




The Access to Media Education Society (AMES)
presents:

peer Perspectives



Expressions of Aboriginal Youth Resource Guide



youth taking media into their own hands

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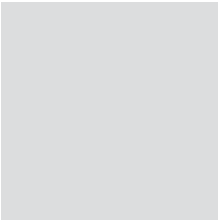
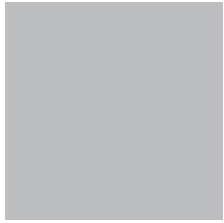
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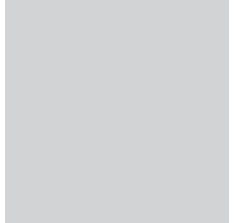
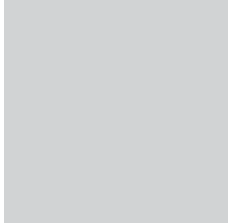
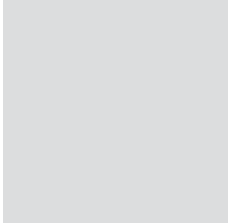
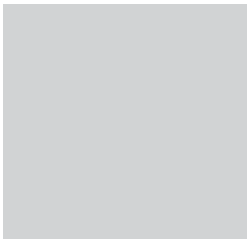
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INTRODUCTION



WHY STUDY ABORIGINAL ISSUES?

This guide is designed to bring issues affecting Aboriginal and non-Aboriginal people into the classroom in a manner that *speaks directly to youth*.

It provides interactive exercises that help us gain a better understanding of Canadian history and begin to overcome misunderstandings, prejudices and fears that adversely affect all Canadians.

Promoting the principle of **peer education**, this guide encourages youth to *actively listen to and learn from each other*.

The GOALS of this package are to:

- > Stimulate discussion about young Aboriginal people's experiences,
- > Examine the individual and systemic impacts of ignorance and prejudice,
- > Begin to understand the social structures which perpetuate prejudice, discrimination and hate,
- > Provide a dynamic example of peer education in action,
- > Illustrate what a powerful tool youth-created messaging can be in promoting social change and learning, and
- > Encourage thinking about what each of us can do to help eliminate ignorance, prejudice and discrimination.

Meet these GOALS by:

- > Viewing the video and using this Guide,
- > Applying the lessons provided by this package inside and outside the classroom,
- > Actively supporting on-going individual and community learning, and
- > Creating and encouraging a safe environment for honesty and openness.



WHY STUDYING ABORIGINAL ISSUES IS ESSENTIAL:

A national Student Awareness Survey reveals that most Canadian students are ignorant about Aboriginal history and culture.

The report found that:

- "Two-thirds of students have never discussed contemporary issues of concern to Aboriginal peoples while in elementary or secondary school."
- "80% of students surveyed were unsatisfied with what they had learned with respect to Aboriginal studies."¹

All too often Canadian history does not include Aboriginal history. This resource regards Aboriginal experiences as a fundamental part of Canadian history.

We hope that the lessons in this guide will be used in a range of subject areas relating to Canada, and not just in classes dedicated solely to Aboriginal issues.

¹ This report, entitled "Learning About Walking in Beauty: Placing Aboriginal Perspectives in Canadian Classrooms", is available on the Canadian Race Relations Foundation website: <http://www.crr.ca/EN/Publications/ePubHome.htm>

We Want Your Feedback!

This video and resource guide has been created for you, so we want to hear what you have to say about them. Please email us any comments

(ames@gulfislands.com)

or fill out an evaluation on our website

(www.accesstomedia.org)

in the "Resources for Change" section.

Ask your students to do the same.

Many thanks!

MAKING THE MOST OF THIS GUIDE

Expressions of Aboriginal Youth: the Video is intended both as a starting point for classroom discussion and as a reference for the activities in *Expressions of Aboriginal Youth: the Resource Guide*. The video can be viewed in sections, interspersed with activities, or in one sitting, followed by activities and discussion.

The Video and Guide loosely fall into the following themes:

Video Sections:

Introduction (1 minute)
Media Portrayal of Aboriginal People (2 minutes)
Internalized racism/impacts of discrimination (3 minutes)
"Pride" - Cultural Pride and Shame (6 minutes)
"Stop the Damage" - Residential School (4 minutes)
"M'ayaxala" - Language, Cultural Loss and Revival (4 minutes)
Finding a Voice (1 minute)

Guide Sections:

Introduction (pages 4-8)
Exploring the Impacts of Discrimination (pages 9-16)
Residential Schools (17-24)
Language / Cultural Loss & Revitalization (20-22)
Media Representation & Stereotypes (pages 24-26)
Taking Action/Being an Ally (p 27-31)

CREATING A LESSON PLAN:

The activities in this guide could be used to enrich a couple of hours of classroom time or to provide structure for a module lasting an entire week.

Given the sensitivity of the subject, and the time it could take to establish a 'comfort zone' in the classroom, we suggest dedicating at least 2 full periods to it, and would recommend a full 4 class periods. If time constraints don't afford the opportunity to read through this guide in full or to dedicate more than a class period, we recommend the following lesson plan:

1 class period lesson plan:

Introduction: 10 minutes

Introduce the premise of workshop
Brainstorm "Ground Rules" (p.6)
Ice Breaker(s) (p.6)

Pre-viewing Activity: 15 minutes

"I know/I Wonder" (p.11)

Watch the video: 23 minutes

Post-viewing Activity: 20 minutes

"Real Expressions" Activity (p.14)

To help you plan a smooth and enjoyable lesson, each activity includes headings that outline:

- **Estimated Time:** required for each activity
- **Materials:** required for each activity
- **Learning Objectives:** for each activity
- **Instructions:** for each activity
- **Debriefing Questions:** for each activity
- **Flags:** to note new terms or sensitive issues

■ For those interested in further exploring the issues and concerns facing Aboriginal youth, we have included a Resource List on our website (www.accesstomedia.org/rfc) with contact numbers, websites and other sources that might be helpful to you and your students.

■ We have also included a comprehensive **Glossary of Terms** at the end of this guide (p. 31), which we recommend teachers/ facilitators review in advance.

Before Taking this Program to the Class

Facilitating dialogue can be tricky when dealing with an emotionally and politically volatile issue. Although there must be an appropriate level of safety within the learning environment for learning to take place, **this does not mean that everyone will feel safe at all times**. Open and honest dialogue necessitates that people take risks and experience a degree of conflict and personal discomfort. That said, it is the responsibility of the facilitator or teacher to actively build as well as maintain safety. This means keeping on top of potential hurtful dynamics, and addressing and diffusing them as quickly, directly and diplomatically as possible.

The following are essential techniques for generating healthy dialogue:

> Develop and adhere to group '**ground rules**' (guidelines for discussion) to enhance safety and respect in the group. These guidelines are most effective when created collaboratively with the class. Here are a few of our recommendations:

- Active listening/No interrupting
- Everyone is encouraged to participate
- Everyone has the right to NOT participate
- No deliberate racist, sexist, homophobic, classist or ableist language
- Respect a multiplicity of perspectives: no one is either right or wrong
- Every person's experience is valid



Write '**ground rules**' on the board and display in a prominent location throughout the workshop.

> **Role model** respectful language and behaviour as the facilitator.

> Use rounds, icebreakers and team builders to **develop a sense of safety and trust**. 'Check in' and 'check out' exercises can be as simple as asking, "What animal/colour/weather pattern... are you feeling like today, and why?" or "What do you want to get out of this session?" . More involved questioning such as those described in the attached PRE-viewing introductory exercises can also be used.

> Be mindful of who is participating in the discussion and who isn't. When appropriate, try to **ensure that everyone has an equal opportunity to speak**. This can most easily be done through 'rounds' (where everyone takes their turn at answering a question without being interrupted) or by other attempts to draw those who are being silent into the conversation. However, some students may feel particularly self-conscious about this issue and should not be pushed. Sometimes silence is a form of communication.

> **Consider time constraints**. Be realistic about what can be covered in the time allocated. This may mean having to choose only certain activities. The vast topic of oppression can't be tackled in a day! It can be damaging if the class ends on a contentious point, so leave time for a check out or closing round with the group.

The following are the four main principles we have used to frame the issue of racism in this package:

1. Storytelling is a powerful catalyst for change

Because learning is most effective when it is relevant and speaks directly to the experiences of students, both the video and the activities begin with the students' sharing personal experiences, values and beliefs. This is a solid starting point from which students can begin to challenge themselves and their peers.

The candid interviews, personal stories, and comical shorts in *Expressions of Aboriginal Youth* provide a wide range of ways 'into the issue' and a variety of experiences different members of the class may be able to relate to. The video can also inspire empathy and compassion by personalizing issues that might otherwise be regarded as "abstract" or even threatening.

2. Racism is about power

There are many current educational materials that focus on issues of cultural and ethnic diversity. These are important aspects of antiracism education; however issues of power and equity are often ignored when tackling the subject of racism. This package shifts that focus by presenting the unequal distribution of power and privilege as the central means by which discrimination is perpetuated. As with any other form of discrimination, overcoming racism requires a critical analysis of social values and hierarchies that have come to be viewed as "natural" and "normal". Rather than telling students what to think, *Racism for Reel* includes activities that unearth and reveal the economic factors, historical circumstances and cultural values that work to concentrate power in the hands of some, while marginalizing others.

3. Anti-oppression framework

At various points this package draws connections between homophobia, racism, classism, sexism and ableism. We believe that overcoming discrimination demands that we explore oppressive practices and behaviours *on all fronts*.

4. Moving from the "small picture" to the "big picture" helps people get a better view .

Concepts like 'systemic racism' are abstract and can be challenging for students to make sense of. The video and discussion guide have been designed to move from individual stories of discrimination into the broader context of the social and institutional structures that support racism and prejudice.



A note about the language in this package:

Historically the term "Indian" was used in a derogatory manner. In many cases it continues to be used in a derogatory manner. The people in the video are using this term as an act of "reclamation"¹. "Indian" is a government defined term, not created by Aboriginal people which is most appropriately used only when discussing government legislation, such as the "Indian Act." This resource guide uses the term "Aboriginal" because it is inclusive of Metis people, Inuit and First Nations people (status) and non-status Aboriginal people.

¹ Reclaiming is the practice of reversing and re-contextualizing words that have historically been used to belittle people and express hatred towards them. Example: Some people in the "queer" community might use labels like "fag", "homo" and "dyke" to celebrate their sexual identity and their refusal to be ashamed of it.

* The following has been adapted from the Self Help Resource Association's "Facilitate This" handbook.

Why Debrief?

Debriefing allows the group to process, question and analyze ideas and skills that they have just explored.

Benefits to participants: Without the opportunity to debrief, participants may feel scattered, fragmented and confused. Debriefing allows time for individuals and for the group to wrap their minds around what is being discussed. It allows for further and deeper questioning and analysis, and the opportunity to relate ideas to one's own life and experiences. It is also very useful as a reminder of key points of the issue.

Benefits to facilitator / teacher: The debriefing process makes it possible to gauge how thoroughly and successfully key learning outcomes were covered. Debriefing opens up the discussion to allow participants to look at an issue from different angles, and helps move the discussion along. It is also a useful segue to introduce subsequent topics.

SUGGESTED DEBRIEFING MODEL - FIVE STEPS

The basic structure of this following model has been adapted for working with youth, and in particular with the Learning Package. Although completing the five steps will help assess whether or not the debriefing of the activity and/or video is complete, the model is flexible and general enough to encourage creative discussions that are responsive to the particular group. We have designed many of the activities included in the Learning Package to cover these steps.

- 1. DESCRIBE:** Participants describe what they saw in the video and/or what they experienced in the activity. *What did you see happen?*
- 2. RELATE:** Participants relate the video and/or activity to their own lives and experiences. They discuss their responses and how they responded emotionally. Participants explore past experiences or possible future scenarios. *How did this make you feel? What did it make you think about / remember? How would it change your actions in the future?*
- 3. ANALYZE:** Participants analyze the implications of the video and/or activity. They may assess similarities and differences, potential effectiveness and look at all the implications of the issues raised. *What were some of the similarities / differences you observed in the video vs. other videos you have seen? How is the video/activity different / similar from 'real life' experiences? What are some of the potential effects of watching the video and being involved in discussion and activities?*
- 4. EXPAND:** Participants expand their analysis of the issues being discussed to other groups and issues. *Who else is affected by racism? What other issues could the video/activity apply to? How are they similar and different?*
- 5. OFFER ALTERNATIVES:** Participants brainstorm ideas that explore how the implications of the video/activity being discussed can have positive, healthy outcomes for youth. This brainstorm can include concrete ideas for action about how this can be accomplished, and can include personal, interpersonal, social and institutional actions. *What could be different? How can we work to change this situation? What would I do differently?*

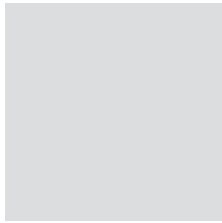
CULTURALLY APPROPRIATE TEACHING

The following list of 'do's and don't's' about tackling Aboriginal issues in the classroom was written by Oyate. "Oyate is a Native organization working to see that our lives and histories are portrayed honestly." (www.oyate.org)

The frank and at times strong tone of this piece reflects years of pain from non-Aboriginal misrepresentation and the inappropriate handling of Aboriginal issues in educational settings. Oyate's account offers relevant insights into the various ways in which culturally biased and ignorant attitudes are perpetuated, even when they are ostensibly being challenged.

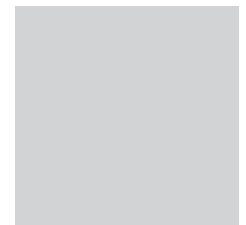
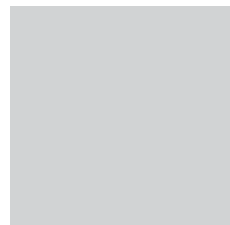
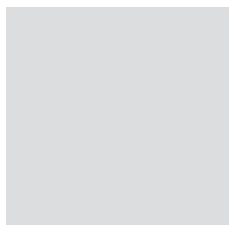
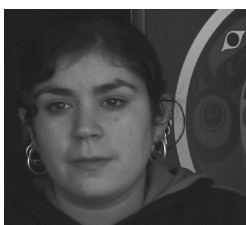
Teaching Respect for Native Peoples.

- Do present Native peoples as appropriate role models with whom a Native child can identify.
- Don't single out Native children, ask them to describe their families' traditions, or their cultures.
- Don't assume that you have no Native children in your class.
- Do look for books and materials written and illustrated by Native people.
- Don't use ABC books that have "I is for Indian" or "E is for Eskimo."
- Don't use counting books that count "Indians."
- Don't use story books that show non-Native children "playing Indian."
- Don't use picture books by non-Native authors that show animals dressed as "Indians."
- Don't use story books with characters like "Indian Two Feet" or "Little Chief."
- Do avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony.
- Don't use books that show Native people as savages, primitive crafts people, or simple tribal people, now extinct.
- Don't have children dress up as "Indians," with paper-bag "costumes" or paper-feather "headdresses."
- Don't sing "Ten Little Indians."
- Don't let children play with artifacts borrowed from a library or museum.
- Don't have them make "Indian crafts" unless you know authentic methods and have authentic materials
- Do make sure you know the history of Native peoples, past and present, before you attempt to teach it.
- Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress.
- Don't teach "Indians" only at Thanksgiving.
- Do teach Native history as a regular part of Canadian history
- Do use materials that put history in perspective.
- Don't use materials which manipulate words like "victory," "conquest," or "massacre" to distort history.
- Don't use materials which present as heroes only those Native people who aided Europeans.
- Do use materials which present Native heroes who fought to defend their own people.
- Do discuss the relationship between Native peoples and the colonists and what went wrong with it.
- Don't speak as though "the Indians" were here only for the benefit of the colonists.
- Don't make charts about "gifts the Indians gave us."
- Don't use materials that stress the superiority of European ways, and the inevitability of European conquest.
- Do use materials which show respect for, and understanding of, the sophistication and complexities of Native societies.
- Do use materials which show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present.
- Don't refer to Native spirituality as "superstition". Don't make up Indian "legends" or "ceremonies."
- Don't encourage children to do "Indian" dances.
- Do use respectful language in teaching about Native peoples.
- Do portray Native societies as coexisting with nature in a delicate balance.
- Don't portray Native peoples as "the first ecologists."
- Do use source material-speeches, songs, poems, writings-that show the linguistic skill of peoples who come from an oral tradition.
- Don't use books in which "Indian" characters speak in either "early jawbreaker" or in the oratorical style of the "noble savage."
- Do use materials which show Native women, Elders, and children as integral and important to Native societies.
- Don't use books which portray Native women and Elders as subservient to warriors.
- Do talk about the lives of Native peoples in the present.
- Do read and discuss good poetry, suitable for young people, by contemporary Native writers.
- Do invite Native community members to the classroom.
- Do offer them an honorarium. Treat them as teachers, not as entertainers.
- Don't assume that every Native person knows everything there is to know about every Native Nation.



Pre-Viewing

Activities



- Learning Objectives:**
- To gauge students' knowledge of the issues and concerns that face Aboriginal people in Canada.
 - To determine which activities are most appropriate for the knowledge level of a given class.

Materials: Writing material; blackboard; photocopied handouts.

Flag: Ensure that students are aware of the sensitivity of these topics and that they should not be trivialized or made fun of.

Time Required: 10-20 minutes

Activity Format: Individual journal writing or class discussion/brainstorm

Instructions:

Version 1: (for a safe and open group)

As a brainstorm, ask the class to come up either with 4 words or one sentence that describes what they KNOW or what they WONDER about the list on the next page (responses do not need to be complex or 'well-informed', just honest impressions of what the terms mean).

Version 2: (for a moderately safe and open group)

- Copy the following *I know / I wonder* worksheet and hand out to the class.
- Have each student fill out what they know and what they wonder about each of the terms/sentences.
- Collect sheets in order to evaluate the level of knowledge of the class. [Note: Making this anonymous could provide more security for students who don't want to reveal what they really think or don't know.]
- Make a flip chart list, working as a class to determine the *I know* section. Group similar issues together.



Debriefing Options:

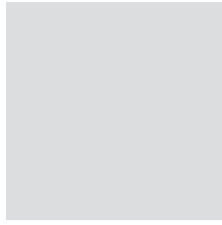
- Have class compare their responses with each other. Which concepts triggered the most debate? Why?
- If students are feeling reserved about talking, divide them into partners to answer these questions.
- Have students individually journal (5 minutes) about their responses to this activity, and what they hope to gain out of participating in these lessons.

Linking Learning:

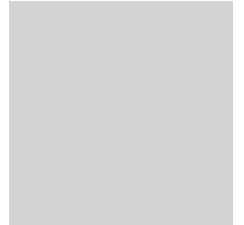
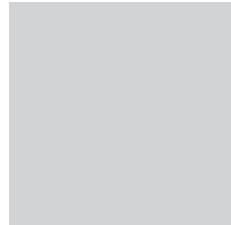
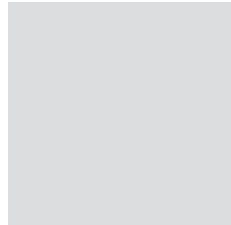
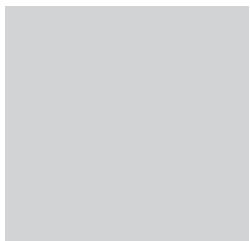
This activity can also be used as a closing round or debriefing exercise to compare the level of knowledge about these issues prior to and after the lesson/class. Use the same terms and headings but have students respond (as a group or individually) to the "I learned / I realize / I still wonder"

**I Know / I Wonder: Pre-viewing Activity
Concept Sheet**

Subject	I Know (or think I know)...	I Wonder / want to learn...
Residential School		
Cultural revitalization / revival		
Aboriginal languages		
Prejudice		
Elder's wisdom		
Stereotypes		
Media images of Aboriginal Peoples		
The impacts of discriminatory attitudes and behaviours.		



Post-Viewing Activities



#2 REAL EXPRESSIONS: VIDEO DEBRIEF

Learning Objectives:

- To use the video as a catalyst for discussion
- To sensitize students to the adverse impacts of stereotyping, and racism which impact on both Aboriginal and non-Aboriginal peoples.

Materials: Writing material /blackboard, photocopied handouts.

Flag: Tell students not to name people's real names when sharing a story, in case other's know that person. It is important not to create gossip or label people as "bad." That takes away from sharing stories and learning how to change.

Time Required: 55 + minutes.

Activity Format: Small group and large group discussion and analysis of quotes taken from the video.

Instructions:

- Show entire video (23 minutes)
- Divide class into small groups.
- Give each group different quotes from the video and accompanying discussion questions. Photocopy these in advance (15 minutes).
- Come back into large group. Have each group share what their quote was, and summarize their discussion (20 minutes).

Debriefing Questions:

(Either as a class discussion or a journaling exercise)

1. How can positive changes regarding the treatment, healing and representation of Aboriginal people begin to happen?
2. Did you find the video and accompanying activities a way of making change?
3. Why is the video important?
4. What things have you learned from watching this video?





QUOTE 1

"You feel like you're third class ...that you're going to grow up to be poor and you're going to grow up to be on welfare. And you feel like maybe you should only hang around with people who are poor, and only do things that poor people do, just so you fit in and so you're accepted. It's the structure of society and how it was meant to be almost, to keep you poor, to keep you there, and to keep you on welfare."

What does Vern mean when he says that "It's the structure of society...to keep you poor"? Based on the video, what kind of life experiences would make it difficult for someone to get out of poverty?

Vern talks about making this video as a "cathartic" and empowering experience. Why is it important that Aboriginal people share their own stories and make their own videos/movies? Why have Aboriginal people been limited in their ability to make their own movies, tv shows, etc.?



QUOTE 2

"One particular uncle, my uncle Jamie, unfortunately he just happened to really fall. His spirit was damaged a lot in his past, where he just didn't have a way to let go of any of his pain...so he did a lot of drugs, a lot of alcohol. ...it was all over his face, you could see the amount of pain... it was everywhere."

What do you think Michelle means when she says her uncle's "spirit was damaged"? What could have made this happen?

What have you learned about the experiences of Residential School?

How do you think children are affected when their parents or grandparents attended Residential School? (Think of what is talked about in the video.)

When we see people on the street who are intoxicated or on drugs, why is it easier to judge and label them than to try to understand what lead them to be on the streets in the first place?



QUOTE 3

"I think there's the two extremes in representation of Native people ... there's the romanticized noble savage image, seen in things like Dances With Wolves, and Disney projects...and there's the "bad Indians" that live around you... The Disneyfication of Native people... it's strictly one dimensional, it's pretty much a controlled kind of manipulated image.... It's this all encompassing repression in some ways that it's hard to put your finger on."

What do you think Tania means by saying that the images in the media are "strictly one dimensional" and "controlled" and "manipulated"?

Can you think of examples of this? How and why are these manipulated?

What do you think Tania means by saying these images are an "all encompassing repression"?

How could media, Disney and movies become more respectful in representing Aboriginal people?



QUOTE 4

"People... need to learn about our history and how we were treated. They need to realize that [things] are the way they are for a reason. ...There's a whole history behind the way things are, and a lot of things are the way they are because they were planned. It's not by choice..."

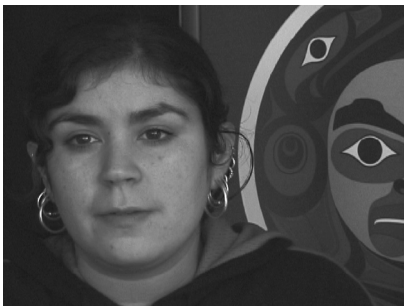
Why do you think it's important for all individuals in Canada, not only Aboriginal people, to know about the issues discussed in the video, such as how Canadian history affects Aboriginal people? What does Vern mean when he says "things are the way they are for a reason"? What does he mean when he says "[things] were planned"? Name some events from Canadian history (or current events) that might affect "the way things are" today for many Aboriginal people. Once people learn Canada's complete history (which includes how Aboriginal people have been impacted), how will things begin to change?



QUOTE 5

As a result of all of the negative comments she's heard about Aboriginal people, Michelle said:
"I didn't feel like I had the power to become anything. ...[Then] I was told that I had the capability to share my stories... to express my feelings, and I didn't think it was a big deal. I thought it was just like 'What? It's just a story, so what, who cares, that doesn't mean anything!' But it really does."

What do Michelle's words mean to you? Why is it important to hear about different experiences from our own? Why do you think it was a big deal for Michelle to share her feelings and story? How do you think her sharing her story will change her ideas about herself from what she was told growing up? What are actions that you can take in your life, school, work, home, etc. to create environments where people feel comfortable expressing their experiences and being who they really are?



QUOTE 6

"Don't let anyone tell you that you don't have something valuable to say. Your words, your stories, are important. ...You need to find your voice, and to exercise your voice. Cuz when we have more and more people standing up and talking about their stories, their histories, that's when we're going to start to understand each other, and that's when change is going to start to happen."

What do Tania's words mean to you? When people tell others that their words, feelings or experiences are not valuable, what can that result in? (ie. what kinds of feelings, behaviours or actions?) Do you think that the making of this video is an example of what Tania is talking about? Why does talking about histories help with understanding each other? How does that make change? What other ways can people "exercise [their] voice"?

#3 RESIDENTIAL SCHOOL

Learning Objectives: • To learn about Canada's history of Residential Schools as it has affected Aboriginal peoples and Canadians experiences.

Materials: Writing material; blackboard; photocopied handouts.

Flag: You may want to prepare students by telling them that the subject matter is very sensitive and might trigger painful memories. Remind students of the contacts and resources available to them (www.accesstomedia.org/rtf) and/or recommend that they talk to a school counselor.

Time Required: 60 + minutes

Activity Format: Class and small group discussions.

Instructions:

- Before watching the video, tell students:
 - To pay attention to specific stories about Residential School and other painful experiences
 - That you will do an activity after reflecting upon this
 - To try to remember people's names and Nations.
- Show the video to the class (23 minutes)
If there is not enough time to show the entire video, show the section entitled "PRIDE." (This is where Michelle talks about her childhood memory of when her classmates made fun of her uncle on the bus).
- Ask students about their reactions to the video. *How did it make them feel? Are there any questions?*
- Divide the class into eight groups. Give each group one section (numbered 1-8) of the Residential School background story.
- Give the groups 10 minutes to read and then summarize their paragraphs to each other, to make sure that they understand it clearly.
- Have students respond to the following questions in their small groups. (Write these on the board, or photocopy them for the students to have during the discussion. Seeing these written will give them more time to think about their responses.)
- Come together as a class, have a member of each group summarize their paragraph to the rest of the class and go over what was discussed in each group.

Debriefing Questions:

- A. Did you read anything in the backgrounder that reminded you of anything you've experienced or that the people in the video spoke about?
- B. In the video section titled "PRIDE", what does Michelle mean when she says that her uncle "went through a lot"?
- C. What does she say happened to him and his spirit because of Residential School?
- D. Do you think there is a link between her uncle's Residential School experience and his abuse of drugs and alcohol?
- E. Vern says in the video that people "need to know about history" and that "things are the way they are for a reason." Is the Residential School experience something that is important for people to know about? Why or Why not?
- F. What effects have the Residential Schools had on the way Aboriginal people feel about themselves?

RESIDENTIAL SCHOOLS BACKGROUNDER

1. Long before Europeans came to North America, Aboriginal people had a highly developed system of education. Aboriginal people survived by earning a living from the land. It was very difficult, so they worked hard, while teaching the children these skills. There was a great deal for Aboriginal children to learn and do before they could survive on their own. Aboriginal elders and parents passed on not only survival skills to their children, but their history, artistic ability, music, language, moral and religious values. When European missionaries began to live amongst Aboriginal people, they concluded that the sooner they could separate children from their parents, the sooner they could prepare Aboriginal people to live a civilized (i.e. European) lifestyle. Residential Schools were established for two primary reasons: 1. to separate children from their families and 2. to assimilate Aboriginal people into "civilized" Canadian society. This policy was rooted in the belief that Aboriginal culture was dying out and not worth preserving.

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2. Early Residential Schools were similar to religious missions. Later, the mission-run schools were administered jointly by Canadian churches and the federal government. For decades Residential Schools were standard Canadian policy for the education of Aboriginal children. One can imagine a child of 6 speaking no English, being taken away from their families and immersed into a completely unfamiliar world with strange and baffling food and rules. Typically, in August children were transported by train, plane, bus or wagon to the Residential Schools. They were separated according to age, issued clothes and assigned bed numbers. Although many of the children spoke only their Native language, the supervisors would only speak English, and even punish children for speaking in their native tongue. Their basic needs weren't considered; loneliness, sickness, confusion and abuse were borne in silence.

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3. Many things might combine to make the experience difficult for Aboriginal children. They included uncomfortable living conditions, emotional isolation, home-sickness, bad and unfamiliar food, harsh discipline, regimented living, mental and physical abuse, and the loss of personal freedoms and individual control. Aboriginal society placed a large measure of responsibility on children's shoulders. They were expected to help with jobs such as tending the nets, feeding the dogs, cutting and hauling wood, preparing meat and fish for drying. The school demanded very little in comparison. A child had no responsibility for the well-being of others. At Residential School, the Aboriginal child became no one's keeper, not even his own.

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4. Some children were able to return home for two short summer months. Parents found that they had changed. Children were no longer interested in helping the family with tasks such as carrying water and other chores. They had to be told everything, and they often refused to "listen." Instead they "talked back" and in general tended to spend time with children their own age who also attended Residential School. Parents noted that frequent, violent arguments (very foreign to most Aboriginal cultures) arose and that children seemed unconcerned about hurting others and were unwilling to obey elders. Even more difficult for parents was the children's loss of ability to speak their own language. After several years away at school, children often found it difficult to speak their mother tongue. Parents felt left out when the children spoke English and wondered if their sons and daughters were talking about things they didn't want their parents to understand. Children used English when they were angry and so English became associated with bad feelings and strong language.

5. One of the most damaging parts of Residential Schools, from an Aboriginal perspective, was that children were taught that their culture was not worth preserving. Students learned that Aboriginal traditional values were wrong and primitive, and that non-Aboriginal Canadians came from a more “advanced” form of social organization. Students came to see their homes as “dirty” and “cold,” their parents as dressing “funny” and as smelling “bad.” Students began to believe that the ceremonies and rituals which harmonized the spiritual and social life of the community and gave its members a sense of personal significance and group identity, were “heathen” and “the work of the Devil.” The organization of the schools and the content of the curriculum conveyed to Aboriginal children that the human values, the political institutions, the spiritual practices and the economic strategies of other Canadians were infinitely superior to the “primitive” ways of their traditional lifestyles.

6. It was disorienting for Aboriginal children to spend their formative years living in a traditional Aboriginal way, and then being thrust into a highly regimented Residential School. Residential School disrupted the smooth transmission of beliefs, skills, and knowledge from one generation to the next, and deliberately divorced the Aboriginal child from their background by discrediting their culture, punishing them for speaking their language and preaching the superiority of European attitudes. The experience often caused severe, and in many cases, unalterable damage to the child, to the family and to the community to which they would eventually return. There were some positive aspects to Residential Schools. Without them, most of the students would never have learned to read and write, or learn about other ways of life. Education itself isn’t bad, it’s that the organization of Residential Schools totally disregarded the needs and lifestyles of the Aboriginal students.

7. By the 1950’s, the Canadian government began to realize the Residential School policy was a failure. The last Residential School in Canada was closed over 40 years later, in 1996. Today, Aboriginal people want recognition of what was done to their communities as a result of the Residential Schools. Aboriginal people have demanded, and received, official apologies from the Anglican, United, and Roman Catholic churches which operated Residential Schools. As more and more former students of Residential Schools come forth with stories about the sexual and physical abuse they experienced, several religious authorities who administered the schools are being charged criminally.

8. The Residential School experience continues to plague Aboriginal education. Many people who attended Residential Schools, now parents and grandparents, have biases against education for their children because of what they experienced. Furthermore, while the closure of Residential Schools meant that more and more Aboriginal children began to attend regular provincial schools, provincial education curriculums did not change to reflect the educational needs of Aboriginal children. Today, the cross-Canada average of the percentage of Aboriginal children that complete Grade 12 is about 20%, and even lower in northern regions. Aboriginal children continue to have difficulties fitting in to the existing school system, which is still designed around a culture alien to their own. Many Aboriginal people are taking the running of their schools into their own hands. By designing their own curricula and running their own schools, Aboriginal people intend to reclaim the education of their children and put the Residential School experience in the past.

Source:

The above summary “Residential Schools” in “Contemporary Aboriginal Issues” is taken with permission from Harvey McCue Consulting. The above activity is also based on activities on that web site. <http://www.schoolnet.ca/aboriginal/issues/schools-e.html> Email: hmccue@sympatico.ca

#4 BONDING BY SPOKEN WORD

Learning Objectives:	For students to learn about the affects Residential Schools have had on Aboriginal languages and cultures.
Materials:	Pens/paper, blackboard or overhead projector, handouts.
Time Required:	20 minutes
Activity Format:	Class discussion, small group research projects, student presentations, journaling.

Instructions:

- Show video segments "Stop the Damage" and "M'ayaxala" (6 minutes)
- Go through following debriefing questions
- Have students' journal about the following poem, and how it relates to the video.

Debriefing Questions:

- What did you think of the video? How did it make you feel?
- What are your impressions of the poem?
- How does the poem relate to the video?
- What story did Chan tell in "Stop the Damage" about a boy in Residential School?
- Explain Tania's comment that "you miss out on a whole worldview when you don't know your language."
- What does Wil mean when he says that "language will always be sacred" ?
- How does language define the shape of our lives?
- How do you think Aboriginal children felt when they didn't understand English and yet were not allowed to speak their language in school?
- What kinds of affects do you think this has on Aboriginal communities and families today?
- Why is it important to bring back Aboriginal languages, like is being done in Tania's community?
- Note: If you haven't done the Residential School activity (page 17) prior to this, ask the students what they know about Residential Schools and read info on Residential Schools below. Follow with the discussion questions provided. If you have already done the previous Residential School activity then jump directly to the discussion questions.

Alternative Activity

Prepare a short skit about a Residential School experience that you know of, heard in the video or learned about in the reading.

Example: Act out a scene in which a family is adjusting to having the children return from Residential School. When acting, try to put yourself in the shoes of the character you are portraying.

Debrief the skit with a brainstorming session about things that could be done to help survivors of Residential School, and their children, cope with the consequences and emotional fallout of the experience.

Residential School General Information Handout

- Beginning in the 1850s, the British Crown, and later the government of Canada, has a policy to “civilize” the Aboriginal population.
- Part of this process was to convert Aboriginals to Christianity, so the government and several churches co-operated by running Residential Schools.
- Children as young as five were legally taken from their homes and forced to attend Residential Schools. Because the mandate was assimilation, children who spoke their Native language or practiced anything related to their culture were severely punished. Mental, sexual, verbal, and physical abuse was common practice within the schools.
- Among the punishments for speaking an Aboriginal language were:
 - no supper (1st offence)
 - no supper and beating - (2nd offence)
 - no food or water for a day, a beating, extra garden work. (3rd offence)
- The effects of the abuse did not end once the students left the school. It perpetuated a cycle of abuse and poverty that has continued through generations.
- In addition to abuse, Residential Schools left a legacy of shame and confusion by disrupting languages, cultural traditions (art, song, and spirituality), relationships with elders, knowledge of Native land, healing practices and communication skills
- While the media has focused on the sexual and physical abuse inflicted upon individuals within the schools, it has not examined the long-term impacts upon Native communities.
- Most Residential Schools ceased to operate by the mid–1970s, with only seven remaining open through the 1980s.
- The last federally run Residential School in Canada closed in Saskatchewan in 1996

CEDAR CANOE

language is
a cedar carved canoe
moving ocean.

today there are
no teachers
to teach me
how to carve a canoe
out of cedar
out of words
spirit.

language will
always be sacred
like a canoe
cedar carved.

-Wil George, Tsleil Waututh
Nation, 2003.



#5 LANGUAGE & COMMUNITY TOGETHERNESS

Learning Objectives: To get students to look at resources in their own communities and the active work being done to rebuild Aboriginal culture

Materials: Photocopied handout.

Time Required: 1 hour class time; 3-day homework assignment

Activity Format: Group or individual homework / class presentation / discussion

Instructions:

- Divide the class into groups of 3-4 students and give them one of the following homework assignments (or let them choose between them).
- Tell the students they will present their research to the class in 3 days. They can do a straightforward presentation or if they are feeling creative, they can do a skit, drawing/painting, poem or short story that has been inspired by their research. They can also invite in a guest speaker if they are inspired to do so.
- Once their research is complete, have each group do a 5-10 minute presentation.
- Debrief this activity with a discussion about the effectiveness of various approaches to revitalizing Aboriginal language and culture.

Note: you may wish to invite your school's First Nations Support Worker to give guidance to students doing community research, and to offer any additional local resources. Offer students access to the resources listed on our webpage www.accesstomedia.org/rfc.



ASSIGNMENT #1

Find a community-based organization (ex. local Aboriginal Friendship Centre, band offices), website, video, TV program, book or magazine that focuses on the revival of Aboriginal culture and/or language.

Summarize the resource and how it reflects the importance of culture and/or language. Explain what stands out for you.

Describe and evaluate the various activities they are involved in to promote Aboriginal culture and/or language.

Create an annotated list of related organizations, websites and information sources (with names, contact information and basic descriptions).

Post this list on the website (www.accesstomedia.org/rfc)

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ASSIGNMENT #2

Aboriginal languages are connected to the land and date back hundreds of thousands of years. In order to understand and remember places, many Aboriginal place names reflect the natural features of the area, the food or other resources found there, or local stories and experiences that explain the relationship to the land. Many Aboriginal place names are still in use today. Some examples are:

Canada: is from Kanata, meaning "settlement" or "village" in the language of the Huron.

Coquitlam: is derived from the Salish tribal name Kawayquitlam, this word can be translated as "small red salmon." The name refers to the sockeye salmon common to the area.

Kamloops: is likely from the Shushwap word kahm-o-loops, which is usually translated as "the meeting of waters." The name refers to the junction of the North and South Thompson rivers at Kamloops.

Research 15 other place names in use today.

Explain the meaning of the names.

Find a creative way to inform other students in your school about the origins of the places around us.

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ASSIGNMENT #3

Elders in Aboriginal communities have always been given a great deal of respect. Elders are considered the bridge between the ancient traditions and beliefs of the people and the modern day influences. They are respected for their wisdom and experience. The residential school experience cut off the bond between the children and elders in the community, by undermining the role of the elders in a child's education. Write a story or essay that explores your relationship with your grandparents or other elders who played an important role in your life. Try to remember the lessons and values you learned from those people. If you have not had such a relationship with anyone, describe your feelings about not having such a connection with an elder and what you think you might gain from it.

- Learning Objectives:**
- To analyze media representation of Aboriginal people.
 - To learn about stereotyping and silencing.
 - To learn about the importance of accurate representation.

Materials: Writing materials, blackboard or overhead projector; handouts.

Time Required: 1 hour / 3 day homework assignment
Class and small group discussions, student research.

Activity Format:

Instructions:

- Have students write about what the media tells them about Aboriginal people. (Think of TV, movies, news articles, magazines etc.) Ensure students that this will not be shared with the rest of the class.
- Show the video. If not enough time for entire video, show the first 15 minutes.
- Divide the class into small groups of 3-4 students.
- Give each group a photocopy of the following definitions.
- Have them read over the definitions, and circle words they do not understand.
- Ask them to discuss in their groups what they think the definitions mean, and give examples that they think relate.
- As a class, go over the terms and clarify any misunderstandings or questions that students might have about the definitions.
- Discuss the following Questions in small groups. (10-15 minutes)
- As a large group, spend approximately 10 minutes going over the questions.

Discussion Questions:

Aboriginal people have lost a lot of control over their own images because so many others are creating false images of them.

1. What does Tania mean in the video when she talks about “Disney-fication” of “Indians”? Is this referring to stereotypes?
2. How many movies, books, newspaper articles, etc. that are about Aboriginal people can you think of that are written or produced by an Aboriginal person?

The diversity among Aboriginal peoples is not portrayed in the media, which leads to the assumption that all Aboriginal cultures and people are the same.

- List as many First Nations as you can name from across Canada. (Ex. Haida, Cree, Ojibway...)
- Can you remember any names of First Nations that were mentioned in the video?
- List suggestions on how the negative portrayal of Aboriginal people can be changed.
- Do you remember any suggestions that the people in the video recommended?

DEFINITIONS:

Stereotype

A stereotype is a false or generalized conception of a group of people, which results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotypes can lead to discriminatory behaviour and the treatment of particular groups as 'inferior'.

Stereotyping can happen on the basis of 'race' or age; ethnic, linguistic, religious, geographical or national groups; social, marital or family status; physical, developmental or mental attributes; and/or gender. Positive stereotypes can be just as damaging as negative stereotypes.

Silence / Silencing

When an individual or groups experiences are not reflected historically, socially or politically and they lack the social power to change this.

Examples: The lack of representation of women of colour in history text books silences this group and renders them invisible. The absence of discussion about Residential Schools and/or the genocide of Aboriginal people threatens to erase shameful but essential parts of Canadian history.

Silencing can occur in interpersonal situations, whereby the expressions of an individual or group are minimized or discounted by members of the dominant group. This may or may not be conscious.

Example: A person from the dominant group defensively taking up the majority of space in a conversation about discrimination without considering the perspectives or approaches of the marginalized people present (who have likely experienced discrimination first hand).



CHECKING OUT THE MEDIA

For *one to three days prior* to this activity, have students collect examples from the media (newspaper, magazines, tv, movies, books or textbooks) that involve Aboriginal people. They should keep clippings or take notes on what they find.

Have students bring out their notes or journals about the media piece they found.

Hand out copies, or place the “Checklist for Media Investigation” on overhead projector. Have students analyze their media piece by answering the questions on the checklist.

Ask students

- If anyone answered “no” to any of the first 5 questions, or yes to question 6.
- If the piece they chose reflected Aboriginal people positively?
- How they feel about reading or watching positive representations versus negative representations of Aboriginal people? What kind of impact could this have in society?

Checklist for Media Investigation

Information source: _____
(book, newspaper, article, website, magazine, video, etc.):

Criteria	Yes	No	Explanation (why?) and How?
1. Are the characters oversimplified or generalized? (Or are the full range of human behaviours portrayed?)			
2. Are the Aboriginal people and/or cultures presented in a condescending manner? (Are they looked down upon?)			
3. Are there biased or derogatory words or phrases used?			
4. Are the Aboriginal people or characters portrayed as helpless and/or passive?			
5. Is any aspect of the culture presented in a distorted or limited way?			
6. Do the views presented provide insight into the values, world views and living visions of Aboriginal people?			

Learning Objectives:	<ul style="list-style-type: none">• To find ways to move from inaction to action around addressing discrimination• To have participants list personal strategies to increase awareness and action on discrimination• To come up with solutions and ways to address racism
Materials:	Copies of the Continuum and Actions and Attitudes of Allies handouts
Flag:	This activity requires a high level of honesty and the ability to self assess
Time Required:	40 minutes
Activity Format:	small group activity and discussion

Instructions:

- > Hand out the *Continuum* worksheet and the *Actions and Attitudes of Allies* handout to every participant. Divide the class into groups of 4 - 5.
- > Explain that each group will work together to fill out the Continuum worksheets. Starting at the top (Participation in racism), and working all the way to the bottom (Preventing discrimination):
 - identify the *attitudes* of the particular position.
 - determine 3 - 4 action steps to move towards the next position, an individual can take
 - determine 2 - 3 external motivators that might encourage someone to move from one part of the continuum toward the next.
- > Encourage the groups to use the *Actions and Attitudes of Allies* handout to find solutions.
- > Allow 25 minutes for the small groups to work.
- > Have the groups present their results to the whole group, sharing analysis and suggestions for moving along the continuum.



Debriefing Questions:

Where on the continuum do you think you were before your class began this anti-racism workshop? Where do you think you are now? Is there a difference? What do you think made a difference or why have you not changed your position along the continuum?

What ideas did your group come up with as external motivators for moving from inaction to action on racism? Are any of these motivators in place in your school or community? Which ones would you like to see in place and why?

* Continuum adapted from: Jamie Washington, 1991, Keweenaw Pride at Michigan Technical University, www.sos.mtu.edu/pride/safeplace/ally.html

A Continuum: Responding to Racism

List Attitudes, Action Steps, External Motivators

Participation - you perpetuate racism by engaging in verbal or physical harassment of individuals or groups of First Nations, people of colour, and people of other cultures. You laugh and tell jokes about people who don't fit into the "dominant white" culture.

Ignore and deny - you passively support racism, and by not acting against it you promote it. You say nothing to address racist and discriminatory behaviours and institutionalized policies, allowing the oppression to go unchallenged.

Recognize without acting - you recognize racist and discriminatory behaviours and institutional policies but do nothing to stop them, either out of inability, unwillingness or fear. For example, you ignore racist graffiti leaving it for others to see.

Recognize and interrupt - you recognize racist and discriminatory behaviours and take action to stop them when they are expressed. Your response goes only so far as to show that these behaviours are not acceptable.

Self-education - you take action to learn about racism and overcoming it. In order to address racism and oppression you are learning more about issues that affect First Nations and peoples of colour and of other cultures. You're examining privilege you have experienced in your life.

Question and talk - you're encouraging others to reflect on their own attitudes and beliefs in order to address racism and discrimination. You're using dialogue to increase awareness of the people around you about issues of racism and privilege, both internalized and systemic.

Support - you support others as they actively engage in anti-racism work. Stopping the spread of oppression and standing up against discrimination is difficult and takes courage.

Prevent - you actively work to identify and eliminate racist and discriminatory behaviours, attitudes, and practices at the individual and institutional levels.

Actions and Attitudes of Allies

An ally is someone who... acknowledges his/her own privilege and works to address and overcome a particular form of oppression. The ally is a member of an "oppressor" group, someone who has not been the target of that kind of discrimination and harassment, but s/he believes it important to challenge intolerance and oppression.

Note... you don't have to be white to be an ally. Racial discrimination affects people of colour and First Nations, but discrimination also affects the poor, differently abled, queer-identified, women, youth, Jews, kids and the aged, and invisible minorities (i.e. those for whom English is not their first language), as well as others. Allies fight discrimination on all fronts.

Ally Strategies:

In your school...

- > Create an anti-discrimination policy for your school, and include all forms of discrimination.
- > Organize:
 - A Diversity Day or Week to tackle all forms of discrimination.
 - A school or class Forum on how discrimination affects everyone.
 - Invite speakers from organizations to your school to talk about local and global issues of discrimination.
- > Get involved in a Race Relation, Multicultural or Diversity Club, or start one in your school.
- > Put up posters and messages that promote diversity in hallways and classrooms.

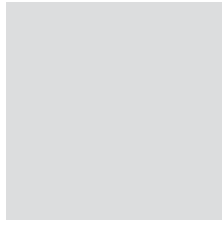
On your own...

- > Assume racism is everywhere, everyday.
- > Notice who is in power, who is the center of attention, what messages about 'normal' are around, and question why.
- > Don't make assumptions about people's cultural background, ethnicity, religion, sexual orientation or gender identity.
- > Take stock and consider the privilege you and your family may have experienced.
- > Join and support an organization that addresses racism and discrimination.
- > Educate yourself about the connections between racism and other forms of oppressions such as homophobia, ablism, sexism, agism, etc. Get to know the issues currently affecting First Nations and people of colour.
- > Educate yourself about the history of racism in Canada (and in general). Learn about those who have fought racism as people of colour and as allies.
- > Recognize that as an ally you are an expert on being conditioned to your privilege. Likewise, recognize that those you are allying are experts on their own experiences of discrimination.
- > Educate yourself about public officials and where they stand on equality & social justice issues.
- > Be a 100% ally. Don't make deals like "I'll oppose your oppression if you oppose mine." All oppression needs to be opposed unconditionally.

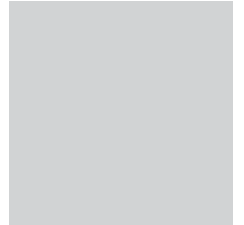
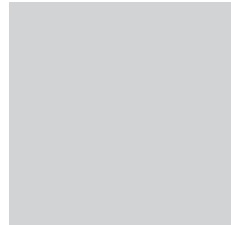
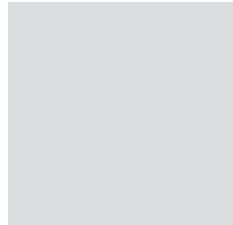
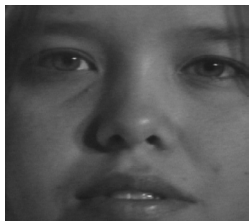
Around others...

- > Role model language, behaviour and action that is non-discriminatory.
- > Don't ask people of colour and First Nations to speak on behalf of "their people."
- > Resist the impulse to deny your own privilege.
- > Interrupt racist jokes or comments and don't let them go unchallenged. Let the person making the remark know, however, that racist behaviour is NOT acceptable.
- > Bring up issues affecting First Nations and people of colour with friends, in conversations, and in the classroom.
- > Being silent is an act of supporting oppression. Confront oppression in all situations.
- > Be equally affectionate to people of all ethnicity, gender, sexuality, age, ability and size.
- > Educate the people around you about the effects of oppression & show them how to challenge racism.

* Ally info was adapted from the following sources:
 Challenging, Learning About, and Undermining Heterosexism at the University of California <http://cluh2.tripod.com>
 Jamie Washington, 1991, Keweenaw Pride at Michigan Technical University, www.sos.mtu.edu/pride/safeplace/ally.html
 Teenwire, Planned Parenthood Federation of America, <http://www.teenwire.com> .
 Ohio State's Gay, Lesbian, Bisexual and Transgender Student Services, <http://multiculturalcenter.osu.edu/glbttss/> .



APPENDICES



Although the following definitions are likely not found in most dictionaries, they are currently and widely accepted among anti-oppression workers. This glossary may also be used as an excellent catalyst for discussion and debate

Ally	A member of an oppressor group who works to end a form of oppression that gives them privilege.
Appropriation	Taking a cultural practice or item out of context and using it for ones own benefit without acknowledgment of its source and/or purpose. Appropriation implies a power relation whereby the person or group appropriating has power over the group that traditionally 'owns' the thing being appropriated. <i>Example: Naming a vehicle after a specific nation with disregard to its history and or its present.</i>
Classism	A system of beliefs, assumptions and actions based upon the assumption that one class (middle/upper class) is 'superior' to another (working/lower class). This is often demonstrated in individuals' acts and attitudes as well as institutional and organizational structures. <i>Example: Assumption that all poor people are poor solely because they are lazy or that rich people work harder.</i>
Colonialization	The process whereby one group or nation uses power to oppress another group or nation in order to obtain access to their human, natural and other resources. This power can be exercised militarily, politically, socially and economically. <i>Example: The imposition of a Western education system upon Aboriginal students constitutes intellectual colonization of Aboriginal youth.</i>
Culture	The patterns of daily life learned consciously and unconsciously by a group of people. These patterns are demonstrated through things like language, governing practices, arts, customs, celebrations, food, religion, dating rituals and clothing,etc.
Discrimination	Discrimination is prejudice put into practice. It is unequal or unjust treatment of individuals or groups through the denial of civil liberties and/ or everyday opportunities. Under the BC Human Rights Act, discrimination is prohibited on the basis of 'race', ethnicity, class, gender, age, religious or political beliefs, marital or family status, physical or mental disability, colour, ancestry, place of origin, sexual orientation and criminal background (excluding employment).
Ethnicity	A social and political construct used by individuals and communities to define themselves and others. Ethnicity is based on common culture, language or nationality and can include traditions such as dress, art, food and religious/ spiritual beliefs etc.
Ethnocentrism	A belief in the superiority of one's own culture compared with others; implicit dismissal of other values and practices as inferior. This is similar to Eurocentrism which suggests that the most valid worldview is that which is rooted in Western European ideology.

Individual Racism	Any action or practice that denies equality to a person because of their 'race'.
Internalised Racism	The consequence of people of colour believing, acting upon, or enforcing the dominant systems attitudes towards them and/or members of their own racial group. This can include experiencing shame regarding one's racial identity.
Mixed 'Race'	Someone who belongs to more than one racial group, typically due to mixed parentage. They may appear to belong to one racial group but may choose to identify more with another.
Multiculturalism	Canadian government policy that suggests that cultural diversity is valued, and that people may live according to their cultural traditions. It is contrasted with the 'melting pot' ideology prevalent in the United States. Critics of Multiculturalism as a policy have argued that through its emphasis on harmony, it eliminates the need to interrogate racism as a social, economic and political system in Canada.
Nationality	A social and political construct based on an individual's membership within a particular nation.
Power	Increased mobility and decision making power through privileged access to social, cultural and economic resources. <i>Example: The ability to speak English fluently constitutes power in Canadian society. Lack of this power presents barriers to full participation in society, as well as access to many basic services.</i>
Prejudice	To have prejudice is to prejudge and it is often based on stereotypes. Prejudice can stem from attitudes based on anything from race, age or religious background to marital or family status; physical, developmental or mental attributes; and/or gender.
Privilege	The unearned benefits received through membership to any dominant group within society, including access to resources, social rewards and the power to shape the norms and values of society. <i>Example: The benefit of being white and middle class participating with ease in a Western education system, through grasp of language, instructional techniques, writing styles, etc. more easily than people from cultures with different educational practices.</i>
Race	'Race' is commonly understood to be the physical features (hair type, skin colour, shape of nose, etc.) which characterize and distinguish different groups. The entire notion of 'race' has been deemed a misnomer by many contemporary critical thinkers. Historically 'race' was a social category used to separate people and rationalize forms of social organization that reward some and penalize others.
Racism	A system of advantage based on 'race'. A set of beliefs, assumptions and actions whether implicit or explicit where one racial or ethnic group is

	considered 'superior' to another. This is often demonstrated in individual acts and attitudes as well as institutional and organizational structures.
Reverse Racism	The notion that people of colour can be racist towards whites. While <i>discrimination</i> may occur, it is not racism per se. The notion of "reversal" also suggests a 'level playing field' which it is anything but.
Silence/ Silencing	The consequence of an individual or group whose experiences are not reflected historically, socially, politically, etc. and who lack the social power to change this. <i>Example: The lack of representation of women of colour in history texts silences this group and renders them invisible.</i>
	Silencing can occur in interpersonal situations, whereby the expressions of an individual or group are minimized or discounted by members of the dominant group. This may or may not be conscious. <i>Example: A person from the dominant group taking control of a conversation without considering the perspectives or approaches of the marginalized people present.</i>
Stereotype	A false or generalized conception of a group of people, which results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may relate to 'race' or age; ethnic, linguistic, religious, geographical or national groups; social, marital or family status; physical, developmental or mental attributes; and/or gender. Positive stereotypes can be just as damaging as negative stereotypes.
Systemic Racism	Social and organizational structures, including policies and practices, which intentionally or unintentionally exclude, limit and discriminate against individuals not part of the dominant group. <i>Example: Immigration laws which require specific levels of education act as racist and classist tools to prevent the im(migration) of poor people of colour from countries in the South.</i>
Tokenism	Involving or hiring an individual member from a marginalized group primarily because of their membership to that group with the expectation that interests of that particular group are now fully represented. It denies the existence of individual differences among members of that group, as well as fails to address any systemic barriers to inclusion.
White Privilege	The unearned benefits received by white people in society simply by virtue of their skin colour, including access to resources, social rewards and the power to shape the norms and values of society. <i>Example: The ability to be unaware of one's 'race', and to not be expected to speak on behalf of their entire 'race'.</i>

The creation of this Resource Package has been a group effort:

Initially developed by: Genevieve Leis & Josephine Tcheng

Edited and Revised by: Genevieve Leis, Deblekha Guin & Warren Arcan

For input and, a big thanks to: Amanda Cantelon

Layout & Design by: Suez Holland (cover), Kara Massie: design@trashfish.net

The creation of *Expressions of Aboriginal Youth*, the video, was a collaborative effort as well.

Initially developed by: Michelle Ryan, Heather Frise & Deblekha Guin

Edited by: Ken Stauffer

Peer Perspectives

Peer Perspectives is a youth-driven, video based program that enables youth to speak directly to each other about issues that matter to them. Whatever specific issue is being tackled, the *Peer Perspectives* Learning Resource Packages are designed to provoke open discussion and help contribute to positive social change.

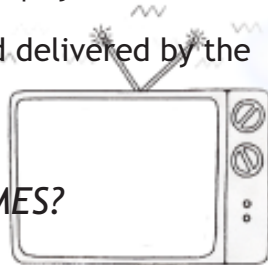
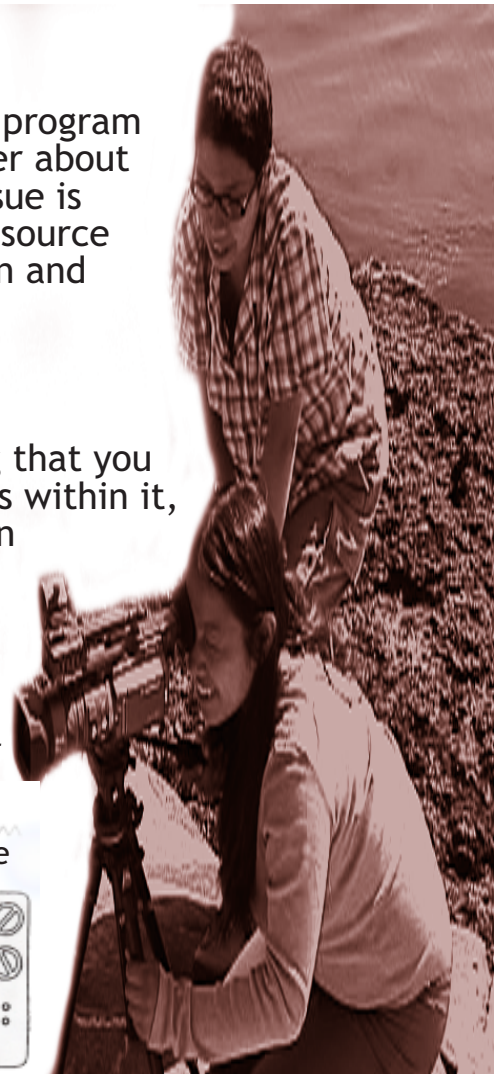
It's all by, for and about YOUTH

A picture of peer education in action, everything that you see before you - the documentary, the video clips within it, and the Activity and Discussion Guide - have been designed, driven and carried out by youth.

In total 150 youth have worked to bring this package to fruition:

- 50 BC youth have worked with accomplished film mentors to learn how to tell their stories and share their perspectives through video
- 5 youth have incorporated parts of these videos into *Racism for REEL*
- 5 youth have written, designed & helped to market these packages,
- Over 100 youth have acted as consultants for this project.

Peer Perspectives has been designed and delivered by the Access to Media Education Society.



Who is AMES?

The *Access to Media Education Society (AMES)* is a registered non-profit dedicated to providing socially and economically marginalized youth with opportunities to express themselves through the media arts. Our programs help people cultivate individual, group and mass communications skills, giving them a chance to take control over their own stories and ideas, contribute to increasing public understanding of a number of social justice issues, and refine their skills in media production.

Since 1997, AMES has developed 22 uniquely crafted programs that have helped over 300 "multi-barriered" youth create more than 140 short videos. Many of these films, videos and PSA's have reached the public through television broadcasts, festivals like the *Vancouver International Film Festival*, *Splice This!* and *Out on Screen*, and screenings at high schools and community centres around the province. Not only are these videos getting 'out there', they're landing awards and inspiring audiences. Original, courageous and candid, each of these videos stand as powerful testaments to the creative potential that's unleashed when marginalized youth are given an opportunity to represent *themselves* and the things that are important to them.

For making this program possible, AMES gratefully acknowledges the financial support of:



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