

## Expectations

### Ontario Catholic Graduate Expectations

Distinct expectations for graduates of Catholic schools are determined and shaped by the vision and destiny of the human person emerging from our faith traditions. Catholic education views human life as an integration of body, mind, and spirit. Rooted in this vision of Catholic education fosters the search of knowledge as a lifelong spiritual and academic quest. The expectations of Catholic graduates, therefore, are described not only in terms of knowledge and skills, but in terms of values, attitudes, and actions.

#### VISION OF THE LEARNER

*The Graduate is expected to be:*

1. A discerning believer formed in the Catholic Faith community, who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection, and moral living.
2. An effective communicator who speaks, writes, and listens honestly and sensitively, responding critically in light of gospel values.
3. A reflective, creative, and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good.
4. A self-directed, responsible, lifelong learner who develops and demonstrates their God-given potential.
5. A collaborative contributor who finds meaning, dignity, and vocation in work which respects the rights of all and contributes to the common good.
6. A caring family member who attends to family, school, parish, and the wider community.
7. A responsible citizen who gives witness to Catholic social teachings by promoting peace, justice, and the sacredness of human life.

*Source: <http://www.dpcdsb.org/pr/GraduateExpectations.pdf>*

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### Ontario Ministry of Education — “What We Do”

*Our plan to promote a strong, vibrant, publicly funded education system is focused on three goals:*

- High levels of student achievement
- Reduced gaps in student achievement
- High levels of public confidence in public education

*To achieve these goals we will focus our activities on (examples follow each activity):*

- Identifying and supporting effective teaching, learning and assessment practices
- Identifying and supporting effective gap-reducing practices
- Engaging students, families and communities in building a supportive learning environment
- Increasing system effectiveness, efficiency, transparency and responsiveness

*Source: <http://www.edu.gov.on.ca/eng/about/>*

<b>Some Dates to Remember</b>		
<b>Month</b>	<b>Day</b>	<b>Description</b>
<b>January</b>	1	<i>New Year's Day</i>
	15 - 21	<i>National Non-Smoking Week</i>
	17	<i>Martin Luther King Day</i>
<b>February</b>	15	<i>National Flag of Canada Day</i>
<b>March</b>	8	<i>International Women's Day</i>
	21	<i>United Nations Day for Women's Rights and International Peace</i> <i>International Day for the Elimination of Racial Discrimination</i>
<b>April</b>	7	<i>World Health Day</i>
	22	<i>Earth Day</i>
	23 - 29	<i>National Volunteer Week</i>
	28	<i>National Day of Mourning</i>
	29	<i>Day of Mourning for Canadians Killed on the Job</i>
<b>May</b>	2	<i>International Day for Biological Diversity</i>
	15	<i>International Day of Families</i>
	25	<i>National Missing Children's Day</i>
	26	<i>Week of Solidarity with Peoples of Non-Self Governing Territories</i>
	31	<i>National Day of Healing and Reconciliation</i> <i>World No Tobacco Day</i>
<b>June</b>	4	<i>International Day of Innocent Children Victims of Aggression</i>
	20	<i>World Refugee Day</i>
	21	<i>National Aboriginal Day</i>
	26	<i>International Day Against Drug Abuse and Illicit Trafficking</i>
	26	<i>International Day in Support of Victims of Torture</i>
<b>July</b>	1	<i>Canada Day</i>
	11	<i>World Population Day</i>
<b>August</b>	9	<i>International Day of World's Indigenous Peoples</i>
	12	<i>International Youth Day</i>
	23	<i>International Day for the Remembrance of the Slave Trade and its Abolition</i>
<b>September</b>	21	<i>International Day of Peace</i>
<b>October</b>	1	<i>International Day for Older Persons</i>
	5	<i>International World Teacher's Day</i>
	10	<i>World Mental Health Day</i>
	16	<i>World Food Day</i>
	17	<i>International Day for the Eradication of Poverty</i>
	18	<i>Person's Day</i>
	24	<i>United Nations Day</i>
<b>November</b> <i>Diabetes &amp; Domestic Violence Awareness Month</i>		<i>Adoption Awareness Month</i>
	11	<i>Remembrance Day</i>
	14 - 18	<i>Anti-Bullying Week</i>
	16	<i>International Day of Tolerance</i>
	20	<i>National Child Day</i>
	25	<i>National Day for the Elimination of Violence Against Women</i>
29	<i>National Day of Solidarity with the Palestinian People</i>	
<b>December</b>	1	<i>World AIDS Day</i>
	2	<i>International Day of Abolition of Slavery</i>
	3	<i>International Day of Disabled Persons</i>
	10	<i>Human Rights Day</i>
	25	<i>Christmas</i>
	26	<i>Boxing Day</i>

## Cultural Concepts

### **The Circle/The Medicine Wheel**

Aboriginal people enjoy a strong affinity with the circle because it symbolizes and resembles many cycles in the natural world. Some Aboriginal people believe the power of the world works in circles such as the shape of the world, sun and the moon, the wind as it whirls in circles, birds as they make their nests in circles etc. In other Aboriginal communities it is also a symbol of equity where no one person has an elevated position at a certain area of the circle.

### **The Number 4**

This cultural concept is based on the Aboriginal belief that natural occurrences happen in fours and four is a sacred number. Often, giving thanks to the Creator mentions the four elements, earth, air, wind and fire, the four seasons, four directions, four human races, four chambers of the heart, four quadrants of the body, four sections of the brain. Four puffs are taken when the ceremonial pipe is smoked, water is poured four times over the hot rocks in the sweat lodge etc.

### **Extended Family**

This cultural concept includes not only human family members but also all aspects of life. The planet is referred to as Mother Earth and all animate and inanimate objects such as the rocks that are used in Aboriginal ceremonies are referred to as family members. In Talking Circles, the rocks used are viewed as a supportive family member. As they are passed from one member to another they link all the members of the family and are a source of strength to each participant.

### **Collective Decision-Making**

Aboriginal people use and value this historic tradition which ensures that everyone is given an opportunity to participate and have a voice in the decisions that are made within the group or the community. Nunavut is an example of where this is practiced. The government of Nunavut does not operate on a party system and therefore has no opposition. As a result, all elected members become part of the decision-making process.

### **Holistic Approach to Life**

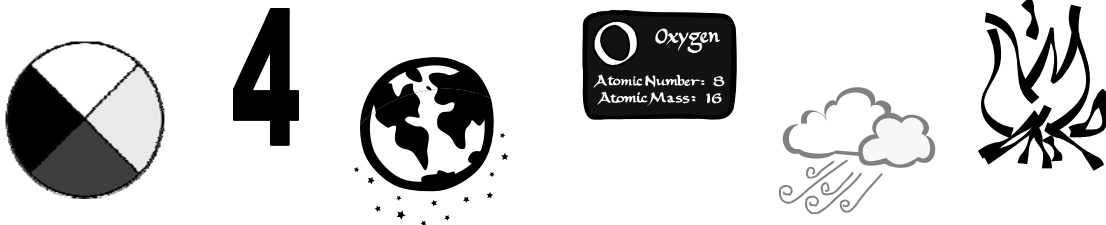
For Aboriginal people the concept of *holistic education* is not new. Aboriginal people have always practiced a holistic approach to education and all aspects of life. A definition of holistic education that reflects the Aboriginal approach to the concept is expressed by theorist and teacher Ron Miller who says, "Holistic education nurtures the development of the whole person.... recognizes the interconnectedness of body, mind, emotions, and spirit." It is rooted in the belief that one cannot nurture only one aspect such as the mind and ignore the body, emotions and spirit.

### **Cooperation**

Cooperation in Aboriginal communities is an example of being in harmony with all things including nature, the environment, family, community and oneself. The Aboriginal belief is that if humans do not cooperate and respect the environment and the human race that our relationship with the land, which is the giver of life and law, will be placed in jeopardy. "We work cooperatively together for the good of our people. Cooperation is a value based on need. Cooperating with one another and sharing our ways with each other seems to have been one of the things that makes us strong and able to survive as Anishinabe. We are placed on Aki to help each other. It is not our way for one to leave others behind. We cooperate together, all Anishinabe helping as best we can. Anishinabe grow stronger when we are of one mind, one heart, one body."

### **Respect**

Although many cultures share this value, Aboriginal people extend the concept of respect to inanimate objects. That Aboriginal people show respect to objects that appear to have no life is a concept that may be unfamiliar to non-Aboriginal people. In Aboriginal communities "It is an individual's birthright to receive the respect of others for his or her particular strengths, interests, temperament, physical abilities and mental challenges." Aboriginal elders have developed and exhibited the concept of respect to a high degree. Self-respect, respect for others, and respect for all things are values.



## Preparatory Information for Respecting First Nations Identity

The following is an overview of terms gathered from two main sources: the text [Sima7: Come Join Me A Teachers' Guide](#) by Lorna Williams (1991), and *Aboriginal Self-Government* (a document) published by the Department of Indian Affairs and Northern Development, Ottawa, Ontario, November 1997. *Used with permission from both sources.*

*The intention in providing these working definitions is not to make distinctions which separate or label people. The intention is to clarify, educate, and create a sense of belonging and commonality for all students. There are many terms which Canadians use in referring to Canada's first people. This has helped create a kind of identity confusion among many. The current acceptable term when referring to Canada's first people is First Nations.*

### **First Nations**

*The acceptable term used to refer the collective nations of Canada's first people. A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.*

### **Indian**

*The use of this term likely dates back to when Christopher Columbus named the people he met on the eastern shores of the Americas Indians when he was trying to find a route to India. Historically, the Federal Government used this label in its documents when referring to First Nations people.*

### **Aboriginal**

*Born in or belonging to a country. The original inhabitants of a place. Existing in a place from the beginning. The descendants of the original inhabitants of North America. This term is gaining gradual acceptance and refers to First Nations peoples in Canada. The Canadian Constitution recognizes three groups of Aboriginal people - Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.*

### **Amerindian**

*A combination of American and Indian to distinguish First Nations people from the Indians of India.*

### **Native Canadian**

*A term often used to describe First Nations people in Canada. This is not an acceptable reference for First Nations people in Canada.*

### **Reserve**

*A Canadian term used to describe land set aside for use by First Nations people.*

### **Reservation**

*An American term used to describe land set aside for use by First Nations people.*

### **Inuit**

*An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language - Inuktitut. The singular of Inuit is Inuk.*

### **Métis**

*A distinct group of people with a separate culture and language that grew out of French or Scottish fur trappers marrying Aboriginal women.*

## Preparatory Information for Respecting First Nations Identity—Continued

### **Indigenous**

*Something or someone which lives or occurs naturally in a region. It was not moved there.*

### **Band**

*A community of Status Indians which is recognized under the Indian Act.*

**More terms:** terms used to identify First Nations people by Canada's Government and Legislation:

### **Status**

*First Nations people who are registered in the federal offices of Department of Indian and Northern Affairs. Status means one can live on a Reserve.*

### **Non-Status**

*This refers to First Nations people who lost their status. For instance, prior to 1986 First Nations women who married non-status men lost their status. Status could also be lost if a man chose to vote. World War veterans lost their status upon returning home. Sometimes women and children also lost status through arbitrary decisions of the Indian agent.*

### **On Reserve**

*First Nations people who choose to live on a Reserve. They are governed by the federal government and not the provincial government.*

### **Off Reserve**

*When Status First Nations people live off a Reserve, provincial governance applies in some areas.*

### **Treaty Indian**

*Refers to a First Nations person who comes from a nation that signed a treaty with a government.*

### **Non-Treaty Indian**

*A First Nations person who comes from a nation that did not sign a treaty with a government. Most First Nations people in British Columbia are non-treaty people.*

### **Registered Indian**

*This term refers to First Nations people who belong to an Indian band and are registered as such through the federal government.*

### **Bill C-31**

*This refers to First Nations people who regained or obtained status through the implementation of Bill C-31. For example, this bill affected many women who married non-status men and their descendants for two generations.*

### **Self-Government**

*Governments designed, established and administered by Aboriginal peoples.*



Source: [http://www.saskschools.ca/curr\\_content/aboriginal\\_res/](http://www.saskschools.ca/curr_content/aboriginal_res/)

## 11 Principles of Indian Philosophy

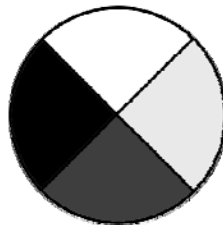
1. Wholeness. (Holistic thinking). All things are interrelated. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. It is only possible to understand something if we understand how it is connected to everything else.
2. Change. All of creation is in a state of constant change. Nothing stays the same except the presence of cycle upon cycle of change. One season falls upon the other. Human beings are born, live their lives, die and enter the spirit world. All things change. There are two kinds of change. The coming together of things (development) and the coming apart of things (disintegration). Both of these kinds of change are necessary and are always connected to each other.
3. Change occurs in cycles or patterns. They are not random or accidental. If we cannot see how a particular change is connected, it usually means that our standpoint is affecting our perception.
4. The physical world is real. The spiritual world is real. They are two aspects of one reality. There are separate laws which govern each. Breaking of a spiritual principle will affect the physical world and vice versa. A balanced life is one that honours both.
5. People are physical and spiritual beings.
6. Human beings can always acquire new gifts, but they must struggle to do so. The timid may become courageous, the weak may become bold and strong, the insensitive may learn to care for the feelings of others and the materialistic person can acquire the capacity to look within and to listen to his/her inner voice. The process human beings use to develop new qualities may be called "true learning".
7. There are four dimensions of "true learning". These four aspects of every person's nature are reflected in the four cardinal points of the medicine wheel. These four aspects of our being are developed through the use of our volition. It cannot be said that a person has totally learned in a whole and balanced manner unless all four dimensions of his/her being have been involved in the process.
8. The spiritual dimension of human development has four related capacities:
  - the capacity to have and respond to dreams, visions, ideals, spiritual teaching, goals, and theories;
  - the capacity to accept these as a reflection of our unknown or unrealized potential;
  - the capacity to express these using symbols in speech, art, or mathematics;
  - the capacity to use this symbolic expression towards action directed at making the possible a reality.
9. People must actively participate in the development of their own potential.
10. A person must decide to develop their own potential. The path will always be there for those who decide to travel it.
11. Any person who sets out on a journey of self-development will be aided. Guides, teachers, and protectors will assist the traveller. The only source of failure is a person's own failure to follow the teachings.

Source: <http://www.sasked.gov.sk.ca/docs/native10/princ.html>

(The information provided was gathered at a conference held in Lethbridge, Alberta in December, 1982. Indian Elders, spiritual leaders, and professionals from across Canada offered these fundamental elements that they considered to be common among Canadian Indian philosophies. These have become the foundation of work currently being carried out by *The Four Worlds Development Project*, University of Lethbridge.)

## Traditional Indian Code of Ethics

- Give thanks to the Creator each morning upon rising and each evening before sleeping.
- Seek the courage and strength to be a better person.
- Showing respect is a basic law of life.
- Respect the wisdom of people in council. Once you give an idea it no longer belongs to you; it belongs to everybody.
- Be truthful at all times.
- Always treat your guests with honour and consideration. Give your best food and comforts to your guests.
- The hurt of one is the hurt of all. The honour of one is the honour of all.
- Receive strangers and outsiders kindly.
- All races are children of the Creator and must be respected.
- To serve others, to be of some use to family, community, or nation is one of the main purposes for which people are created. True happiness comes to those who dedicate their lives to the service of others.
- Observe moderation and balance in all things.
- Know those things that lead to your well-being and those things that lead to your destruction.
- Listen to and follow the guidance given to your heart. Expect guidance to come in many forms: in prayer; in dreams; in solitude; and, in the words and actions of Elders and friends.



Source: *Four Worlds Development Project*, University of Lethbridge, Alberta, 1982.

## Invitation of Elders Protocol

All cultures are enriched by certain valuable and unique individuals. Such individuals possess a wide range of knowledge - knowledge that once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources.

Indian and Métis Elders in particular are integral to the revival, maintenance, and preservation of Aboriginal cultures. Elder participation in support of curricular objectives develops the positive identity of Indian and Métis students and enhances self-esteem. All students may acquire a heightened awareness and sensitivity that inevitably promotes anti-racist education. It is important to note that the title *Elder* does not necessarily indicate age. In Aboriginal societies, one is designated an Elder after acquiring significant wisdom and experience.

When requesting guidance or assistance there is a protocol used in approaching Elders, which varies from community to community. The district chief's office, tribal council office, or a Reserve's band council or education committee may be able to assist you. Prior to an Elder sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering represents respect and appreciation for knowledge shared by an Elder. One must ascertain the nature of the offering prior to an Elder's visit as traditions differ throughout Aboriginal communities. In addition, should your school (or school division) normally offer honoraria and/or expense reimbursement to visiting instructors, it would be similarly appropriate to extending such considerations to a visiting Elder.

To initiate the process of dialogue and participation, a letter should be sent to the local band council requesting Elder participation and indicating the role the Elder would have within the program. The band council may then be able to provide the names of persons who have the recognized skills that would meet your specific needs. It is recommended that prior consultation occur with the Elder to share expectations for learning outcomes.



[http://members.aol.com/kerrydacop/  
images/www%20elder%20indian.jpg](http://members.aol.com/kerrydacop/images/www%20elder%20indian.jpg)

Source: [http://www.saskschools.ca/curr\\_content/aboriginal\\_res/](http://www.saskschools.ca/curr_content/aboriginal_res/)

## TIPS for Teaching Controversial Issues

There are many strategies that can be used to teach controversial issues in the classroom. As these issues touch personal beliefs and trigger emotional reactions, these strategies are sometimes difficult to incorporate in an orderly fashion. The following rules for handling controversial issues help facilitators and teachers maintain control of the situation for a perfect lesson.

- Recognize the general legitimacy of controversy. Controversy is part of society and students must learn to discuss the issues and problems presented.
- Establish ordered ways of proceeding: discussions, debates, take a stand, continuum, mediation, etc. Create and agree on effective rules.
- Concentrate on evidence and valid information.
- Represent the opposing positions accurately and fairly (balance).
- Make sure to clarify the issue, so that everyone understands where there is a disagreement and where there is agreement (to avoid simultaneous monologues).
- Identify core issues.
- Avoid the use of slogans.
- Talk about concrete issues before raising the discussion to a level of abstraction.
- Allow the students to question your position.
- Admit doubts, difficulties, and weaknesses in your own position.
- Teach understanding by restating the perspective of others. Have participants paraphrase what they hear to gain this skill.
- Demonstrate respect for all opinions.
- Establish means of closure; examine consequences; consider alternatives.



Source: [http://www.saskschools.ca/curr\\_content/aboriginal\\_res/](http://www.saskschools.ca/curr_content/aboriginal_res/)

## Recognizing Racism in School

### **Recognizing racism and its effects in schools**

- Indicators of racism.
- Effect of racism.

### **Indicators of racism**

- Refusal to co-operate with people from different groups.
- Racist propaganda.
- Racist comments, ridicule, or abuse (verbal or written)
- Judgments based on stereotypes.
- Discriminatory policies and procedures.
- Non-inclusive curriculum or teaching practices.
- Physical assault and harassment.

### **Refusal to co-operate with people from different groups**

- Refusing to work with people of particular cultural or linguistic backgrounds.
- Refusing to play with or sit next to students from diverse cultural and linguistic groups.
- Excluding colleagues from social groups based on their ethnicity.
- Excluding students from groups based on their ethnicity or language.
- Discriminating against someone on the basis of the cultural or linguistic background of their relatives, friends, or other associates.

### **Racist propaganda**

- Wearing badges, insignia or clothes with slogans against particular cultural or linguistic groups.
- Writing graffiti or slogans directed against particular cultural or linguistic groups.
- Promoting publications opposed to particular cultural or linguistic groups.
- Promoting racist attitudes and intolerance through the Internet and other electronic media.

### **Racist comments, ridicule, or abuse (verbal or written)**

- Making fun of clothes, food, or physical appearance of people from diverse cultural and linguistic groups.
- Using derogatory language or terms directed against particular groups.
- Ridiculing or mimicking the accents or gestures of people from different cultural or linguistic groups.
- Making stereotypical statements about particular cultural or linguistic groups.
- Telling people to 'go back to where they came from'.
- Telling jokes directed against particular cultural or linguistic groups.

### **Judgments based on stereotypes**

- Making judgments about a person's language ability according to his or her accent.
- Making assumptions about people's abilities or preferences based on their language or cultural background.
- Making assumptions about values of people from particular cultural or linguistic groups.
- Allocating tasks (to teachers or students) according to their language or culture.

*Source: [www.racismnoway.com.au](http://www.racismnoway.com.au)*

**Discriminatory policies and procedures**

- Ignoring or not responding to incidents or complaints of racism.
- Not informing students, parents and staff of their rights in relation to racism.
- Having parent and community organizations that are not representative of the diversity of the school community.
- Not providing access to interpreters or translations for parents.
- Discouraging the involvement of parents and community members from diverse cultural and linguistic backgrounds in school activities or decision making processes.
- Not allowing students to speak their first language at school.
- Forcing students to take part in activities in conflict with their cultural or religious beliefs.
- Forcible anglicizing of students' names.
- Applying more severe discipline measures for students from some cultural and linguistic backgrounds than others.
- Having significantly higher rates of suspension or exclusion for students of some cultural or linguistic groups than others.
- Condoning racist behaviour or practices or allowing them to go unchallenged.

**Non-inclusive curriculum or teaching practices**

- Teaching programs that assume the perspective of the dominant group as the 'norm'.
- Using curriculum resources that do not reflect stereotyped views of particular cultural or linguistic groups.
- Using examples that reinforce stereotyped views of particular cultural or linguistic groups.
- Teachers having lower expectations of students from some cultural or linguistic groups.
- Not acknowledging the cultural or linguistic diversity among students.
- Inappropriate placement of students in low ability groups on the basis of their cultural or language background.
- Not giving awards or recognition to students of particular cultural or linguistic groups.
- Not providing for the religious diversity of the school.
- Giving low priority to language and cultural programs in timetables.

**Physical assault and harassment**

- Students bullying others from different cultural and linguistic groups.
- Intimidating behaviour towards people from other cultural or linguistic groups e.g. stealing, threatening, stalking.
- Fights against or physical assault on others from different cultural or linguistic groups.

**Effects of racism**

- Education outcomes
- Individual's happiness and self-confidence
- School climate
- Cultural diversity
- School/community relations
- Students' behaviour

Source: [www.racismnoway.com.au](http://www.racismnoway.com.au)

**Educational outcomes**

- Lower school participation rates for students from some cultural and linguistic groups.
- Lower literacy and numeracy outcomes for students from some cultural and linguistic groups.
- Lower rates of attendance, participation, and retention in education for students from some cultural and linguistic groups.
- Barriers to employment and further education pathways.
- Gifts and talents of students from some cultural and linguistic groups are not recognized and/or developed.

**Individual's happiness and self-confidence**

- Lower self-esteem, feeling, or failure.
- Withdrawing from others, fear of school in students who have been subject to racism.
- Teachers who are subject to racism losing confidence and enjoyment in teaching.
- Feeling anxious or depressed.

**School climate**

- No friendship or co-operation between students from different cultural or linguistic groups.
- Frequent fights in playground between students from different cultural or linguistic groups.
- Students from different cultural or linguistic backgrounds form groups in self-defense.
- Antagonism between staff or different cultural or linguistic groups.
- Tension in learning and working environments.

**Cultural identity**

- Rejection of own culture and parental values.
- Students not speaking first language for fear of ridicule.
- Confusion about own identity.

**School/community relations**

- Lack of confidence by parents or community from culturally and linguistically diverse backgrounds in the school and education system.
- Lack of empowerment for parents from diverse cultural and linguistic groups.

**Student behaviour**

- Silent, withdrawn, not engaging with learning.
- Unable to concentrate in class.
- Unable to take risks with learning.
- Poor school attendance.
- Aggressive or violent reactions by students who are victims of racism.
- Disruptive behaviour.

*Conference of Education Systems Chief Executive Officers 2000*

*Source: [www.racismnoway.com.au](http://www.racismnoway.com.au)*

## Psychological Facts About Racism

*Racism is a destructive reality in our society that affects all people. Although it is often denied, minimized, or ignored, racism continues to shatter and destroy lives.*

### What is racism?

- Racism is founded on the belief in one's racial superiority over another.
- Racism encompasses the beliefs, attitudes, behaviours, and practices that define people based on racial classifications.
- Racism involves a generalized lack of knowledge or experience as it applies to negative beliefs and attitudes.
- Racism uses the inflexible assumption that group differences are biologically determined and therefore inherently unchangeable.
- Racism does not exist in a vacuum, but rather is enacted and reinforced through social, cultural, and institutional practices and endorses the hierarchical power of one racial group over another.

### Historical Background on Racism:

Racism in Canada/North America has existed since the inception of this country. It is an institution that has dramatically shaped Canadian/North American society. European settlers began with overt acts of racial discrimination, such as the enslavement and genocide of African and Native American people. The use of direct force and political subjugation helped White people maintain unconditional authority over non-White inhabitants and elevated White power and privilege. Exploitation of non-Whites also helped constitute much of the rapid economic growth and prosperity seen in Canadian and North American history. Over the years, however, many non-White and White citizens fought against the institutionalization of power based on the color of one's skin. As historic legislation against racial discrimination grew, the semblance of overt racism was replaced by more covert racism in which the generations of institutional and individual racial prejudice continue to plague the way members of different races think, act, and feel towards one another.

### Differences between race, ethnicity, and culture:

- **Race** - a classification of human beings into distinguishable groups that are based on innate and immutable physical characteristics, *e.g. skin colour, hair texture, eye shape.*
- **Ethnicity** - a classification of individuals who share a common ancestry comprised of customs and traditions that are passed on between generations, *e.g. religion, dress, and nationality.*
- **Culture** - a broader category that extends beyond race and ethnicity to include any group of people who share common lifestyle characteristics which are passed on to members of the particular group, *e.g. socioeconomic status, sexual orientation, geographic location.*

### What is prejudice?

- Stems from natural tendency toward categorizing information as a way of simplifying the abundance of information that exists in the world.
- Such categorizations or stereotypes are generalized to incorporate further information and are therefore based on insufficient evidence and can be distorted.
- Attitudes and beliefs are a central part of these stereotypes, and can either be positive or negative.

*Racial prejudice is comprised of negative attitudes, beliefs, and stereotypes, which are inflexible and resistant to change despite contradictory evidence.*

*Source: <http://www.uc.edu/psc/Racism.html>*

**What is discrimination?**

- The behavioural manifestation of negative prejudice.
- The purpose is to preserve and favour the characteristics of one's own group at the expense of others in the comparison group.

*Racism is a combination of racial prejudice and discrimination.*

**Reverse Discrimination:**

- discrimination against an individual or group that is usually or traditionally in the majority.

**Minority/Majority Group:**

- **Minority group** - any group who is singled out in society based on physical or cultural characteristics and is treated differentially and unequally. A minority group may or may not be a numerical majority, but the defining features are a lack of social, political, and economic power, which is determined by the dominant, majority group.
- **Majority Group** - any group that holds the social, economic, and political power to influence and determine who will have access to the benefits, privileges, and opportunities of the society.

**Power/Privilege:**

- Having power means having the capacity to create desired effects or to influence others for one's own benefit.
- Social power refers to the capacity that a particular group has in being able to effect desired changes, but also refers to the potential of such a group exploiting those who hold less power.
- Having this power is a privilege which is unearned and only afforded to those who fit the mold of the dominant group.

**Forms of racism:**

- **Overt racism** - what most people are familiar with since it is easily detectable and takes the form of direct behavioural or verbal racially discriminatory acts.
- **Covert racism** - more subtle, yet occurs more often than overt racism and is more easily hidden, denied, or discounted.

**Individual racism:**

- **Overt example:** An Aboriginal male student who is brutally murdered out of hate.
- **Covert example:** An employer who decides not to hire an Aboriginal woman employee because he believes that the employee might drive away business, but tells the person that there are no more openings available.

**Institutional racism:**

- **Overt example:** A country club that has clearly written rules which preclude any non-White members.
- **Covert example:** An academic curriculum that only emphasizes European Canadian history and does not address the history of other ethnic/cultural Canadian groups.

**Cultural racism:**

- **Overt example:** The extermination of Aboriginal peoples in the Canadian Holocaust. The enslavement of African and Native American peoples.
- **Covert example:** The unrealistic and stereotypical portrayal of Aboriginal or other minorities in the media.

Source: <http://www.uc.edu/psc/Racism.html>

**Consequences of racism:**

- **On the minority or target group:**
  - Low self-esteem, depression, anxiety, and physical illness.
  - Internalized racism (unquestioned acceptance of the myth of racial inferiority).
  - Limited access to necessary and desired resources.
  - Limited freedom and death.
- **On the majority or dominant group** - more subtle, yet occurs more often than overt racism and is more easily hidden, denied, or discounted.
  - Continued ignorance of and isolation from others.
  - A challenge to humanistic values, creating an impairment of moral development.
  - Pressure to maintain status quo.
  - Perpetuation of group conformity, which limits individual and intellectual growth and undermines authentic relationships.

**Formation of racism:**

A child is not born a racist, but rather racism is a learned social phenomenon, via family, education, religion, the law, and the media. It is difficult to grow up in society without adopting the world views and biases of the society.

**Perpetuation of racism**

- Tendency toward adhering to and preferring the values and personal beliefs of one's own group.
- Tendency toward associating with individuals or groups that have similar values and beliefs and therefore limiting the amount of intergroup contact and experience from which to draw.
- Tendency toward categorizing information and using generalized assumptions, which often lead to stereotypes and negative biases.
- Judging values and standards of minority group cultures by the values and standards of the majority group culture and labelling the former as inferior (a.k.a. ethnocentrism)

**Some Solutions:****Individual level:**

- Individuals holding each other accountable for recognizing and countering racial beliefs and practices.
- Majority individuals engaging in diversity trainings and joining minority individuals in grass root efforts to combat racism.
- Individuals engaging in cross-cultural friendships and relationships.

**Institutional level:**

- Full participation of minorities in the political system.
- Inclusion of ethnically diverse contributions, values, and perspectives into the educational curriculum practices.
- The implementation of laws and strategies that aim to give those who for generations have been and continue to be denied the opportunity of a higher education.

**Cultural level:**

- A media system that portrays minorities in a realistic rather than stereotypical and negative light.
- Celebration, education, and integration of different cultural traditions into society.

Source: <http://www.uc.edu/psc/Racism.html>

## **Social Challenges: Social Exclusion and the Well-Being of Aboriginal People**

*Social exclusion means a lack of belonging, acceptance, and recognition. People who are socially excluded are more economically and socially vulnerable, and hence they tend to have diminished life experience.*

Concentrated areas of deprivation and exclusion are growing in Canada's urban centres.

Social exclusion can happen to anyone. As our society speeds forward to new technology and economic heights, it elevates some people and leaves others behind. Individuals who belong to underprivileged groups or minority social groups are at higher risk of facing social exclusion.

Social exclusion and deprivation consistently emerge as underlying factors in the over-representation of certain visible minority groups in the criminal justice system. Aboriginal people in Canada are at greater risk both for being victimized by violent and personal crimes, and for being negatively involved in the criminal system.

Aboriginal people are also significantly over-represented as offenders in the Canadian criminal justice system. Incarceration rates of Aboriginal people are five to six times higher than the national average. Statistics from Correctional Service Canada (CSC) show that while Aboriginal people represent only 2.8% of the Canadian population, they account for 18% of those who are incarcerated in federal institutions. In the prairie provinces, 50% of prisoners are Aboriginals.

Historic inequalities have left First Nations children, youth, and families without much-needed supports and services. Aboriginal people in Canada were deprived of their land, their cultural traditions, and their unique way of life. Children were removed from their families and sent away to residential schools—where many were abused—with well-documented inter-generational effects. Societal prejudices and discrimination against Aboriginals have created additional challenges.

Today, an increasing number of Aboriginals live in Canada's major urban areas. Census data analyzed in the Canadian Correctional Services Data (CCSD) report, [Urban Poverty in Canada](#), showed that Aboriginal people living in urban areas were more than twice as likely to live in poverty as non-Aboriginal people. According to the United Nations, First Nations children in western countries live in Third World conditions, with an estimated 80% of urban Aboriginal children under the age of 6 living in poverty. The number of Aboriginal children involved with the child welfare system across Canada is also growing, and it rose by 71.5% between 1995-2001.

The rapid changes associated with urban living and loss of traditional supports have compounded feelings of isolation and dislocation among Aboriginal people, further disadvantaging their families and communities, and placing them at increased risk for involvement in the criminal justice system.

In 1996 the Royal Commission of Aboriginal Peoples (RCAP) clearly linked unemployment, low income, and poor educational attainment in their communities to subsequent criminality.

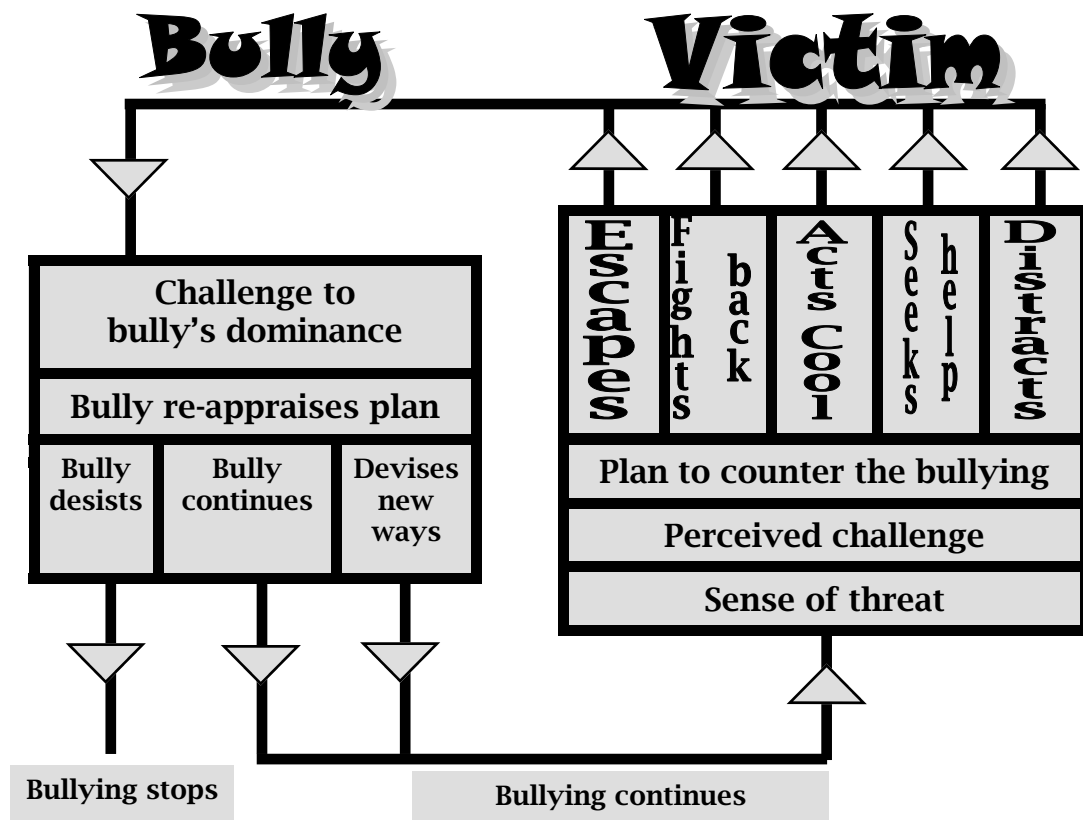
CSC also notes that Aboriginal offenders are more likely than non-Aboriginal offenders to have experienced poverty, family violence, and substance abuse in their home environment, and as children, they were more likely to have been involved with child welfare services.

Another factor influencing the over-representation of Aboriginals in crime statistics is the fact that while overall population growth has declined for other groups in Canada, the Aboriginal population is still experiencing a baby boom. This means the current Aboriginal population is much younger than other groups, resulting in a much greater proportion of Aboriginals among the high-risk youth age categories.

*Source: <http://www.uc.edu/psc/Racism.html>*

## Bullying and the Resistant Victim

*With the resistant victim a different story may unfold. In this case the victim may see the bullying behaviour as a challenge rather than a foregone conclusion and make plans to counter it in some way. The diagram below suggests different possibilities.*



**The victim may seek to employ one of more of these ways of coping:**

**Escapes:** the victim may be able to find ways of escaping from the bullying situation and may minimize chances of encountering the bully or bullies on subsequent occasions.

**Fights back:** fighting back, physically or verbally, may be an option. In some circumstances a student may overcome the problem by taking appropriate physical training or (less dangerously) learning how to react more assertively.

**Acts cool:** appearing unperturbed, acting nonchalant may sometimes be the best way to respond, especially with low level teasing or name-calling.

**Seeks help:** help may be sought from various quarters: from other students, parents, school authorities. Many students are unwilling to seek help because “dobbing” is unacceptable by peers or because it may make matters worse.

**Distracts:** distracting, amusing or placating a bully so that he or she begins to behave more positively is a possible strategy.

*Under some circumstances each of these strategies may be effective in lessening or countering the bullying. But often they are unsuccessful or achieved at a cost and the bullying continues.*

Redesigned by Pam Burton from Source: [www.education.unisa.edu.au/bullying/examplesnewbook.HTM](http://www.education.unisa.edu.au/bullying/examplesnewbook.HTM)

## Aboriginal Organizations in Thunder Bay

ORGANIZATION	PHONE NUMBER
Anishnawbe Mushkiki Aboriginal Health Access Centre.....	1-807-343-4843
Beendigen Inc.....	1-807-622-1121
Health Canada: First Nations & Inuit Health Branch.....	1-807-343-5310
Indian Northern Affairs Canada (INAC).....	1-807-766-1800
Dennis Franklin Cromarty High School.....	1-807-623-8914
Dilico Ojibway Child and Family Services.....	1-807-623-8511
Fort William First Nation.....	1-807-623-9543
Ishaawin Family Resources.....	1-807-622-5790
Ka:Nen Our Children Our Future.....	1-807-684-1920
Matawa First Nations Management.....	1-807-344-4575
Metis Nation of Ontario (MNO).....	1-807-624-5016
Multicultural Association of Northwestern Ontario.....	1-807-622-4666
Negahneewin Child Care Centre.....	1-807-475-6658
Nishnawbe Aski Nation (NAN).....	1-807-623-8228
Ontario Metis Aboriginal Association (OMAA).....	1-807-623-1930
Ontario Native Woman’s Association (ONWA).....	1-807-623-3442
Thunder Bay Indian Friendship Centre.....	1-807-345-5840

## NW Ontario Native Friendship Centres

ORGANIZATION	PHONE NUMBER
Atikokan Native Friendship Centre .....	1-807-597-1213
Dryden Native Friendship Centre.....	1-807-223-4180
United Native Friendship Centre (Fort Frances).....	1-807-274-8541
Thunderbird Friendship Centre (Geraldton).....	1-807-854-1060
Red Lake Friendship Centre.....	1-807-727-2847
Nishnawbe-Gamik Friendship Centre (Sioux Lookout).....	1-807-737-1903
Thunder Bay Indian Friendship Centre.....	1-807-345-5840
Ne’Chee Friendship Centre (Kenora).....	1-807-468-5440
Kenamatewin Native Learning Centre.....	1-807-468-4058
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## Youth Key Findings

**Focus Groups:** From December 2003 until March 2004, focus groups have been held with more than 300 youth about the issue of Racism in the schools of the Thunder Bay area. Focus group meetings were held with volunteer youth in agencies, specific youth and cultural agencies, shelters, school clubs and classrooms, and at community youth events.

Four basic questions were asked in each group. Here are some youth comments:

### 1. In your words define racism.

- *"Racism is a crime against people because no one should be hurt because of their skin colour."*
- *"Judging people because of the colour of their skin."*
- *"Racism is ignorance, people not understanding other cultures."*
- *"Racism is the disrespect of people because they have different colour skin or talk differently or wear different clothes."*
- *"Racism is hate and violence. It hurts people and can make life very hard if you are different."*
- *"Racism is prejudice based on differences and is harmful to our community. It tears people apart and makes people angry."*

### 2. How has racism affected you?

- *"Racism has affected me because it makes me angry and sad when I have been called a dirty Indian, and that I should go back to the bush where I belong. It makes me feel bad about myself and angry at the community."*
- *"It makes me feel worthless when I hear people calling me names or saying things like all Indians are lazy drunks."*
- *"I have had friends beaten up really bad because they were a different skin colour and it pissed me off so much I wanted to fight back."*
- *"I stopped going to school because I was afraid everyday."*
- *"It really pissed me off when I was shopping with friends and the lady in the store said we had to go because she knew our kind was there to steal. It's kinda funny because she wasn't white or anything..."*
- *"Racism made me think differently about white people."*
- *"I've seen some teachers treat the Native kids differently and it makes me wonder how they can do that."*

### 3. Have you seen racism in your school and what did it look like?

- *"I have seen teachers being racist against the Natives, but it was weird that I didn't feel it, considering I am a fair skinned Native."*
- *"There are clear lines at our school between Native and White students. We even have separate parts of the school. You don't see many White kids hanging out in the Native wing."*
- *"I haven't seen the teachers be racist. They are really good to everyone, but I do get called names at school like dirty Indian, bogan, bush nigger, etc."*
- *"It seems that the school doesn't understand our differences and teaches all the same way. Some of us learn differently and sometimes it's because we are not used to the White school."*
- *"I have always felt safe at school because I think the teachers are good, but sometimes other students make me mad because I hear them say things about people because they are different."*
- *"We had a big fight between the Native kids and the White kids and it has separated the whole school. The principal even said during the fight that the White kids should go back to their own side."*
- *"We don't have racism at our school because we are an all Native school."*
- *"Lots of name calling and some fights but mostly name calling and racist jokes."*

### 4. How do we stop racism in our schools?

- *"We need to stop racism everywhere not just in our schools. We need education and to teach understanding."*
- *"The students should make a movie that shows how racism affects people. I think people would be less racist if they saw how badly it hurts people."*
- *"We should have classes that teach cultural understanding of a whole bunch of different races."*
- *"We need to talk about it openly like we are doing today. Things as simple as today have a huge impact on how we look at things. You guys are great speakers."*

## Youth Key Findings - Continued

### COMMON THEMES:

1. **Racial discrimination is real in Thunder Bay schools, and it manifests itself in such ways as: name calling, racial jokes, harmful vandalism, physical confrontations, and the (self-) segregation of specific cultural groups on the school yard as well as in the school itself.** *Unchecked, racism progresses from stereotyping to rejection to violence.*
2. **The noted forms of racial discrimination are having a profound effect on the mental, emotional, spiritual, and physical health of youth.** *Youth report that there is a cost to racism; it diminishes the youth people's self-esteem and causes resentment and anger in the hearts of the youth. Along with these specific health outcomes, there is a negative impact on the learning environment (external) and the youth's ability (internal) to learn in the school environment. Racism shows itself as bullying, aggression, and dominance which lead to negative outcomes for the victims.*
3. **Youth recognize that racism is not simply an issue of Caucasian vs. non-Caucasian.** *It is more than an Aboriginal issue. It is an issue of any cultural group discriminating against another based on stereotypes, resentment, maintaining power and control, and a lack of understanding. Racism is sometimes seen as based on different economic backgrounds. One common theme is that racism results in the isolation of groups of people, and of individuals.*
4. **The youth have determined that racism is rooted in a lack of understanding and education about people from different cultures.** *The youth also feel there is a level of low self-esteem in the perpetrators of such discrimination and a need to position oneself above another simply based on their cultural background and colour of skin. They note that ultimately stereotypes are a creation based on ignorance.*
5. **Although formatted as a discussion of racism in our schools, youth believe that it is a larger community issue.** *It is prevalent and long-standing. They are motivated to have an immediate impact within their schools but wish to have this influence spill into the community.*
6. **Racism affects teacher—student relationships, and most of the youth from the focus groups are very interested in working with teachers and administration to develop solutions that will impact their learning environments.** *They are aware of the frustration felt by supportive personnel in the schools.*
7. **Youth see a primary face of racism as policies not being applied fairly or equally. Students are unaware of the supports, policies, and procedures already in place within the school system with regards to racial discrimination.** *This is a gap in their knowledge base. They feel that more education needs to be done with regards to what is already in place to support them, as this would make it easier to access support when a situation occurs.*
8. **There are expressions of inevitability and hopelessness concerning racism in this community.** *There are feelings that nothing can be done, and that nothing will change, and that youth who are racial victims are powerless. These negative emotions are not universal, and are balanced with positives (see #10 below).*
9. **The focus group youth believe that the causes of racial beliefs are a result of one's upbringing and environment, mediated by television, media, and movies concerning others' cultural backgrounds.** *As a result, youth express concern that the changing of these beliefs is going to be difficult due to how ingrained these beliefs are within most people who discriminate based on race. The youth feel this has a profound effect on the creating of stereotypes and that these forms of information sharing need to be accountable for what they are portraying.*
10. **The youth believe there are ways to make changes.** *Although there is some pessimism when considering what can be done to significantly change the situation, many youth cited some things they thought could make a difference (e.g. focus group format; education; use of media; open dialogue; and pro-active measures in the schools. There is a positive belief in a partnership between students and teachers to openly address this issue of racism.*