucleus could be more and more students cutting classes, equipment being damaged or the building not getting cleaned properly. In these cases, the nucleus or core organizing pattern just isn't strong enough to keep the whole system under control.

Prigogine used the term "dissipative structures" for systems which are drifting apart because the nucleus has lost its power to organize all the parts around it. Once a structure starts to dissipate or drift apart, it will become more and more chaotic, instead of more complex, as it grows larger. At this point a number of new nuclei will form and try to gain control of the system.

In the case of a school, a new nucleus would mean a new way of organizing the students, teachers, courses and facilities. Some schools, for example, when they felt that some of the

students were drifting away from the pattern (weren't satisfied with the school or weren't learning) became "free" schools. In these schools students developed their own timetables and programs and made agreements with individual teachers for help. Other schools might decide to try a pattern that is almost the opposite of the free schools. They might develop a very strict set of rules and guidelines for every aspect of school life similar to those in a military school. These are just two examples of organizing patterns or nuclei that a school might try when an old pattern doesn't seem to be working any more.

Some of these new nuclei may be partially successful; that is, they might look like they will work for a while. Unless they are a great deal stronger than the old nucleus, however, they will not be able to organize all the parts into a clear pattern. This can be a time of great change for the system as one new nucleus after another is tried.

Eventually, however, a nucleus arises that is powerful enough to organize all the parts of the old system into a new pattern. This doesn't usually happen all at once. Gradually the parts begin reorganizing themselves around the new nucleus. Eventually even the old nucleus has become part of the new pattern.

This new pattern can't just reorganize the old pattern, however, if it is to be successful. It must also have plenty of room for new energy, new parts and new interactions between the parts. If the new system doesn't have room to keep growing and changing, it will soon dissipate or turn into chaos.

Let's use another type of social system as an example to help us understand this idea better. When human life first began on this planet, people were organized into family groups that lived and hunted together. In other words, the family was the core organizing pattern for human life. As the population of any particular part of the world increased, these families began functioning together as a unit, or tribe. This change did not, of course, take place overnight. Over a relatively long period of time, the core pattern for organizing social life changed from the family to the tribe. Of course, families still existed within the pattern of the tribe, but they became part of the new and larger pattern.

At first different tribes were often very hostile to each other, and some tribes still are. But forces such as the industrial revolution made it necessary for many kinds of people to live together in cities. Some historians call this time in history the period of nation building because the nation state, as we know it, emerged during this period. In other words, a new core pattern for organizing social life was established. This pattern was bigger than families and tribes because it made it possible for many different families and tribes to live and work together in a nation or country.

Some historians say that the world is now experiencing the birth of another new organizing pattern. They say that the technological revolution has brought the countries of the world into such close contact and communication with each other that the whole world is almost becoming like one country. What happens in one part of the world has a great influence on what happens in other parts. This does not mean that families, tribes, and countries will no longer exist. It just means that they need to develop a way of relating to each other that will make the world safer and healthier. Many steps have already been taken in this direction with the establishment of organizations like the United Nations and of scientific, cultural, and educational projects in which several different countries collaborate.

Each of the stages described above involved a different definition of who people called part of their group. In a family, only those people to whom you are directly related are part of the group. Your relatives are "us," everyone else is "them." In a tribe, you think of everyone in that larger network of extended families as "us" and everyone of a different tribe as "them." In a nation, everyone who is a citizen of that country is "us," and everyone from other countries is "them." The group feeling among the citizens of a country is called nationalism.

Now, because people from so many different families, tribes and nations need to learn how to live together in peace, we are learning to change our ideas about who belongs in our group and who doesn't. By seeing the similarities between people of different cultures and races and by learning to respect and appreciate the differences, we begin to see these people in a new way. We begin to see them as "us" rather than as "them."

Seeing things in a new way is one of the first steps towards reorganizing our lives around a new nucleus and thus into a new pattern. This new pattern will make it possible for different nations to cooperate on solving world problems like war, starvation, terrorism, and

the threat of nuclear war. The next step after seeing things in a new way is to change our habits and actions so that they will be consistent with our new ideas. Flatland would still be Flatland if Square hadn't begun to act in a three-dimensional way. You could say that Square, with his new vision about how his world worked, formed the nucleus for a new way of life. As people saw that a three-dimensional world allowed them to do everything they could do in a two-dimensional world and much, much more, they would begin organizing their own thoughts and actions around a pattern which Square had been the first to see.

During this course, you have learned to see some things in a new way. You have learned about the things that all people have in common, and have found ways to help you understand their differences. You have had the opportunity to learn to work cooperatively with people on a variety of projects and to share your feelings with them in a respectful way. The last part of this Unit explores some of the skills involved in using volition, or will-power, in a positive way to make and carry out plans for positive change.

ACTIVITY NINE: *Fields of Influence*



1. Have the students work in groups of four or five to carry out the experiment "Field of Influence" on Student Worksheet #16 (master in kit).
2. In a guided discussion, compare the answers each group developed for the questions.

Student Worksheet #16
Topic IV
Activity Nine

Fields of Influence

Materials: iron filings
several weak magnets
1 medium-strength magnet
1 strong magnet
paper

- Procedure:
1. Place the medium-sized magnet under a sheet of paper. Put iron filings on the paper and shake off any excess that isn't attracted to the magnet.
 2. Move the paper by carefully lifting it off the magnet.
 3. Draw a line around the shape of the pattern that the iron filings make on the paper.
 4. Place the weak magnet under the iron filings and see if it can attract the same amount of iron filings as the medium-strength magnet. Shake off any excess filings and move the paper as above.
 5. Draw a line around the shape of the pattern the iron filings now make.
 6. Place the original magnet under the paper and add filings until the magnet cannot hold any more in place.
 7. Place the strongest magnet under the sheet of paper immediately beside the other magnet and observe what happens to the filings and the medium-strength magnet.
 8. Add as many filings as you can to the pattern the strong magnet makes. Move the paper as above being careful not to disturb the filings.
 9. Draw a line around the shape of the pattern the strong magnet makes with the filings.

- Questions:
1. What is the difference between the pattern the filings made with the medium-strength and weakest strength magnet?

 2. Why do magnets of differing strength make different patterns?

 3. What happened when you put the strongest magnet under the paper beside the medium-strength magnet:
 - a) to the medium strength magnet? _____

 - b) to the iron filings? _____

 4. How is the final pattern (from step 9) different from the pattern obtained from step 3?

 5. If you compare the experiment you just performed to Ilya Prigogine's theory about how social systems change, what could the following represent:
 - a) the iron filings? _____

 - b) the medium-strength magnet? _____

 - c) the weakest strength magnet? _____

 - d) the strongest magnet? _____

 6. Write a short comparison (two or three paragraphs) between what happened in the experiment with the theory about how systems change described in "Understanding Social Change."

ACTIVITY TEN: *Harmony*



1. Divide the students into three groups and assign each group one of the following songs: "Three Blind Mice," "Are You Sleeping?" and "Row, Row, Row Your Boat."
2. Teach the class how to sing these three songs as a round. With a little practice (and lots of laughter) the result can be quite pleasing. You will need to direct the groups in order to keep them each singing their own parts in the right sequence.

3. After the class has accomplished three rounds of the song fairly smoothly, stop directing and sit down quietly. The order will begin to break down quickly as students begin to look to each other to find their place and keep the tune.
4. At this point signal several collaborators, whom you have briefed before hand, to begin singing "Twinkle, Twinkle Little Star" one-by-one, first softly and then louder and louder (three students with musical ability should be chosen or collaborators.) Join in the song yourself after a few minutes.
5. Little by little other students will begin joining in.
6. When almost everyone has switched to the new song, stop the singing.
7. A follow-up briefing session can be based on the following observations:

A small group of people was able to "change the tune" of the whole class simply by starting a new pattern at a point of chaos. By remaining consistent and by growing little by little this small group was like a new nucleus in Prigogine's theory. It eventually was able to include the other nuclei (songs) and all the parts (students) into a new pattern.

ACTIVITY ELEVEN: *Back to the Lily Pad*



1. Refer the students to the Lily Pad riddle they solved in Activity Two of Unit I Topic A. Remind them that the riddle was used as a way to talk about the growth of social problems.
2. Ask them to consider the riddle in a new, more positive way. Positive social change frequently starts out very slowly, just like the growth of the lily pad. Many efforts can often be made before the effects become clearly invisible. As the process continues, however, the rate of growth will increase dramatically. In this way the solutions to problems which now seem insurmountable may at some time seem like the easy or normal way of doing things.



ACTIVITY TWELVE: *Which is the Mirror?*



Hold an open-ended discussion on the following topic:

Ordinary people can make a big difference in how the world works, even if they don't have lots of money or positions of power. Society reflects the attitudes and values of the people in it, not vice versa.



ACTIVITY THIRTEEN: *The Third Wave*



1. Assign the students the reading in their texts called "The Third Wave." (If you feel that the reading is too long or difficult for your students, you may wish to read all or part of it to them.)
2. Use the following discussion questions to help the students think about what they've read:
 - a. What were the steps involved in forming the Third Wave?
 - b. Why was the Third Wave such a popular movement?
 - c. What do you think the people involved in the movement learned?
 - d. Could something like this happen in your school?
 - e. What have you learned by hearing about this experiment?
 - f. Have you ever been in a situation in which you felt like you gave up some of you identity or changed your attitudes in order to be part of a group?
 - g. What responsibility does each individual have to insure that social changes occurring in society will not be harmful?

Third Wave

by Ron Jones

*What follows is a true story.
It took place at Cubberly High School, Palo Alto,
California, on five days in April, 1969—
the height of "do your own thing." — SB*

For years I kept a strange secret. I shared this silence with two hundred students. Yesterday I ran into one of those students. For a brief moment it all rushed back.

Steve Coniglo had been a sophomore student in my world History class. We ran into each other quite by accident. It's one of those occasions experienced by teachers when they least expect. You're walking down the street, eating at a secluded restaurant, or buying some underwear when all of a sudden an ex-student pops up to say hello. In this case it was Steve running down the street shouting, "Mr. Jones, Mr. Jones." In an embarrassed hug we greet. I had to stop for a minute to remember. Who is this young man hugging me? He calls me Mr. Jones. Must be a former student. What's his name? In the split second of my race back in time Steve sensed my questioning and backed up. Then smiled, and slowly raised a hand in a cupped position. My God. He's a member of the Third Wave. It's Steve, Steve Coniglo. He sat in the second row. He was a sensitive and bright student. Played guitar and enjoyed drama.

We just stood there exchanging smiles when without a conscious command I raised my hand in curved position. The salute was given. Two comrades had met long after the war. The Third Wave was still alive. "Mr. Jones do you remember the Third Wave?" I sure do, it was one of the most frightening events I ever experienced in the classroom. It was also the genesis of a secret that I and two hundred students would sadly share for the rest of our lives.

We talked and laughed about the Third Wave for the next few hours. Then it was time to part. It's strange, you meet a past student in these chance ways. You catch a few moments of your life. Hold them tight.

Then say goodbye. Not knowing when and if you'd ever see each other again. Oh, you make promises to call each other but it won't happen. Steve will continue to grow and change. I will remain an ageless benchmark in his life. A presence that will not change. I am Mr. Jones. Steve turns and gives a quiet salute. Hand raised upward in a shape of a curling wave. Hand curved in a similar fashion I return the gesture.

The Third Wave. Well at last it can be talked about. Here I've met a student and we've talked for hours about this nightmare. The secret must finally be waning. It's taken three years. I can tell you and anyone else about the Third Wave. It's now just a dream, some-

thing to remember, no it's something we tried to forget. That's how it all started. By strange coincidence I think it was Steve who started the Third Wave with a question.

We were studying Nazi Germany and in the middle of a lecture I was interrupted by the question. How could the German populace claim ignorance of the slaughter of the Jewish people. How could the townspeople, railroad conductors, teachers, doctors, claim they knew nothing about concentration camps and human carnage. How can people who were neighbors and maybe even friends of the Jewish citizen say they weren't there when it happened. It was a good question. I didn't know the answer.

In as much as there were several months still to go in the school year and I was already at World War II, I decided to take a week and explore the question.

Strength Through Discipline

On Monday, I introduced my sophomore history students to one of the experiences that characterized Nazi Germany. Discipline. I lectured about the beauty of discipline. How an athlete feels having worked hard and regularly to be successful at a sport. How a ballet dancer or painter works hard to perfect a movement. The dedicated patience of a scientist in pursuit of an idea. It's discipline. That self training. Control. The power of the will. The exchange of physical hardships for superior mental and physical faculties. The ultimate triumph.

To experience the power of discipline, I invited, no I commanded the class to exercise and use a new seating posture. I described how proper sitting posture assists concentration and strengthens the will. In fact I instructed the class in a mandatory sitting posture. This posture started with feet flat on the floor, hands placed flat across the small of the back to force a straight alignment of the spine. "There, can't you breathe more easily? You're more alert. Don't you feel better?"

We practiced this new attention position over and over. I walked up and down the aisles of seated students pointing out small flaws, making improvements. Proper seating became the most important aspect of learning. I would dismiss the class, allowing them to leave their desks, and then call them abruptly back to an attention sitting position. In speed drills the class learned to move from standing position to attention sitting in fifteen seconds. In focus drills I concentrated attention on the feet being parallel and flat, ankles locked, knees bent at ninety degree angles, hands flat and crossed against the back, spine straight, chin down, head forward. We did noise drills in which talking was allowed only to be shown as a distraction. Following minutes of progressive drill assignments the class could move from standing positions outside the room to attention sitting positions at their desks without making a sound. The maneuver took five seconds.

It was strange how quickly the students took to this uniform code of behavior. I began to wonder just how far they could be pushed. Was this display of obedience a momentary game we were all playing, or was it something else? Was the desire for discipline and uniformity a natural need? A societal instinct we hide within our franchise restaurants and T.V. programming?

I decided to push the tolerance of the class for regimented action. In the final twenty-five minutes of the class I introduced some new rules. Students must be sitting in class at the attention position before the late bell; all students must carry pencils and paper for note taking; when asking or answering questions a student must stand at the side of their desk; the first word given in answering or asking a question is "Mr. Jones." We practiced a short "silent reading" session. Students who responded in a sluggish manner were reprimanded and in every case made to repeat their behavior until it was a model of punctuality and respect. The intensity of the response became more important than the content. To accentuate this, I requested answers to be given in three words or less. Students were rewarded for making an effort at answering or asking questions. They were also acknowledged for doing this in a crisp and attentive manner.

Soon everyone in the class began popping up with answers and questions. The involvement level in the class moved from the few who always dominated discussions to the entire class. Even stranger was the gradual improvement in the quality of answers. Everyone seemed to be listening more intently. New people were speaking. Answers started to stretch out as students usually hesitant to speak found support for their effort.

As for my part in this exercise, I had nothing but questions. Why hadn't I thought of this technique before? Students seemed intent on the assignment and displayed accurate recitation of facts and concepts. They even seemed to be asking better questions and treating each other with more compassion. How could this be? Here I was enacting an authoritarian learning environment and it seemed very productive. I now began to ponder not just how far this class could be pushed but how much I would change my basic beliefs toward an open classroom and self directed learning. Was all my belief in Carl Rogers to shrivel and die? Where was this experiment leading?

Strength Through Community

On Tuesday, the second day of the exercise, I entered the classroom to find everyone sitting in silence at the attention position. Some of their faces were relaxed with smiles that come from pleasing the teacher. But most of the students looked straight ahead in earnest concentration. Neck muscles rigid. No sign of a smile or a thought or even a question. Every fibre strained to perform the deed. To release the tension I went to the chalk board and wrote in big letters "STRENGTH THROUGH DISCIPLINE." Below this I wrote a second law "STRENGTH THROUGH COMMUNITY."

While the class sat in stern silence I began to talk, lecture, sermonize about the value of community. At this stage of the game I was debating in my own mind whether to stop the experiment or continue. I hadn't planned such intensity or compliance. In fact I was surprised to find the ideas on discipline enacted at all. While debating whether to stop or go on with the experiment I talked on and on about community. I made up stories from my experiences as an athlete, coach and historian. It was easy. Community is that bond between individuals who work and struggle together. It's raising a barn with your neighbors, it's feeling that you are a part of something beyond yourself, a movement, a team, La Raza, a cause.

It was too late to step back. I now can appreciate why the astronomer turns relentlessly to the telescope. I was probing deeper and deeper into my own perceptions and the motivations for group and individual action. There was much more to see and try to understand. Many questions haunted me. Why did the students accept the authority I was imposing? Where is their curiosity or resistance to this martial behavior? When and how will this end?



Following my description of community I once again told the class that community, like discipline, must be experienced if it is to be understood. To provide an encounter with community I had the class recite in unison, "Strength Through Discipline." "Strength Through Community." First I would have two students stand and call back our motto. Then add two more until finally the whole class was standing and reciting. It was fun. The students began to look at each other and sense the power of belonging. Everyone was capable and equal. They were doing something together. We worked on this simple act for the entire class period. We would repeat the mottos in a rotating chorus, or say them with various degrees of loudness. Always we said them together, emphasizing the proper way to sit, stand, and talk.

I began to think of myself as a part of the experiment. I enjoyed the unified action demonstrated by the students. It was rewarding to see their satisfaction and excitement to do more. I found it harder and harder to extract myself from the momentum and identity that the class was developing. I was following the group dictate as much as I was directing it.

As the class period was ending and without fore-thought I created a class salute. It was for class members only. To make the salute you brought your right hand up toward the right shoulder in a curled position. I called it the Third Wave salute because the hand resembled a wave about to top over. The idea for the three came from beach lore that waves travel in chains, the third wave being the last and largest of each series. Since we had a salute I made it a rule to salute all class members outside the classroom. When the bell sounded ending the period, I asked the class for complete silence. With everyone sitting at attention I slowly raised my arm and with a cupped hand I saluted. It was a silent signal of recognition. They were something special. Without command the entire group of students returned the salute.

Throughout the next few days students in the class would exchange this greeting. You would be walking down the hall when all of a sudden three classmates would turn your way each flashing a quick salute. In the library or in gym students would be seen giving this strange hand jive. You would hear a crash of cafeteria food only to have it followed by two classmates saluting each other. The mystique of thirty individuals doing this strange gyration soon brought more attention to the class and its experiment into the German personality. Many student outside the class asked if they could join.

Strength Through Action

On Wednesday, I decided to issue membership cards to every student that wanted to continue what I now called The Experiment. Not a single student elected to leave the room. In this the third day of activity there were forty-three students in the class. Thirteen students had cut other classes to be a part of The Experiment. While the class sat at attention I gave each person a card. I marked three of the cards with a red X and informed the recipients that they had a special assignment: to report any students not complying with class rules. I then proceeded to talk about the meaning of action. I explained how discipline and community were meaningless without action. I discussed the beauty of taking full responsibility for one's actions. Of believing so thoroughly in yourself and your community or family that you will do anything to preserve, protect and extend that being. I stressed how hard work and allegiance to each other would allow accelerated learning and accomplishment. I reminded students of what it felt like being in classes where competition caused pain and degradation. Situations in which students were pitted against each other in everything from gym to reading. The feeling of never acting, never being a part of something, never supporting each other.

At this point students stood without prompting and began to give what amounted to testimonials. "Mr Jones, for the first time I'm learning lots of things." "Mr. Jones, why don't you teach like this all the time." I was shocked! Yes, I had been pushing information at them in an extremely controlled setting but the fact that they found it comfortable and acceptable was startling. It was equally disconcerting to realize that complex and time-consuming written homework assignments on German life were being completed and even enlarged on by students. Performance in academic skill areas was significantly improving. They were learning more. And they seemed to want more. I began to think that the students might do anything I assigned. I decided to find out.

To allow students the experience of direct action I gave each individual a specific verbal assignment. "It's your task to design a Third Wave Banner. You are responsible for stopping any student that is not a Third Wave member from entering this room. I want you to remember and be able to recite by tomorrow the name and address of every Third Wave

Member. You are assigned the problem of training and convincing at least twenty children in the adjacent elementary school that our sitting posture is necessary for better learning. It's your job to read this pamphlet and report its entire content to the class before the period ends. I want each of you to give me the name and address of one reliable friend that you think might want to join the Third Wave."

To conclude the session on direct action, I instructed students in a simple procedure for initiating new members. It went like this. A new member had only to be recommended by an existing member and issued a card by me. Upon receiving this card the new member had to demonstrate knowledge of our rules and pledge obedience to them. My announcement unleashed a fervor.

The school was alive with conjecture and curiosity. It affected everyone. The school cook asked what a Third Wave cookie looked like. I said chocolate chip of course. Our principal came into an afternoon faculty meeting and gave me the Third Wave salute. I saluted back. The librarian thanked me for our 30' banner on learning which she placed above the library entrance. By the end of the day over two hundred students were admitted into the order. I felt very alone and a little scared.

Most of my fear emanated from the incidence of tattletaling. Although I formally appointed only three students to report deviate behavior, approximately twenty students came to me with reports about how Allan didn't salute, or Georgene was talking critically about our experiment. This incidence of monitoring meant that half the class now considered it their duty to observe and report on members of their class. Within this avalanche of reporting one legitimate conspiracy did seem under way.

Three women in the class had told their parents all about our classroom activities. These three young women were by far the most intelligent students in the class. As friends they chummed together. They possessed a silent confidence and took pleasure in a school setting that gave them academic and leadership opportunity. During the days of the experiment I was curious how they would respond to the egalitarian and physical reshaping of the class. The rewards they were accustomed to winning just didn't exist in the experiment. The intellectual skills of questioning and reasoning were nonexistent. In the martial atmosphere of the class they seemed stunned and pensive. Now that I look back, they appeared much like the child with so-called learning disability. They watched the activities and participated in a mechanical fashion. Where others jumped in, they held back, watching.

In telling their parents of the experiment, they set up a brief chain of events. The rabbi for one of the parents called me at home. He was polite and condescending. I told him we were merely studying the German personality. He seemed delighted and told me not to worry. He would talk to the parents and calm their concern. In concluding this conversation I envisioned similar conversations throughout history in which the clergy accepted and apologized for untenable conditions. If only he would have raged in anger or simply investigated the situation I could point the students to an example of righteous rebellion. But no. The rabbi became a part of the experiment. In remaining ignorant of the oppression in the experiment he became an accomplice and advocate.

By the end of the third day I was exhausted. I was tearing apart. The balance between role playing and directed behavior became indistinguishable. Many of the students were completely into being Third Wave members. They demanded strict obedience of the rules from other students and bullied those that took the experiment lightly. Others simply sank into the activity and took self-assigned roles. I particularly remember Robert. Robert was big for his age and displayed very few academic skills. Oh he tried harder than anyone I know to be successful. He handed in elaborate weekly reports copied word for word from the reference books in the library. Robert is like so many kids in school that don't excel or cause trouble. They aren't bright, they can't make the athletic teams, and don't strike out for attention. They are lost, invisible. The only reason I came to know Robert at all is that I found him eating lunch in my classroom. He always ate lunch alone.

Well the Third Wave gave Robert a place in school. At least he was equal to everyone. He could do something. Take part. Be meaningful. That's just what Robert did. Late Wednesday afternoon I found Robert following me and asked what in the world was he doing. He smiled (I don't think I had ever seen him smile) and announced, "Mr. Jones, I'm your bodyguard. I'm afraid something will happen to you. Can I do it Mr. Jones, please?" Given that assurance and smile I couldn't say no. I had a bodyguard. All day long he opened and closed doors for me. He walked always on my right. Just smiling and saluting other class members. He followed me everywhere. In the faculty room (closed to students)

he stood at silent attention while I gulped some coffee. When accosted by an English teacher for being a student in the "teacher's room" he just smiled and informed the faculty member that he wasn't a student, he was a bodyguard.

Strength Through Pride

On Thursday I began to draw the experiment to a conclusion. I was exhausted and worried. Many students were over the line. The Third Wave had become the center of their existence. I was in pretty bad shape myself. I was now acting instinctively as a dictator. Oh I was benevolent. And I daily argued to myself on the benefits of the learning experience. By this the fourth day of the experiment I was beginning to lose my own arguments. As I spent more time playing the role I had less time to remember its rational origins and purpose. I found myself sliding into the role even when it wasn't necessary. I wondered if this doesn't happen to lots of people. We get or take an ascribed role and then bend our life to fit the image. Soon the image is the only identity people will accept. So we became the image. The trouble with the situation and role I had created was that I didn't have time to think where it was leading. Events were crushing in around me. I worried for students doing things they would regret. I worried for myself.

Once again I faced the thoughts of closing the experiment or letting it go its own course. Both options were unworkable. If I stopped the experiment a great number of students would be left hanging. They had committed themselves in front of their peers to radical behavior. Emotionally and psychologically they had exposed themselves. If I suddenly jolted them back to classroom reality I would face a confused student body for the remainder of the year. It would be too painful and demeaning for Robert and the students like him to be twisted back into their seat and told it's just a game. They would take ridicule from the brighter students that participated in a measured and cautious way. I couldn't let the Roberts lose again.

The other option of just letting the experiment run its course was also out of the question. Things were already out of control. Wednesday evening someone had broken into the room and ransacked the place. I later found out it was the father of one of the students. He was a retired Air Force colonel who had spent time in a German prisoner of war camp. Upon hearing of our activity he simply lost control. Late in the evening he broke into the room and tore it apart. I found him that morning propped up against the classroom door. He told me about his friends that had been killed in Germany. He was holding on to me and shaking. In staccato words he pleaded that I understand and help him get home. I called his wife and with the help of a neighbor walked him home. We spent hours later talking about what he felt and did, but from that moment on Thursday morning I was more concerned with what might be happening at school.

I was increasingly worried about how our activity was affecting the faculty and other students in the school. The Third Wave was disrupting normal learning. Students were cutting class to participate, and the school counselors were beginning to question every student in the class. The real gestapo in the school was at work. Faced with The Experiment exploding in one hundred directions, I decided to try an old basketball strategy. When you're playing against odds the best action to take is to try the unexpected. That's what I did.

By Thursday the class had swollen in size to over eighty students. The only thing that allowed them all to fit was the enforced discipline of sitting in silence at attention. A strange calm is in effect when a room full of people sit in quiet observation and anticipation. It helped me approach them in a deliberate way. I talked about pride. "Pride is more than banners or salutes. Pride is something no one can take from you. Pride is knowing you are the best...It can't be destroyed..."

In the midst of this crescendo I abruptly changed and lowered my voice to announce the real reason for the Third Wave. In slow methodic tone I explained what was behind the Third Wave. "The Third Wave isn't just an experiment or classroom activity. It's far more important than that. The Third Wave is a nationwide program to find students who are willing to fight for political change in this country. That's right. This activity we have been doing has been practice for the real thing. Across the country teachers like myself have been recruiting and training a youth brigade capable of showing the nation a better society through discipline, community, pride, and action. If we can change the way that school is run, we can change the way that factories, stores, universities and all the other institutions are run. You are a selected group of young people chosen to help in this cause. If you will

stand up and display what you have in the past four days...we can change the destiny of this nation. We can bring it a new sense of order, community, pride and action. A new purpose. Everything rests with you and your willingness to take a stand."

To give validity to the seriousness of my words I turned to the three women in the class whom I knew had questioned the Third Wave. I demanded that they leave the room. I explained why I acted and then assigned four guards to escort the women to the library and to prevent them from entering the class on Friday. Then in dramatic style I informed the class of a special noon rally to take place on Friday. This would be a rally for Third Wave members only.

It was a wild gamble. I just kept talking, afraid that if I stopped someone would laugh or ask a question, and the grand scheme would dissolve in chaos. I explained how at noon on Friday a national candidate for President would announce the formation of a Third Wave Youth Program. Simultaneous to this announcement over 1000 youth groups from every part of the country would stand up and display their support for such a movement. I confided that they were the students selected to represent their area. I also questioned if they could make a good showing, because the press had been invited to record the event. No one laughed. There was not a murmur of resistance. Quite the contrary. A fever pitch of excitement swelled across the room. "We can do it!" "Should we wear white shirts?" "Can we bring friends?" "Mr. Jones, have you seen this advertisement in Time magazine?"

The clincher came quite by accident. It was a full page color advertisement in the current issue of Time for some lumber products. The advertiser identified his product as the Third Wave. The advertisement proclaimed in big red, white and blue letters, "The Third Wave is coming." "Is this part of the campaign, Mr. Jones? Is it a code or something?" "Yes. Now listen carefully. It's all set for tomorrow. Be in the small auditorium ten minutes before 12:00. Be seated. Be ready to display the discipline, community, and pride you have learned. Don't talk to anyone about this. This rally is for members only."

Strength Through Understanding

On Friday, the final day of the exercise, I spent the early morning preparing the auditorium for the rally. At 11:30 students began to ant their way into the room, first a few scouting the way and then more. Row after row began to fill. A hushed silence shrouded the room. Third Wave banners hung like clouds over the assembly. At twelve o'clock sharp I closed the room and placed guards at each door. Several friends of mine posing as reporters and photographers began to interact with the crowd taking pictures and jotting frantic descriptive notes. A group photograph was taken.

Over two hundred students were crammed into the room. Not a vacant seat could be found. The group seemed to be composed of students from many persuasions. There were the athletes, the social prominents, the student leaders, the loners, the group of kids that always left school early, the bikers, the pseudo hip, a few representatives of the school's dadaist clique, and some of the students that hung out at the laundromat. The entire collection however looked like one force as they sat in perfect attention. Every person focusing on the TV set I had in the front of the room. No one moved. The room was empty of sound. It was like we were all witness to a birth. The tension and anticipation was beyond belief.

"Before turning on the national press conference, which begins in five minutes, I want to demonstrate to the press the extent of our training." With that I gave the salute, followed automatically by two hundred arms stabbing a reply. I then said the words "Strength Through Discipline," followed by a repetitive chorus. We did this again, and again. Each time the response was louder. The photographers were circling the ritual snapping pictures, but by now they were ignored. I reiterated the importance of this event and asked once more for a show of allegiance. It was the last time I would ask anyone to recite. The room rocked with a guttural cry, "STRENGTH THROUGH DISCIPLINE!"

It was 12:05. I turned off the lights in the room and walked quickly to the television set. The air in the room seemed to be drying up. It felt hard to breathe and even harder to talk. It was as if the climax of shouting souls had pushed everything out of the room. I switched the television set on. I was now standing next to the television directly facing the room full of people. The machine came to life producing a luminous field of pale blue light. Robert was at my side. I whispered to him to watch closely and pay attention to the next few minutes. The only light in the room was coming from the television and it played against the faces in the room. Eyes strained and pulled at the light but the pattern didn't change. The room

stayed dead still. Waiting. There was a mental tug of war between the people in the room and the television. The television won. The glow of the test pattern didn't snap into the vision of a political candidate. It just whined on. Still the viewers persisted. There must be a program. It must be coming on. Where is it? The trance with the television continued for what seemed like hours. It was 12:07. Nothing. A blank screen. It's not going to happen. Anticipation turned to anxiety and then to frustration. Someone stood up and shouted.

"There isn't any leader is there?" Everyone turned in shock, first to the despondent student and then back to the television. Their faces held looks of disbelief. In the confusion of the moment I moved slowly toward the television. I turned it off. I felt air rush back into the room. The room remained in fixed silence, but for the first time I could sense people breathing. Students were withdrawing their arms from behind their chairs. I expected a flood of questions, but instead got intense quietness. I began to talk. Every word seemed to be taken and absorbed.

"Listen closely, I have something important to tell you. There is no leader! There is no such thing as a national youth movement called the Third Wave. You have been used. Manipulated. Shoved by your own desires into the place you now find yourself. You are no better or worse than the German Nazis we have been studying."

"You thought that you were the elect. That you were better than those outside this room. You bargained your freedom for the comfort of discipline and superiority. You chose to accept the group's will and the big lie over your own conviction. Oh, you think to yourself that you were just going along for the fun. That you could extricate yourself at any moment. But where were you heading? How far would you have gone? Let me show you your future."

With that I switched on a rear screen movie projector. It quickly illuminated a white drop cloth hanging behind the television. Large numbers appeared in a countdown. The roar of the Nuremburg Rally blasted into vision. My heart was pounding. In ghostly images the history of the Third Reich paraded into the room. The discipline. The march of super race. The big lie. Arrogance, violence, terror. People being pushed into vans. The visual stench of death camps. Faces without eyes. The trials. The plea of ignorance. I was only doing my job. My job. As abruptly as it started the film froze to a halt on single written frame. "Everyone must accept the blame — No one can claim that they didn't in some way take part."

The room stayed dark as the final footage of film flapped against the projector. I felt sick to my stomach. The room smelt like a locker room. No one moved. It was as if everyone wanted to dissect the moment, figure out what had happened. Like awakening from a dream and deep sleep, the entire room of people took one last look back into their consciousness. I waited for several minutes to let everyone catch up. Finally questions began to emerge. All of the questions probed at imaginary situations and sought to discover the meaning of this event.

In the still darkened room I began the explanation. I confessed my feeling of sickness and remorse. I told the assembly that a full explanation would take quite a while. But to start, I sensed myself moving from an introspective participant in the event toward the role of teacher. It's easier being a teacher. In objective terms I began to describe the past events.

"Through the experience of the past week we have all tasted what it was like to live and act in Nazi Germany. We learned what it felt like to create a disciplined social environment. To build a special society. Pledge allegiance to that society. Replace reason with rules. Yes, we would all have made good Germans. We would have put on the uniform. Turned our head as friends and neighbors were cursed and then persecuted. Pulled the locks shut. Worked in the "defense" plants. Burned ideas. Yes, we know in a small way what it feels like to find a hero. To grab quick solutions. Feel strong and in control of destiny. We know the fear of being left out. The pleasure of doing something right and being rewarded. To be number one. To be right. We have seen and perhaps felt what these actions taken to an extreme will lead to. We each have witnessed something over the past week. We have seen that fascism is not just something those other people did. No, it's right here. In this room. In our own personal habits and way of life. Scratch the surface and it appears. Something in all of us. We carry it like a disease. The belief that human beings are basically evil and therefore unable to act well toward each other. A belief that demands a strong leader and discipline to preserve social order. And there is something else. The act of apology.

"This is the final lesson to be experienced. This last lesson is perhaps the one of greatest importance. This lesson was the question that started our plunge in studying Nazi life. Do you remember the question? It concerned a bewilderment at the German populace claiming ignorance and non-involvement in the Nazi movement. If I remember the question, it went something like this. How could the German soldier, teacher, railroad conductor, nurse, tax collector, the average citizen, claim at the end of the Third Reich that they knew nothing of what was going on? How can a people be a part of something and then claim at the demise that they were not really involved? What causes people to blank out their own history? In the next few minutes and perhaps years, you will have an opportunity to answer this question.

"If our enactment of the Fascist mentality is complete, not one of you will ever admit to being at his final Third Wave rally. Like the Germans, you will have trouble admitting to yourself that you came this far. You will not allow your friends and parents to know that you were willing to give up individual freedom and power for the dictates of order and unseen leaders. You can't admit to being manipulated. Being a follower. To accepting the Third Wave as a way of life. You won't admit to participating in this madness. You will keep this day and this rally a secret. It's a secret I shall share with you."

I took the film from the three cameras in the room and pulled the celluloid into the exposing light. The deed was concluded. The trial was over. The Third Wave had ended.

I glanced over my shoulder. Robert was crying. Students slowly rose from their chairs and without words filed into the outdoor light. I walked over to Robert and threw my arms around him. Robert was sobbing, taking in large uncontrollable gulps of air. "It's over." "It's all right." In our consoling each other we became a rock in the stream of exiting students. Some swirled back to momentarily hold Robert and I. Others cried openly and then brushed away tears to carry on. Human beings circling and holding each other. Moving toward the door and the world outside.

For a week in the middle of a school year we had shared fully in life. And as predicted we also shared a deep secret. In the four years I taught at Cubberly High School no one ever admitted to attending the Third Wave Rally. Oh, we talked and studied our actions intently. But the Rally itself. No. It was something we all wanted to forget.

ACTIVITY FOURTEEN: *Pink Elephants*



1. Introduce the students to the idea that one factor involved in changing attitudes and behavior to conform to a new pattern or a new way of seeing things is the human capacity known as volition or will-power.



2. Ask them each to jot down a definition of volition or will-power. Then have them read the selection, "Pink Elephants" in their texts.



3. To initiate a follow-up discussion, ask them to consider whether or not "Pink Elephants" would change the way they describe what volition or will-power means. Then give the opportunity to respond to the main ideas of the reading or to cite examples of mental practice that they have either heard about or experienced directly.

4. Ask each student to choose a goal that they would like to use mental practice to help them achieve. Ask them to jot down their ideas about how they will handle each of the steps outlined in "Pink Elephants." Also ask them to choose a specific time(s) each day that they will use for this exercise. Remind them not to get discouraged if their mind wanders during the visualization process, because their capacity to concentrate will increase the more they practice.

5. Set a date several weeks hence for an evaluation session. At that time, have the students share their experiences with this exercise with a small group of other students.

Pink Elephants

Most people think of volition or will-power as a process of learning to say "no" to the things they really want to do. "If I just had enough will-power," they say. "I could quit smoking," or "lose fifteen pounds," or "watch less T.V.," or..." What they mean when they say this is that they want to be able to say "no" to that piece of chocolate cake, to that cigarette, or to the late night movie.

But saying "no" often turns out to be very hard to do. Almost all dieters find that after a few days or weeks or even months of discipline, something happens which reverses all their hard work. Maybe a certain social occasion offers food that is just too tempting, or a personal crisis ends in an eating binge, or it just gets lonely and depressing to keep saying "no."

Cigarette smokers have just as hard a time changing their way of life. Someone expressed their dilemma their way, "Quitting smoking is easy. I've done it a dozen times!" We can always find a lot of excuses for having just one more cigarette.

Some educators and health specialists are saying that there is another, more positive, way to look at the process of volition. Rather than training ourselves to say "no" to what we want, but think we shouldn't have, we can train ourselves to say "yes" to a positive goal. Of course, whether we are saying "yes" or whether we are saying "no", behavior has to change. How we approach those changes in each case is very different, however.

Trying to keep saying "no" to something is a little like telling someone not to think about pink elephants. The more often we remind her not to do it, the more often she will find herself trying to get rid of that image. If, instead, we asked that person to think about polk-a-dotted horses as often as she can, she will probably not think about a pink elephant all day.



In the same way, saying "no" can remind us of the thing we want, but think we shouldn't have. To be able to say yes instead of no, we need a clear image of what it is we do want to take the place of that negative image. When we keep a clear image of a positive goal in our minds, our energy can begin to reorganize around that new purpose. To stop smoking, for example, someone could picture herself waking up in the morning without coughing and being able to breathe deeply and appreciate all the little scents in the air. She could picture her teeth and fingers without tobacco stain. She could imagine herself feeling satisfied after a meal without having smoked a cigarette.

Achieving our positive goals is not something that happens overnight. We can, however, help ourselves move toward them in a consistent way. That is why many athletes use

positive imaging or visualization to improve their skills. A basketball player, for example, will spend time each day picturing his body going through all the movements involved with making a free throw shot. He will also picture the ball arcing through the air and entering the hoop in just the right way. This type of mental practice has proven to be very effective for many types of sports like tennis, skiing and swimming where very precise skill is required. It has also helped people learn to take exams in a confident relaxed way, and to handle certain types of social situations that usually make them feel very nervous.

"Mental practice" of this kind can be organized into three steps. Let's use losing weight as an example of how the steps work:

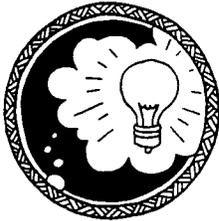
1. Visualize the goal - Mentally see yourself at the weight you desire. Be detailed and specific. That is, picture how every part of your body looks as well as the overall appearance. You can study a photograph of yourself at that weight (if you have one) to help you with this step.
2. Visualize the process by which you will reach the goal - Use a metaphor for the process, if it's one you can't actually see (like losing weight). In our example you could picture a Pac-Man chomping off the fat or the big puddle where it has melted onto the floor.
3. Mentally experience what it is like to have reached your goal - How does it feel to be in your body when you are your ideal weight? How does it feel to move? How does it feel when you catch a glimpse of yourself in a mirror?

These steps should be practiced at least once a day over several months. Find a time every day when you are relaxed and won't be disturbed, like just before going to sleep.

People who have tried this exercise report that their appetite gradually decreases and that they do not crave sweets or high calorie food as much. Their body and mind is organizing itself behind their positive goal of losing weight. Of course, they still have to listen to their bodies and actually eat less and more healthily, but there is now a process of saying "yes" to themselves rather than a process of saying "no."

In the next few activities you will have the chance to try using volition in a positive way to achieve some of your goals. You will also be asked to think about the role that volition might play in improving cross-cultural relationships.

ACTIVITY FIFTEEN: Improving Your Capacity to Visualize



1. Ask the students to choose a comfortable position and to close their eyes (unless they feel very uncomfortable doing so).
2. Suggest a mental image to them (e.g. a teacup). Ask them to visualize that object as clearly and in as much detail as they can (e.g. its size, its texture, its shape, its color).
3. Suggest a sequence of variation of the object (e.g. make it purple, put red polk-a-dots on it, turn it upside down, put a handle on both sides).
4. Play this mental game several times a day, when the students need a break. You can ask students to take turns suggesting the images for the rest of the class.

ACTIVITY SIXTEEN: Improving Your Capacity to Focus or Concentrate



1. Place about ten easily identifiable objects on the table. Allow students to view them for about ten seconds. Cover the objects and ask the students to draw or list as many objects as they can remember. Remind them to look at the mental picture they have of the objects to refresh their memory.



2. This exercise can be done several times a week for a month or so until the students become proficient at it. Gradually increase the number of objects and choose objects that are less familiar to the students as time progresses.

ACTIVITY SEVENTEEN: *Putting Your Skills to Use*



1. Have the students form cooperative learning groups of about five. Ask each group to identify several cross-cultural situations which its members are likely to find themselves in during the next few weeks (or months).
2. Now have the group devise a visualization exercise which would allow its members to mentally practice the skills they need to handle the situation positively.



e.g. You ride the buses to school each day. Another student on the bus is a member of a minority group. She always sits alone and spends the whole ride looking down at her hands. You have often thought of approaching the girl to start a conversation, but have previously felt too shy to do so.



Visualization: See yourself getting on the bus in a confident, happy frame of mind. You walk right up to the girl on the bus and say, "Hi! Mind if I sit here?" She is relieved to have someone approach her and says, "No." You begin the conversation by introducing yourself and asking the girl which classes she is taking. See all the details of this picture.

ACTIVITY EIGHTEEN: *Making Plans*



1. Some goals require detailed planning to be achieved. This is another aspect of volition or will-power. Student Worksheet #17 entitled, "Developing Volition" (master in kit) outlines five steps for making and carrying out a plan toward a specific goal. Refer the students to this worksheet and discuss each step with them.

This breakdown of the process of volition is useful because it makes it clear that people fail to achieve their goals for many reasons: they may not be able to concentrate on one activity clearly enough to distinguish it from the rest of their lives; they may not have defined a precise goal; they may have failed to start moving in the direction of that goal; they may become discouraged when obstacles stand in the way of achieving that goal; or they may never take the final steps that will allow them the satisfaction of knowing they have reached their goal.

2. Have the students each identify at least one decision they have made in last few months to change something about themselves (e.g. improve their grades, watch less T.V., help around the house more cheerfully, save up for a new bike). Using the above worksheet have them analyze their success in meeting their goal. Have them put down their observation about how they handled each step, the obstacles they en-

countered, and if they did not meet their goal, at which step they gave up their quest.

3. Have the students meet in small groups to share their responses.
4. Identify an individual in the community who has overcome great odds to achieve some goal (e.g. a handicapped person who has become an athlete, a woman who has been the first to enter a particular profession, a student who has excelled in music or sports). If this individual represents a minority group, this can also serve the purpose of providing a positive role model for minority group individuals.
5. Invite this individual to speak to the class about the story of her struggle to achieve her goal. Give the students the opportunity to ask questions.
6. Using another copy of the worksheet, "Developing Volition" have the students note what the speaker said about how she handled each of the steps in the process of volition. How did she overcome obstacles that might have prevented her from achieving each step? This can be done individually or as a class.
7. Have the students choose an area of their life in which they would like to make a change. Have them describe (in writing) what they could do to make sure they are following each of the five steps involved in exercising their volition. Have them set a specific time by which they hope to have completed the goal. These notes should be kept for their personal reference and to evaluate their efforts on the date chosen for the completion of the goal.

Student Worksheet #17
Unit IV
Activity Eighteen

1. **Attention** - choosing something to focus on; learning how to concentrate on the activity you have chosen, e.g. athletics.

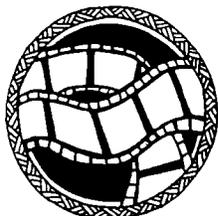
2. **Goal Setting** - choosing a specific outcome or goal and then planning one's actions so that the outcome can be realized, e.g. choosing the world record for running as a goal and then setting up a training and competition schedule.

3. **Initiating the Action** - starting to act; moving from a state of rest to activity in the chosen field, e.g. finding a coach, beginning training, etc.

4. **Perseverance** - the capacity to keep working to achieve the selected goal in spite of obstacles or setbacks, e.g. training even when cold or tired.

5. Completing the Action - bringing your intentions to a successful completion and evaluating your actions so that they can be used as the basis for making new goals. This step is important for achieving a sense of satisfaction with one's efforts, e.g. running the race and then assessing your performance.
- _____
- _____

ACTIVITY NINETEEN: *The Honor of All*



Note: This activity is optional. If you have access to *The Honor of All* video produced by the Alkali Lake Indian Band in British Columbia, this activity will help you use its very powerful message to reinforce the objectives of this Unit.

1. Introduce the video "The Honor of All" by explaining that the story is a true one. Most of the people in the story are playing themselves and the script was developed from their own descriptions of what happened. In this way the people of Alkali Lake are sharing their own life with the audience. The decision to make the movie was a difficult one for them to arrive at. Re-enacting parts of your life that you would rather forget because they were so painful is a very courageous thing to do. It also takes a lot of courage to share some very personal events and feelings with thousands of people you don't even know. The people of Alkali Lake decided to make the video because they hoped it would help others by showing them that large-scale change is possible. They hoped it would also demonstrate the steps involved in social change.
2. Show the video once through all the way.
3. Allow about fifteen minutes after the showing for students to respond to the following questions:
 - a. "Which image from the video (a scene, a sound, a part of the dialogue) had the most impact for you?" (Note: Do not have the students try to come to a consensus. Just have as many students as possible contribute).
 - b. "Which feelings did you experience while watching the story?"
4. During a subsequent class session, go through the video again, stopping the action each time a strategy for change is depicted or described, so that the students have the opportunity to identify the strategy and discuss it very briefly. The following list of strategies can serve as a guide:
 - a. a significant event demonstrates the need for change (for Phyllis, the fact that her daughter did not want to come home was a turning point in her life)
 - b. a personal commitment to change is made (Phyllis pours the bottle of alcohol down the sink and promises to herself that she will stop drinking)

- c. support and encouragement to help maintain the decision is obtained (Brother Ed visits Phyllis and the Reserve regularly to provide information, advice and encouragement)
 - d. other people are invited to join the change (Phyllis invites her husband and friends to AA meetings and to join her in the decision to stop drinking)
 - e. a small core group (nucleus) of sober people is established (Phyllis, Andy, Mabel, etc.)
 - f. the core group begins to affect how things are done and how decisions are made (a voucher system is set up, the alcoholic priest is asked to leave, the band starts their own store, the bootleggers are pressured to stop their activities, people are told they will lose their jobs or have charges laid against them if they do not get treatment)
 - g. the core group works actively to convince others to join them (Andy talks to Freddie; Lorraine and her sister are asked if they would agree to go to a treatment centre)
 - h. the new way of living begins to affect how people think about themselves; they regain a positive sense of their identity (e.g. they contact a Native elder and begin to relearn the traditions and knowledge that helped them live a healthy life in the past)
 - i. the band and other leaders find ways to actively encourage and support people who are willing to change (e.g. fix up their homes while they are at the treatment centre)
 - j. a critical percentage of the people become sober and their new way of life begins to be considered the normal or right way (e.g. the children begin to pretend that they are at AA meetings when they play rather than pretending they are drunk like they did before)
 - k. the new way of life makes it possible to improve many other aspects of life on the Reserve (e.g. the school, employment, training programs for adults).
5. Hold an open-ended discussion on the following topic:

The most important message of the Alkali Lake story for other people is...

ACTIVITY TWENTY: Taking Action



1. Plan an activity to which the rest of the school, and/or the community can be invited and which will demonstrate what you have learned about social change. The event could be an evening program or an open house at the school. Here are some suggestions about how the event could be arranged:

- a. Appoint a committee to take care of the physical arrangements
 1. publicity, invitations
 2. seating
 3. decorations
 4. programs
 5. special needs (e.g. projectors, lighting)

- b. Divide the rest of the class into several planning groups for the actual program. Elements in the program could include:
 1. a selection of recorded music which addresses social issues
 2. one or more skits devised by the students
 3. a showing of the "Honor of All" film
 4. a presentation of the Flatland story, using audio visual aides
 5. a presentation of Prigogine's model of social change using an overhead projector or slides
 6. a ceremonial event or a talk by an elder.