

## **Prejudice, Discrimination & Racism**

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## Tips for Teaching Controversial Issues

The teaching of value-laden issues has generated much controversy. There is some basic consensus on the fundamental moral and ethical values in our society and that these values can be taught in a meaningful way.

It is assumed in Canadian Studies that there are fundamental values on which there is agreement. It is also assumed that there are many disagreements and that students need to learn to deal with controversy. The social studies and history curricula provide students with learning experiences that will help them identify some of the fundamental value positions of society and how these arose. This curriculum deals with controversy, even invites it. However, it does not suggest that any belief is as good as any other belief. Therefore, this curriculum makes no attempt to be objective in the sense of being value free.

Canadian Studies gives students opportunities to examine controversial issues. Debating these issues will provide students with the opportunity to apply concepts and higher order thinking skills in organizing, interpreting and communicating information meaningfully. In this process, students can begin to understand the role of values as the basis for making inferences, that values provide us with evaluative criteria, and that we depend upon the traditions of Canadian society to provide us with guidelines. These criteria include: human dignity, basic rights and responsibilities as defined in the Canadian Charter of Rights and Freedoms, and respect of, and tolerance for, individual differences.

There are many methods to teach controversial issues in the classroom. As these issues touch personal beliefs and trigger emotional reactions, these methods are sometimes difficult to conduct in an orderly fashion.

The following ideas may assist teachers:

- Recognize the general legitimacy of controversy as a part of society, and that 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.
- 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 position.
- Teach understanding by re-stating 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 and consider alternatives.

## Prejudice, Discrimination and Racism

Subject	Grade 9	Grade 10	Grade 11	Grade 12
<p><b>English</b></p>	<p><b>ENG1D - pg. 11</b> <b>ENG1P - pg. 20</b> <b>Writing</b></p> <p><b>OE:</b> Use a variety of organizational techniques to present ideas and supporting details logically and coherently in written work. Use a variety of forms of writing to express themselves, clarify their ideas, and engage the audience’s attention, imagination, and interest.</p> <p><b>SE:</b> Investigate potential topics by formulating questions, identifying information needs, and developing research plans to gather data (e.g., create focus questions; identify key words to narrow a topic; use a graphic organizer to connect possible topics and sources of information).</p>	<p><b>ENG2D - pg. 32</b> <b>ENG2P - pg. 42</b> <b>Language</b></p> <p><b>OE:</b> Using listening techniques and oral communication skills to participate in classroom discussions and move formal activities, such as dramatizing, presenting, and debating, for a variety of purposes and audiences.</p> <p><b>SE:</b> Use listening techniques and oral communication skills to participate in group discussions (e.g., stay on topic; contribute ideas; support opinions; build on the ideas of others; solicit and classify information; identify key ideas and supporting details; and distinguish between fact and opinion).</p>	<p><b>ENG30 - pg. 23</b></p> <p><b>Literature Studies and Reading</b></p> <p><b>OE:</b> Read and demonstrate an understanding of a variety of informational and literary texts from Canada and other countries, with an emphasis on analyzing information, ideas, and issues.</p> <p><b>SE:</b> Compare their own ideas, values, and perspectives with those expressed or implied in a text (e.g., analyze the response of a fictional character in a crisis and compare it with their own probable reaction).</p>	<p><b>ENG3E - pg. 46</b></p> <p><b>Language</b></p> <p><b>OE:</b> Use listening techniques and oral communication skills to participate in classroom discussion and more formal activities, with a focus on using academic language appropriately in seminars and presentations of independent study projects.</p> <p><b>SE:</b> Communicate orally in large or small groups for a variety of purposes, with a focus on challenging and extending the ideas of others; using academic and theoretical concepts and language; and discussing the coherence, relevance, strengths, and weaknesses of ideas and arguments.</p>
			<p><b>ENG3U - pg. 14</b></p> <p><b>Literature Studies and Reading</b></p> <p><b>OE:</b> Read and demonstrate an understanding of texts from various periods, with an emphasis on analyzing and assessing information, ideas, themes, issues, and language.</p> <p><b>SE:</b> Compare their own ideas, values, and perspectives with those expressed or implied in text (e.g., analyze the thinking and response of a fictional character in a crisis and compare them with their own probable</p>	<p><b>ENG4C - pg. 55</b></p> <p><b>Language</b></p> <p><b>OE:</b> Use knowledge of language to read, write, and speak effectively, with a focus on choosing, developing, and sustaining an appropriate style.</p> <p><b>SE:</b> Communicate orally for a variety of purposes, with a focus on extending information and ideas; exploring possibilities; drawing conclusions; understanding and using business and technical techniques and language;</p>

Subject	Grade 9	Grade 10	Grade 11	Grade 12
			<p><i>reactions; debate two different interpretations of literary work using specific references to the text to support their arguments).</i></p>	<p><i>and assessing ideas and arguments for coherence, relevance, omissions, and values (e.g., prepare for an interview for a summer job connected with a specific college program, present a portfolio of student work to a panel of adjudicators).</i></p>
<p><b>Sociology</b></p>			<p><b>HSP3M</b>                      – evaluate the role of cultural influences in socialization (e.g., as they affect gender expectations);                      – identify and assess the major influences that contribute to an individual’s personal and social development (e.g., heredity, environment, race, gender);                      – analyze the role of the mass media in influencing individual and group behaviour;                      – demonstrate an understanding of the major questions related to “self and others” that are posed by anthropologists (e.g., What are the cultural patterns that help to define the self?), psychologists (e.g., How do defense mechanisms enable us to cope with others?), and sociologists (e.g., What is the relationship between the individual and society?);                      – demonstrate an understanding of discrimination and exclusion in social relationships, from the perspectives of anthropology, psychology, and sociology;</p>	

This lesson can be a two day lesson.

If it is presented in two days: • one and two days    □ two days only.

What Teachers Do	What Students Do
<p>Before:</p> <ul style="list-style-type: none"> <li>• Review the Teacher Information Under Tips and Resources</li> <li>• Review Definitions</li> <li>□ Order Video IMC - 012024</li> <li>• Photocopy enough so that each student has one article, and the articles are dispersed evenly                             <ul style="list-style-type: none"> <li>○ Racism and Stereotyping: The affects on our Children on our Future.</li> <li>○ Cultural Diversity: Towards A Whole Society</li> <li>○ The Roots of Intolerance</li> <li>○ From Hatred to Hate Crimes</li> <li>○ Embracing Diversity</li> </ul> </li> <li>□ Photocopy Video sheet (1 per student)</li> <li>• Make overheads of the Poem with questions</li> <li>□ Photocopy the handout “Racism and Prejudice” from the text “Images in Society”</li> </ul>	<ul style="list-style-type: none"> <li>• Have students come up with their own definitions for: prejudice, discrimination, stereotyping and stereotype. What is their prior knowledge?</li> </ul>
<ul style="list-style-type: none"> <li>• Review with the students information obtained through reading The Teacher information</li> <li>• Ask students to share their definitions with the class</li> <li>• Create a class definition list that incorporates the student created definitions</li> </ul> <p>DISCUSSION</p> <ul style="list-style-type: none"> <li>• Where do you hear racism?</li> <li>• What do your parents say?</li> <li>• How does racism affect minority groups in Canada, or yourself?</li> <li>□ VIDEO</li> <li>IMC - 012024,VHS Real people: what is hate all about? (24 minutes)</li> <li>□ Discussion about the video</li> <li>□ Read together the handout “Racism and Prejudice” from the text “Images of Society”</li> <li>• Groups – handouts (1 set per group)                             <ul style="list-style-type: none"> <li>○ Racism and Stereotyping: The Affects on our Children on our Future.</li> <li>○ Cultural Diversity: Towards A Whole Society</li> <li>○ The Roots of Intolerance</li> <li>○ From Hatred to Hate Crimes</li> <li>○ Embracing Diversity</li> </ul> </li> <li>• Poem with Questions</li> <li>• Role Play activity</li> <li>• Assign Homework based on the Group work done earlier</li> </ul>	<ul style="list-style-type: none"> <li>• Students will share their definitions with the class</li> <li>• Students will participate in an open class discussion.</li> <li>□ complete video sheet</li> <li>□ discuss video sheet (NOTE: this sheet may be used for a discussion without the video)</li> <li>□ Have students answer the questions from “Racism and Prejudice” for homework</li> <li>• Each group of students will examine a different article. (Be aware that the reading levels vary in the articles) Students will summarize the article, and report back to the class using the questions to guide them.</li> <li>• Have students read the poem from the overhead. Discuss the questions.</li> <li>• Students will role play different situations</li> <li>• Students complete homework</li> </ul>
<p>After:</p> <p>Assessment</p> <ul style="list-style-type: none"> <li>• Learning skills assessment of group work, class participation</li> <li>• Collect the vocabulary homework for assessment</li> <li>• Assess the role play activity</li> </ul>	

<p><b>Prejudice:</b> the name implies the process of “pre-judging” something. In general, it implies coming to a judgment on the subject before learning where the preponderance of the evidence actually lies.</p>	<p><b>Discrimination:</b> the differential treatment of individuals or groups on the basis of such attributes as colour, race, ethnicity, gender, or disability.</p>	<p><b>Racism:</b> a combination of (1) the belief that human beings can be grouped according to biological and cultural characteristics, and that one group is superior to another, and (2) the use of power to deny another group certain rights, and humiliate and subordinate them based on those beliefs.</p>	<p><b>Stereotype:</b> a representation of people that rely on preconceived ideas about the group is perceived as belonging to. Stereotypes affect what a person thinks and believes about others, as well as, how he or she behaves toward them.</p>	<p><b>Stereotyping:</b> holding beliefs about people that places them in categories, lessening chances of interaction and diminishing potential for recognizing and accepting differences.</p>
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Source: [http://www.saskschools.ca/curr\\_content/aboriginal\\_res/](http://www.saskschools.ca/curr_content/aboriginal_res/)

## 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.

## 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.)

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## **Racism & Stereotyping: The Affects on our Children on our Future**

*By Kanatiyosh@aol.com—Onondaga/Mohawk*

Where do the seeds of racism and the general public's tolerance for stereotyping Native American peoples begin? Children are born, at least I am told by social scientists, with purity, with no predetermined hate of others. Therefore, one can conclude that children learn hatred, racism, and stereotyping, but the question still remains where do these seeds of hate begin, and what can we all do to stop them from growing into dried-up tumbleweeds?

As a child, I grew up within a traditional Native American extended family with my grandmother as my primary role model. My grandmother's traditional Haudenosaunee stories and cultural wisdom passed on to me many lessons of morality. In many ways, as I look back now, I understand her ways of teaching more each day and her voice and lessons still reach out to me during my times of struggle to guide me with her words of the past to take the right road. I worry that today's children are not getting these seeds of morality properly planted within their beings. Today's economy, in the United States, is so bad that both parents have to work just to make ends meet, which is causing many children to have to grow-up fast and raise themselves. Many children are not being given the daily lessons of morality and are not having their seeds of love and compassion watered.

In other words, today's world is much too focused on the individual, when it should be more concerned with our children, for they are our future. If we do not teach our children that racism and stereotyping is unacceptable, then we have failed.

As I look back at my grandmother, I realize that she was a victim of racism and taught self-hatred, for as a very young child she was made to feel sub-human and to hate the things that made her different from other children. Not only was she told, on a daily basis, that she was a no good dirty Indian, but she was purposely shown that her ethnicity was not equal to dominant society. My grandmother was taught that the baby doll with blue-eyes and blonde hair was beautiful, but when she looked in the mirror as a young child she saw her ethnic features. My grandmother saw her long dark black hair and almond shaped eyes set in a face with very high cheekbones, which was very different from the blue-eyed baby doll. My grandmother's self image was greatly affected by this blatant racism that was imposed upon her by those who used the blue-eyed baby doll to teach Indian children that they were not equal to whites.

On the other hand, my friend who is Apache told me that as a child her mother would only allow her to play with ethnic dolls, and that she really wanted to have a blue-eyed baby doll. What lessons can we learn from my friend and grandmother's experience?

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I think that we need to give our children dolls that represent all the races and teach them that they are all beautiful. If we can teach this equality, then they will retain a positive self-image and a positive image of people who look different than themselves.

Of course giving dolls of all races to one's child is not going to solve the seeds of racism from being planted because children are influenced from outside the family by peers, the school system, team mascots, and by the media; but, it may be a beginning. My premise is that the seeds of love and compassion need to be planted in our children so that they will reject the seeds of racism and stereotyping.

As a child in Kindergarten, the class was asked to participate in projects that were supposed to teach us about Indians. Some of the projects included cutting out of paper eagle feathers and then pasting them into an Indian headdress, which was a western style war bonnet. The class was also asked to learn Indian songs and dances. I was asked to pump my hand over my mouth in a mocking war hoop, to dance around like I had ants in my pants, and to sing the song "Ten Little Indians".

I remember feeling badly. I remember rejecting these class projects, which were reflected in notes that were sent home to my mother about how I did not participate well with others in class projects. I felt like the teacher and the students were making fun of me, Indian people and our ways. This experience made me feel like I was different and unusual, and it made me angry because it was a mockery of my spirituality and way of life.

As I look back, the teacher was very insensitive to the fact that there are numerous Indian Nations and that each one has major differences in clothing, spirituality, etc. Having children make a western style war bonnet, without explaining that not all Indians wear Plains style war bonnets, teaches children to stereotype that all Indians wear this type of headdress, which is not true. For example, my people, the Haudenosaunee wear a Kastoweh, which is a feathered hat that has a certain number of eagle feathers depending on which nation the wearer is from. Furthermore, this project fails to teach children that eagle feathers are sacred to Indian people and that they are earned and worn in special ceremonies to feed the spirit of the feather, to communicate with the Creator, and to keep the wearer safe.

The dancing failed to teach the children that dancing is a spiritual undertaking, for when one dances they are dancing for the Creator. Of course there are social dances, but children should be taught that there is a difference between sacred dances and social dances and that each Indian Nation has unique styles of dance along with some shared dances.

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Asking children to sing "Ten Little Indians" is pure racism. The song is an Indian annihilation song that the Pioneers sang to their children to sooth their fears. If you remember the song, they count up and then they count backwards until there is only one Indian boy left. Today most people do not even know about the hidden message of eradicating the Indian people in the song; however, this song still plants seeds of racism and stereotyping in the minds of our children. This song must be stopped from its use in schools today!

When my kindergarten teacher showed the class how to war hoop like an Indian she was further stereotyping Indian people as being war like, and she was embedding the seeds of racism by having children think that Indians are savages. The image of the Indian pumping one hand over their mouth while the other hand is clasping a war club is a very common Indian stereotype, which needs to be stopped in our schools. I can remember teachers, in later grades, telling the class to stop running around like a bunch of wild Indians, as I sat quietly at my desk. I remember how these stinging words made me feel, for it hurt my self-image and my feelings. These careless racist words also need to be swept out of the school systems and from home use, for it plants the seeds of racism in our children's minds.

There is a book that has the premise that we learn all we need to learn in Kindergarten. If the premise is true, then my kindergarten experience shows how the seeds of racism and stereotyping can be planted in the minds of our children. If the seeds of racism are planted in our children's mind from a very earlier age, then they are definitely re-enforced by schools, sports teams, and mascots. Racism is further enforced by society's tolerance for the offensive marketing of Native American people and culture. There are sports teams with derogatory names like the Redskins which, as Charlene Teeters points out, the name refers to the scalping practice of the English who were paid for every Indian scalp collected. There are mascots like the Cleveland Indian's Chief Wahoo, which has been described by Indian activists as a grinning idiot resembling the early Black Sambo. Another mascot that is offensive to many Indian people is Chief Illinick, who wears a plains style war bonnet, while jumping around war hooping like he has ants in his pants, much like my Kindergarten class did many years ago. Another offensive marketing scheme is using the name of spiritual leaders to sell their alcohol products. There is Big Foot wine and Crazy Horse Malt liquor. Crazy Horse was a Lakota spiritual leader who was opposed to alcohol consumption, yet Hornell Brewing Co. uses his name to sell malt liquor.

Dominant society preaches tolerance; however, one does not see Mother Teresa Tequila or Martin Luther Malt Liquor and one must question why? One reason is because society would not tolerate such use, for they would effect change by boycotting or other

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methods of public outrage. So I ask why does society tolerate the use when it comes to Native Americans?

Native American activists become quite upset, and rightly so, when the First Amendment's free speech doctrine is used as a shield to protect the interests of the corporations that use stereotypes that are racist towards Native American Indians. Such was the case in *Hornell Brewing v. Brady*, 819 F.Supp. 1227 (E.D.N.Y. 1993), in which Hornell Brewing challenged the constitutionality of the Congressional Act Pub. L. 102-393, Sec 633, which banned "the use of the name Crazy Horse on any distilled spirit, wine, or malt liquor beverage product." In essence, the court found that Hornell's first Amendment right was violated by the act. However, when Native American people have to bear more of the weight and burden than others, for the furtherance of free speech, then it is unfair, and furthers racism towards Native American Indians.

If children are taught at an early age that it is okay to mock and stereotype Indians, when they become in the position to change policy concerning the offensive use of Native American Indians and culture, is it any wonder why they don't see such use as racism and stereotyping? What I propose is that we look for the seeds of racism in dominant society and we destroy them by replacing these vile seeds. We need to replace the seeds of racism with seeds of morality, compassion, love, and mutual respect, which is found in our traditional teachings, so that are children and future may blossom.

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## Cultural Diversity: Towards A Whole Society

*"In Germany they first came for the communists, and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me - and by that time no one was left to speak up."*

- Rev. Martin Niemoller

### Celebrating Diversity

Look around and you will see that our society is very diverse. Diversity enriches our lives. Much as the biological diversity of an ecosystem increases its stability and productivity, cultural diversity brings together the resources and talents of many people for the shared benefit of all. Sadly, the differences among us have historically formed the basis of fear, bigotry, and even violence. Yet consider how dull life would be if we all looked alike, thought alike, and acted alike! By learning to recognize our similarities and appreciate our differences, together we can overcome prejudice and intolerance and work towards a more peaceful and productive world.

People may fear diversity simply because they are accustomed to the way things used to be and change makes them uncomfortable. Others may somehow feel threatened because they perceive increased participation by traditionally underrepresented groups in the workplace and the political process as a challenge to their own power. If left unaddressed, these fears can lead to resentment and bigotry. However, these fears can often be countered through education. Dr. Samuel Betances, professor emeritus at Northeastern Illinois University and noted author and lecturer offers this observation:

"Education universalizes the human spirit. You cannot be universalized if you are only in one world, the world of your ethnic group, the world of your neighborhood, the world of your religion, or the world of your family. The word 'university' is related to this idea. Our lives are enhanced when we understand and appreciate many worlds. It has been said that if you gain a new language, you gain a new world. I believe that the reverse is also true: if you lose a language, you lose a world. When our spirit is universalized, we can cross boundaries and feel comfortable in other worlds. We can teach and learn from others in a mutually supportive effort to acquire a profound respect for the human condition."

Unlike assimilation - where everyone's differences are lost in a giant melting pot - multiculturalism advocates the idea that maintaining our different cultural identities can enrich us and our communities. Multiculturalism does not promote ethnocentrism or seek to elevate one cultural identity above another. Instead, it celebrates diversity by allowing us to value our individual heritages and beliefs while respecting those of others. Respect for each others' cultural values and belief systems is an intrinsic part of cultural diversity. Lack of respect is often based on ignorance or misinformation. If you do not understand another's values, lifestyle, or beliefs, it is much easier to belittle them. And so the seeds of prejudice and intolerance are sown.

<http://www.ccsf.edu/Resources/Tolerance/lessons/div01.html>

## The Roots of Intolerance

*"Tolerance and human rights require each other"*

- Simon Wiesenthal

People can be categorized in many ways, such as by gender, race, religion, ethnicity, language, income, age, or sexual orientation. Unfortunately, these categories are sometimes used to label people unfairly or to saddle them with stereotypes.

Stereotypes are generalized assumptions concerning the traits or characteristics of all members of a particular group. They are frequently (although not always) negative and generally incorrect. Ironically, negative stereotypes discourage closer contact, preventing the perpetrator from discovering what the individual victims of these stereotypes are really like.

Stereotypes often form the basis of prejudice, a premature judgment about a group or a member of that group made without sufficient knowledge or thought. We can also develop prejudices towards a whole group based on a single emotional experience with one person. Prejudice demonstrates an unfair bias that does not allow for individual differences, good or bad. It violates the standards of reason, justice, and tolerance.

Many of today's prejudices have their roots in thousands of years of human history, such as the institution of slavery in America, the slaughter of European Jews by Christians en route to the Holy Land during the Crusades, and numerous religious wars between Catholics and Protestants. Other biases are based on personal experiences and influences.

A number of sociologists attribute prejudice to modern social problems, including urban decay and overcrowding, unemployment, and competition between groups. Research suggests that people of lower (but not the lowest) socio-economic status or who have lost status are more prejudiced because they seek scapegoats to blame for their misfortune. Backlashes against minority groups are therefore more likely during periods of severe economic downturn and increased unemployment.

Many of us recognize our own irrational prejudices (they may concern places, foods, ideas, etc., as well as people) and work to overcome them. In contrast, bigots are those persons who obstinately cling to their prejudices, displaying a degrading attitude towards others to whom they feel superior. Various groups have been and continue to be the victims of bigotry, including racial, ethnic and religious groups, women, persons with disabilities, and gays and lesbians.

We are intolerant if we reject or dislike people because they are different, e.g., of a different religion, different socio-economic status, or have a different set of values. Intolerance harms not only its intended victims, but society at large, as well. Paul Kurtz observes:

"A tolerant society is more likely to engender mutual trust and cooperation. It tends towards a more peaceful society; insofar as we are willing to learn from others, we are more able to negotiate and compromise our differences. In a tolerant society there is thus apt to be less cruelty, hypocrisy, and duplicity, less dogmatism, hatred, and fanaticism. In short, the principle of tolerance contributes to the common good and to a more humane society, and it is justified on pragmatic, consequential, and utilitarian grounds."

Prejudice can be manifested in personal bias, discriminatory practices, and - at its worst - acts of violence. Although we have made significant progress in eliminating discrimination, we still have a long way to go. Taking America's Pulse II, a nationwide survey conducted in

early 2000 by the National Conference for Community and Justice (NCCJ), found the following:

- Gays and lesbians are the most discriminated against group in America, followed by African-Americans
- In just one month, 42% of blacks experienced at least one episode of discrimination, and 12% suffered such an experience two or more times
- Even though only 8% of Asians believe their race experiences a great deal of discrimination, 31% report suffering unfair treatment and discrimination individually
- 16% of Hispanics and 13% of whites also report having experienced at least one occurrence of discrimination during the prior month.

The survey also revealed that, while interracial and interethnic contact has increased, Americans remain less familiar with religious groups other than their own. This lack of knowledge can contribute to prejudice and discrimination against members of different religions. Religious tolerance means acknowledging and supporting that individuals have the right to their own beliefs and related legitimate practices, without necessarily accepting those beliefs or practices oneself. But ignorance often fosters intolerance. Sadly, religious leaders are sometimes the worst opponents of tolerance, advocating bigotry and even hatred towards the followers of other religions.

Throughout history and continuing to the present, religious bigotry has led to severe acts of persecution around the world, including:

- Roman persecution of early Christians
- The Christian persecution and extermination of Jews, from the late 4th century in the Roman Empire
- The Nazi Holocaust which systematically killed about 6 million Jews, 400,000 Roma (Gypsies), an unknown number of Jehovah's Witnesses and others
- The Sudan government's current war of extermination against Christians and Animists
- In Northern Ireland where Roman Catholics and Protestants have assassinated thousands of followers of each other's faith groups
- In Tibet where Tibetan Monks are persecuted by the ruling Chinese government
- In Bosnia where Christians committed genocide against Muslims
- In East Timor where Muslims committed crimes against humanity against Christians

Certain religious beliefs have also been used to justify bigotry based on sexual orientation, although religion is not the only source of this form of prejudice. As the Taking America's Pulse II survey found, gays and lesbians are perceived as the most likely target of discrimination today.

Young people, in particular, have been victimized by the hostile environment created by anti-gay bigotry. According to a survey conducted by the National Gay and Lesbian Task Force in 1984, nearly 50% of gay men and 20% of lesbians were harassed or assaulted in secondary school. A 1989 study by the U.S. Department of Health and Human Services Task Force on Youth Suicide found that 28% of gay and lesbian youth drop out of school because of being made to feel uncomfortable or unsafe, and that gay and lesbian youth are two to three times more likely to attempt suicide than their peers.

<http://www.ccsf.edu/Resources/Tolerance/lessons/div01.html>

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## From Hatred To Hate Crimes

"When the dust settles and the pages of history are written, it will not be the angry defenders of intolerance who have made the difference. The reward will go to those who dared to step outside the safety of their privacy in order to expose and rout the prevailing prejudices."

- Bishop John Shelby Spong

Left unchecked, bigotry and hatred frequently lead to acts of aggression. Powerful, persuasive messages of hate can incite violence against innocent victims. Despite its many positive aspects, the Internet has become a major vehicle for spreading hate. The Anti-Defamation League (ADL) has found that:

"The hate we see expressed on the Internet today is more pervasive, more virulent, more insidious and more threatening than anything extremists of past decades could have imagined. The Internet allows bigots to reach millions of people at little or no cost. Thousands of pages of hateful propaganda, frequently produced by groups with histories of violence, are now available at the click of a mouse."

These hate sites include:

- Stormfront, established in 1995 by Don Black, an ardent racist, anti-Semite, and ex-leader of the Ku Klux Klan;
- The website of the National Alliance, the largest and most active neo-Nazi organization in the United States;
- Dozens of sites attributed to the World Church of the Creator (WCOTC), whose self-proclaimed goal is "making this an all-white nation and ultimately an all-white world";
- Various "gay bashing" websites.

HateWatch is another organization that actively monitors hate groups on the internet. Incorporated in 1996, it provides a web-based educational resource to combat the growing threat of on-line bigotry. HateWatch claims to maintain the most up-to-date catalog of hate groups using the web to recruit and organize followers.

Although, the opinions expressed on these groups' web sites are protected by the First Amendment, a writer who posts explicit threats against a specific person may be subject to criminal prosecution as well as civil penalties. Nonetheless, the link between hatred and violence is well documented, and these extremist groups can play a significant and dangerous role in influencing some people to commit acts of violence.

Hate-motivated incidents and hate crimes are now receiving greater attention, and the latter are, in many instances, classified as a special category of criminal behavior. Hate-motivated incidents are expressions of hostility motivated by bias against the victim's race, religion, ethnic/national origin, gender, age, disability or sexual orientation. They are generally defined as behaviors that do not constitute criminal acts and may include non-threatening name-calling, racial/ethnic slurs, hateful speech, or disseminating racist leaflets. These activities become crimes only when they put a potential victim in reasonable fear of physical harm or directly incite perpetrators to commit violence against persons or property.

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A hate crime is a criminal offense committed against persons or property that is motivated, in whole or in part, by bias against an individual's or a group's race, religion, ethnic/national origin, gender, age, disability or sexual orientation. These include threatening phone calls, hate mail, physical assaults, fire bombings, and cross burning, as well as property crimes such as arson or vandalism, particularly those targeting community centers or houses of worship.

According to the International Association of Chiefs of Police (IACP), as of 1999, 41 states and the District of Columbia had adopted hate crime statutes providing enhanced penalties for crimes in which victims are selected because of a perpetrator's bias against a victim's perceived race, religion or ethnicity. Some of these laws also cover those crimes in which a victim is selected based on a perception of his/her sexual orientation.

<http://www.ccsf.edu/Resources/Tolerance/lessons/div01.html>

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## Embracing Diversity

"I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."

- Rev. Martin Luther King, Jr.

Psychologists and educators agree that we have a strong influence on our children's views about diversity. If we remain silent, they will likely take their cue from other sources, not necessarily positive or healthy ones. You can help children develop their own attitudes towards cultural diversity by giving them accurate information about their own heritage and about other cultures and by helping them to understand that bigotry and intolerance are hurtful.

It is important to promote a strong, positive self-image from the first years of life. Building and maintaining a healthy self-identity is a life-long process and includes learning to get along with people different from ourselves. While it is fine to be proud of your own cultural identity or heritage, it doesn't mean that yours is superior to someone else's.

Children need to be taught to respect others and not to pre-judge them. We can help them see that there is much to learn from people who are different from ourselves, including those who live far away or lived long ago. We must teach them to behave respectfully towards other people and make it clear that it is wrong to tease or reject a person because of his or her appearance or heritage. We must also make them understand that some people behave in harmful ways towards others, and that their behavior should not be tolerated.

Bias based on gender, race, disability, or social class creates serious obstacles to all young children's healthy development. Children can begin to learn at an early age to resist bias and to value the differences between people as much as the similarities.

Teach them how to challenge biases and let them know that unjust things can be changed and that they can help change them. Remember that children will model your behavior towards others. You set a good example when you:

- Treat others with respect;
- Avoid using stereotypes (even seemingly positive ones, such as generalizing a whole ethnic group as exceptionally good at math or musically talented);
- Make it clear that prejudice is wrong;
- Don't allow bigoted comments by others, even friends or family members, to go unchallenged.

If we endow our children with both healthy self-esteem and respect for those who are different from themselves, we help them grow into adults who will celebrate diversity.

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### **Cultural Diversity: Towards A Whole Society**

1. Explain the analogy between biological diversity and cultural diversity.
2. Dr. Samuel Balances said that education universalizes the human spirit and makes us feel more comfortable in other worlds. Do you agree?
3. In your opinion, does education promote cultural diversity or destroy it?
4. Define assimilation, multiculturalism and ethnocentrism.

### **The Roots of Intolerance**

1. Why is stereotyping bad?
2. Where does prejudice come from? How do Sociologists explain prejudice?
3. Who are bigots?
4. What are the benefits of a tolerant society according to Paul Kurtz?
5. What is religious tolerance?

### **From Hatred To Hate Crimes**

1. How has hate been spread in today's age? Why has it not been stopped?
2. What is a hate motivated incident?
3. What is a hate crime?

### **Embracing Diversity**

1. What is the meaning of Martin Luther King's quote?
2. What do Psychologists say will have the largest impact on how children develop their attitudes towards ethnic diversity?
3. Is it possible to be proud of your culture and not be ethnocentric?
4. Why is it necessary to teach tolerance to children?

### **Racism and Stereotyping**

1. How was the girl's grandmother a victim of racism?
2. Why did the author object to the projects in the Kindergarten class? Why were the projects racist?
3. How does society promote racism?

### **In General**

1. How would a Psychologist explain how an individual is affected by racism? How is racism perpetuated?
2. How would a Sociologist explain why racism persists?
3. How would an Anthropologist explain why racism continues?
4. Research shows that people of lower social status are more prejudiced, but people of the lowest social status are less prejudiced. Why do you think this is true?

## Homework Assignment - Vocabulary Exercise

ethnocentrism	assimilate	pervasive	belittle
pragmatic	bigots	engender	scapegoat
perpetrators	insofar as	degrading	seemingly

1. To say that one ethnic group is particularly good at math is a \_\_\_\_\_ positive statement; however, it is still a form of prejudice.
2. Although racial and ethnic stereotyping is found in every society, it is much more \_\_\_\_\_ in societies that are intolerant.
3. Hate sites on the Internet are created by \_\_\_\_\_ who wish to spread their hatred by using propaganda.
4. When people \_\_\_\_\_ completely into a new culture, they lose their old traditions and language.
5. \_\_\_\_\_ we are willing to ignore the dangers of cultural intolerance, we are participating in its continuation.
6. In addition to humanitarian reasons for accepting people of all backgrounds as our equals, there are certain \_\_\_\_\_ reasons as well. It will lead to a healthier and more prosperous society.
7. \_\_\_\_\_ of hate crimes can expect particularly severe penalties in most states in the USA.
8. It is terribly \_\_\_\_\_ to be the object of someone's prejudice because it places you in a position of helplessness.
9. It is the parents' job to \_\_\_\_\_ respect and tolerance toward others in their children.
10. \_\_\_\_\_ promotes prejudice because it allows us to believe that our ethnic group is categorically better than others.
11. If you hear one of your friends or relatives \_\_\_\_\_ another ethnic group in a conversation or joke, what should you say?
12. Even today, many governments in the world use a minority group as a \_\_\_\_\_, on whom they blame political or economic problems.

In Germany they came first for the Communists,  
and I didn't speak up  
because I wasn't a Communist.

Then they came for the Jews,  
And I didn't speak up  
because I wasn't a Jew.

Then they came for the trade  
unionists, and I didn't speak up  
because I wasn't a trade unionist.

Then they came for the Catholics,  
and I didn't speak up  
because I was a Protestant.

Then they came for me,  
and by that time  
no one was left to speak up.

© 1945, Reverend Martin Niemoller.

1. I have spoken up about ...
2. I have not spoken up about ...
3. People don't speak up sometimes because ...
4. I will speak up if ...
5. My friends will speak up when ...
6. We can speak up when ...
7. It is easier to speak up when ...
8. I will help others speak up if ...

The author of this poem, Martin Niemoller, was a Protestant minister in Germany during World War II. He was also a prisoner in Nazi concentration camps at this time. Later, he served as the president of the World Council of Churches during the 1960s. He lived from 1892 to 1984.

Lesson adapted from <http://www.ccsf.edu/Resources/Tolerance/lessons/div01.html>



## Role plays:

- ask students to comment on the role plays when they are complete
- have participants share how they felt while playing out various roles. Ask students to talk about how they are different from their roles.
- be alert to stop actions if students start to reveal too much personal information they might feel embarrassed about later
- You may choose to do the role play again, this time with a person reacting to the racist situation on behalf of the individual that it is directed towards.

## Scenarios:

1. a classmate tells a joke that puts you down because of your race, ethnic background, or gender
2. a classmate calls you a hurtful name
3. a classmate makes a joke about your body
4. a friend has been ignoring you because of something someone has said about you
5. a friend brought a weapon to school for a fight after school with another student
6. a friend bumps into a student with a handicap and gives him or her a dirty look
7. a classmate has bullied you repeatedly and now approaches you
8. a teammate doesn't want you on the team because of your race but is pretending it's because you aren't good enough
9. a friend stands by and watches as the group of students criticizes and makes fun of you

Resources
Mijatovic, Katarina. <u>Lessons in Tolerance</u> , <a href="http://www.ccsf.edu/Resources/Tolerance/lessons/div02.html">http://www.ccsf.edu/Resources/Tolerance/lessons/div02.html</a> , May 4, 2006.
Real people: What is Hate all About? (24 minutes) VHS, IMC - 012024
<u>Teaching Tolerance</u> . <a href="http://www.ccsf.edu/Resources/Tolerance/lessons/gen03.html">http://www.ccsf.edu/Resources/Tolerance/lessons/gen03.html</a> , May 4, 2006.
Hawkes, Charles, Marc Keirstead, Reg Hawes, Dick Holland, and Deenis Gerrard. <u>Images of Society: Introduction to Anthropology, Psychology, and Sociology</u> . McGraw-Hill Ryerson Ltd, Toronto: 2001. pp 323 -329.

**prejudice:** an opinion or judgment based on irrelevant considerations or inadequate knowledge, either favourable or unfavourable.

**racism:** prejudice or discrimination against a person or group because of a difference of race or cultural or ethnic background.

**blatant prejudice:** obvious, unashamed prejudice against someone different from oneself.

## Prejudice, Discrimination, and Stereotyping

One of the most offensive statements a Canadian can make is to call another Canadian prejudiced or racist. It was not always so in Canada. In the past, there was much blatant prejudice directed against Aboriginal peoples, people of colour, immigrants, citizens with physical and mental disabilities, homosexuals, and others, as the following excerpts show.

### It's Only a Joke...

"Friendships in life can be both happy and sad. I grew up in a neighbourhood of many white children. I remember times when I would not be invited to attend parties because of my colour. I would usually get picked on. I was called many names because of my colour and nationality; I even remember a time when I was not permitted to enter someone's home because his family was afraid that I might steal something. As time moved on, I simply learned to interact with different types of people.

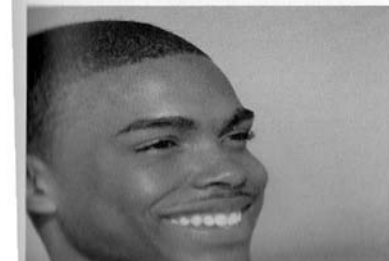
"Most of my friends now are white, and I love them like brothers. Unfortunately, they tend to make fun sometimes of racial groups such as the Chinese, Indian, and Blacks. I am sad when I hear their ignorance. I bring it up with them and explain that this type of behaviour is not right but wrong. The response I get is that, 'It is only a joke man, take it easy.' I expect more from these guys, but my presence doesn't help. I sometimes feel that they forget my nationality and think that I am white. I feel that the problems with my friends are ethnocentrism and racism. They see racism as a joke, and do it for amusement...."<sup>1</sup>



What do you do when a friend tells a racist joke?

### All I Wanted Was to Play Hockey...

"I love hockey and have been playing since I was young. I remember the name calling and repeatedly being told that I couldn't play hockey because I was not white. I was made fun of and laughed at, and I was usually the last one picked for teams. I grew up in a white neighbourhood and, as all the kids played hockey, I began practicing the game in hope that one day I could play with everyone else. After a couple of months of practice I became a better player, as I was faster and much smarter than the rest of the guys. I was asked to play for higher caliber teams because I excelled in the sport. I was always working hard but was still made fun of by the opposing teams. My teammates learned to accept me. However, when another minority played on another team, they taunted him with the same names used against me and by the other teams. All I wanted was the opportunity to play and to be treated like everyone else. I finally learned to work harder and shield myself from the comments. Unfortunately, I would go home and feel the effect of the cruelty and meanness of some people. One comment I will always remember is, 'You can never skate because your ankles are weak.'"



Colour is only skin deep but a racial slur is right to the bone. Explain this statement.

### Herded Like Cattle

"The first act of the British Security Commission was to round up some 2500 persons of Japanese origin who lived along the coast from Vancouver to Prince Rupert and on Vancouver Island. They were detained in the Hastings Park Exhibition Grounds in Vancouver, which became the initial assembly 'centre' prior to the relocation of evacuees to the interior of the province" ..

"The use of former stables and cattle stalls of the Livestock Building ... hastily improvised for human habitation was perhaps symbolic of the entire evacuation movement as the RCMP, with the assistance of the army, transported the first group of coastal Japanese to the Park beginning March 16 (1942), there to be 'herded together like a bunch of cattle' as many complained. By March 25, as the RCMP accelerated the process of removal, 159 persons had been shipped to the Park. At the same time, men were being moved directly to road camps in the interior and in Ontario.



The Japanese were moved from the general population in Canada to prison camps in 1942. Why do we fear people who appear different?



Why do you think avoiding other ethnic groups and sticking to one's own kind is considered a form of prejudice?

## You Couldn't Say I Didn't Try

"When I was from about four to ten years old I lived on the James Smith Commission with my grandma. It is about 130 km from Prince Albert [Saskatchewan]. On the reserve there wasn't much to do, just come home after school and do whatever you could to amuse yourself. You had to make your own excitement. Coming to Saskatoon was a big change for me; there was so much to do and see. I took a real liking to the city when I first came. I was a little homesick at first, but then I realized this was where my parents lived and I could see my grandmother different times ....

"I've been to three other schools in Saskatoon, one I liked, but the other two I didn't feel right in. Some of the students were prejudiced. They didn't have to say it. They would show it. I never really mixed with them at all. They'd stick to their kind and we'd stick to our own. I tried communicating with them a lot of times but they didn't really respond, so I just gave up and stayed with my own. I felt sort of humiliated and wondered why they were doing this, but I let it go because I already had my own friends, but you couldn't say I didn't try."

**subtle prejudice:** less obvious prejudice, harder to detect but still felt by the individual toward whom it is directed

**stereotypes:** judgments made on the basis of exaggerated or distorted characteristics about groups of people applied to an individual associated with that group

**discrimination:** an action or behaviour that stems from prejudice **segregate:** separate one group from another or from the rest of society, especially in schools and public utilities

About 40 years ago, Canadian attitudes started to change toward a more tolerant view of people who were different from the mainstream. Federal and provincial governments passed laws forbidding unequal treatment in hiring and in the workplace. Groups suffering from prejudicial treatment used the Charter of Rights and Freedoms. Canada became an officially multicultural country in the 1970s and the ethnic composition changed from one that was largely British and French to one made up of people from many different cultures. Today, polls indicate that Canadians take pride in believing that tolerance is a particularly Canadian national virtue.

Canada has eliminated much of the blatant prejudice of the past, but the problem of prejudice has not disappeared. One only has to ask a minority Canadian, a person with a physical disability, or a recent immigrant to find out if he or she has suffered from prejudice. Most likely that person has had an unhappy or disturbing experience. Most social scientists agree ~ although Canada has made great progress in decreasing blatant prejudice... the problem still exists as **subtle prejudice**. To understand the problem first need to understand the terms.

## Stereotypes and Discrimination

**Stereotypes** are overgeneralizations about groups of people that are applied to every individual who is part of the group regardless of actual variations among the members. An example of a stereotype that has had a long history (and seems to be on its way out) is, "Women are naturally more nurturing and better homemakers than men." Stereotypes tend to support prejudice.

**Discrimination** is an action or behaviour, whether positive or negative that stems from prejudice. For example, if an employer is prejudiced against a certain minority group, that employer may discriminate by refusing to hire an individual from the group. On the other hand, a person may not take such action but may remain privately prejudiced against the group.

With these definitions in mind, we can look at the harm caused to victims of prejudice, prejudiced people themselves, and our society as a whole. *All pay a heavy price.*

## The Effects of Prejudice

What is it like to be a victim of prejudice? There are generally two effects. First, the person experiences a loss of self-esteem. If this occurs at an early age, it is extremely difficult to recover. Until the 1960s, for example, many schools in the United States were **segregated**, students were separated by colour. The effect on young African-American students was to implant a belief that there was something wrong with them because they were forced to attend a school separate from the majority of students. Second, and more serious than the loss of self-esteem, is the possible drop in actual achievement levels that the person may suffer.

An American experiment with fourth-graders demonstrated how this happens. The class was divided into two groups of "bosses" and "helpers". Bosses wore large fancy buttons with lots of stars to identify themselves, while helpers wore small, unimpressive ones. Groups of four had either three bosses and one helper or three helpers and one boss. After performing some group exercises, each child was given ten scrambled word puzzles. The bosses outperformed the helpers in every



Do you think being labelled a boss or a helper would affect your performance? Why or why not?

**self-fulfilling prophecy:**  
behaviour in accordance with a widely held belief caused by believing the belief to be true

group. The margin of superiority in the groups composed of three bosses to one helper was especially wide. The conclusion drawn from this experiment is that a child's actual performance can be affected by being labelled as inferior.

This result is sometimes called a **self-fulfilling prophecy**. If we hold a stereotype that a particular minority is inclined to behave in a certain negative way, our interaction with someone who is a member of that minority may actually *cause* the person to behave that way. For example, a stereotype held by many men in the past was that women were more passive and dependent than men. If a husband treated his wife according to that stereotype, often his wife *would behave* passively and dependently. We see, then, that stereotypes we might hold about others are difficult to change, because our attitude has the power to cause the very type of behaviour we associate with the stereotype.

## Prejudice Hurts Everyone

Prejudicial attitudes also harm the prejudiced person. Let us consider an extreme example of prejudice-slavery. An American slave, Fredrick Douglass, became attached to a household in Baltimore, Maryland. He said of the lady who was head of the household:

"My new mistress proved to be ... a woman of the kindest heart and finest feelings. She had *never* had a *slave* under her control previously to myself....But alas! This kind heart had but a short time to remain as such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal [hellish] work. *Slavery* proved as injurious to her as it did to me. When I went there, she was a warm and tenderhearted woman. There was no sorrow or suffering for which she had not a tear. She had bread for the hungry, clothes for the naked, and comfort for every mourner that came within her reach. Slavery soon proved its ability to divest [rid] her of these heavenly qualities. Under its influence, the tender heart became stone, and the lamb-like disposition [natural qualities] gave way to one of tiger-like fierceness's."

Douglass is making a point about prejudiced people that has been observed before: people, such as the lady in Baltimore, who are in a position of power where they can abuse others, lose the humane qualities they once possessed.

Prejudicial attitudes today are of a more subtle nature than in the past. We know that blatant prejudice is wrong, and most of us try to be tolerant of individuals and groups who are different from us. Still, there may be a tendency to *blame the victim*. On seeing a homeless person, the initial reaction may be to feel sorry for the individual, but at the same time, one might say, "That person has probably never had a decent job," or, "He is probably an alcoholic or hooked on drugs," or, "I'll bet she has mental problems." But many Canadians with those problems *do* have shelter. People justify prejudice by applying standards to the homeless that they do not apply to the majority of Canadians who do have homes. Society as a whole also pays a price for prejudice. In the past, women were denied opportunities in many areas-education, politics, scientific research, and business. Canada lost the contributions women could have made in those areas because of the prejudicial attitude that women were inferior to men. When we discriminate against other people and exclude them because of prejudice, we lose the contribution that those people could make to society. On a personal level, we can learn from interacting with someone who at first appears to be different from us.

Author and historian

1. "It is only a Joke man, take it easy."
  - a) Do you think the individual who said this in the first excerpt, is being oversensitive to the jokes of his friends?
  - b) Have you ever told an ethnic joke? Why or why not?
2.
  - a) Why do you think that the hockey player accepted the individual in the second excerpt but still made fun of other minority players?
  - b) Is this teasing racist, or simply part of the atmosphere that surrounds hockey and other team sports?
3. H. G. Wells said, "There is no more evil thing in this world than race prejudice." Do you agree with this statement? Support your opinion.
4. Arthur Schopenhauer, a nineteenth-century German philosopher, said, "Suffering, which falls to our lot in the course of nature or by chance, or fate, does not seem as painful as suffering which is inflicted on us by the will of another." Discuss how this quotation applies to a person who is a target of prejudice.

Hawkes, Charles, Marc Keirstead, Reg Hawes, Dick Holland, and Deenis Gerrard. Images of Society: Introduction to Anthropology, Psychology, and Sociology. McGraw-Hill Ryerson Ltd, Toronto: 2001. pp 323-329.