

CULTURAL OVERVIEW

LESSON THREE

STEREOTYPING

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Hilton's Family Plan is simple: Children stay free of charge when they room with their parents. You get children's meals at small-try prices. Cris, bibs, bottle-warming and baby sitters always available — even medical service. And we give your little Indians souvenirs to play with. Put them on your reservation. At Hilton hotels, they're welcome.

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**HILTON HOTELS**

Cultural Overview

Lesson 3: STEREOTYPING

I AIM

Students will become aware of the dynamics of stereotyping.

II OBJECTIVES

Students will:

1. Examine their own tendency to stereotype,
2. explain the origin, development and results of some of the most common stereotypes,
3. examine stereotypes from movies, television and other media, as well as from their own experience,
4. develop strategies to combat negative stereotyping,
5. promote acceptance and respect for differences in appearance, culture, religion and ethnic origin, and,
6. gain confidence in their analytical skills.

III TEACHING METHODS

1. Use Instructor's Lecture No 1:  
"Negative Stereotyping" (pages III-4 to III-6)
2. Follow up with Students Handout No 1:  
"Self evaluation" (pages III-4 to III-6)
3. Use Instructor's lecture No. 2:  
"Procedures to Combat Negative Stereotyping"  
(Pages III-12 - III-14) to examine changing cultural value systems and to develop acceptance and respect for differing cultural values.

4. Distribute Handout No. 2  
"Student Assignment" (page III-15)  
Do only part or all of the suggested exercises suggested.
5. Use the kit "Unlearning Indian Stereotypes" to conclude the lesson or as a review at a later date. The filmstrips and tapes in the kit provide examples of overt and covert stereotyping in advertising and literature.
6. Films, as listed in the materials section, present a number of commonly held stereotypes.

#### IV PERFORMANCE CRITERIA

1. Have students examine newspaper articles and select verbs, nouns, adjectives or phrases which generalize, exaggerate and oversimplify situations, or put down groups of people.
2. Have students provide strategies to combat negative stereotyping.
3. Have students explain verbally their understanding of stereotyping and how to deal with it in everyday situations.
4. Have students examine similarities and differences between racial/ethnic families of similar social standing in Canada.

#### V MATERIALS

1. Instructor's Lecture No. 1: "Negative Stereotyping" (Pages III-4 to III-6)
2. Student Handout No. 1 "Selfevaluation" (Pages III-9 to III-11)

3. Instructor's Lecture No 2: "Procedures to Combat Negative Stereotyping" (Pages III-12 to III-15)
4. Student Handout No. 2: "Student Assignment."  
(Page III-12)
5. Kit: "Unlearning Indian Stereotypes"  
Racism and Sexism Resource Centre for Educators.  
Available from: Saskatchewan Provincial Library  
through your regional or public library branch,  
or the Gabriel Dumont Institute, 2505 11th Avenue,  
Regina, Saskatchewan.
6. Films: a) Media in the Community  
(television, radio, newspaper, etc.)  
b) Bill Cosby on Prejudice  
(28 min. - Imperial Oil)  
Cosby presents a number of stereotypes.  
Oh/O Canada (7 min. - NFB. 106C 0378 615)

Instructor's lecture, No. 1.

## I Negative Stereotyping

To stereotype means - literally

- to produce a cast metal plate from a mould, but the term has gained acceptance sociologically, denoting,
- an idea, trait or convention that has gone stale through fixed usage.
- a standardized image or conception,
- the tendency to impart a fixed image or convention.

Standardized images of people in particular are commonly used in everyday conversation and are frequently portrayed in the media. We are all familiar with stereotype sexual images of men and women. Men are usually portrayed as physically strong and emotionally stable, (men don't cry, for example), while women are delicate, in need of protection and given to emotional outbursts.

Advertising in particular, exaggerates and perpetuates these images.

When a magazine or newspaper provides information from an exclusive point of view, omitting evidence to prevent the reader from formulating his/her own opinion, we conclude that the editor is biased. "Bias" - or to be biased - means to present things in terms of one's own value system. To rate people, things, and events according to the standards of one's own point of view.

For example, after Europeans and Native Peoples had made contact with each other and noticed the differences in appearance and lifestyle, they began to express evaluative opinions. Very often these opinions were negative. They reflected the "cultural bias" of their own tradition: Europeans looked down upon Indian tradition of, for example, painting their bodies. They described it as, "grotesque, hideous, barbarious", while Indians regarded the bearded strangers as "ugly" and wondered "how any woman could look favorably upon them".<sup>1</sup>

The fundamental cultural differences between Indians and Europeans led to many misconceptions which they expressed first of all among themselves. Indians, maintaining oral tradition were probably able to adjust their opinions from time to time; Europeans however, inscribed their impressions more permanently in books, letters and reports, thereby perpetuating a culturally biased, or stereotyped, point of view.

"Through the years, the white man's popular conception of the Indian often crystallized into unrealistic or unjust images. Sometimes they were based on the tales of adventurers and travellers, who wove myths freely into their accounts, and sometimes they were reflections of the passions and fears stirred by the conflicts between the two races".<sup>2</sup>

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1. George M. Wong  
"The Long Journey to the Country of the Hurons"  
By Father Gabriel Sagard Toronto, 1939
  2. p.p. 3 - 6 "The Indian Heritage of N. America"  
A.M. Josephy Jr. Bantam Books, 1981

How can we find out if the information we get is biased or not?

Sometimes it is difficult to establish if the information we receive is reliable. When reading an article for example, we may ask ourselves if the information provides enough facts to substantiate the point of view of the writer. We may find it more difficult still to determine if the writer is using only one kind of information and omitting other pertinent facts.

Usually stereotype information presents issues in a "cut and dried" format. It can be described as "the lazy man's point of view" or as "armchair philosophy". Examining and evaluating issues requires effort, fairness and good will. Statements which constantly put down one group of people, in favour of another group, are seldom without bias and should be regarded with suspicion.

It is good practice to examine the source of information - where it comes from, and the medium - those who select and publicize a message. It is also good practice to keep an open mind, in particular to controversial issues, and to reach conclusions over a period of time, rather than promptly.

What can we now say about "stereotypes"? Stereotypes are hardened views which over-generalize about a group and fail to allow for individual differences. They are preconceived ideas which may have little or no basis in fact or direct experience. In addition, they are often negative, exaggerated, or one-sided in character and tend to be detrimental to the individuals or groups being stereotyped. Stereotypes result from the need to simplify an often confused and complex world, but they are also used to put down groups which are seen to be a threat to those who feel uneasy about these groups. It is also ignorance and many times the correct information can result in a positive view.

II POSITIVE STEREOTYPING

Stereotyping may be positive or negative. Negative stereotyping has been dealt with quite thoroughly in the preceding pages.

Positive stereotyping may be valuable in presenting a positive point of view. For example, a work unit of twenty people may indeed have one person who does not pull his/her weight. However you may say that, in general, the people in this unit are excellent and productive workers.

The essential difference is that negative stereotyping is used to put down people or groups, while positive stereotyping (i.e. children are beautiful) is used to built up those qualities of the human race which we most admire. It builds upon strengths, rather than dwelling upon weaknesses.

Which stereotype do you prefer?

- a) Native people are hostile.
- b) Native people are warm.

(Don't label statements in question - provide more teacher feedback on understanding of positive vs negative stereotyping.)



Student Handout, No. 1.

SELF EVALUATION (Use before and after lesson)

Examine your own tendency to stereotype.

Are you inclined to exaggerate when you describe things?

Do you oversimplify situations?

(eg. They always want their own way!)

Do you describe groups of people as favorable or unfavorable?

(eg. I can't stand bureaucrats!)

Mark the following statements with T for "true" or NT for "not true".

- \_\_\_ 1) All politicians are greedy and dishonest.
- \_\_\_ 2) Poor people are careless and untidy.
- \_\_\_ 3) People living in the past were happier than people living today.
- \_\_\_ 4) Men like to gossip.
- \_\_\_ 5) Old people are forgetful.
- \_\_\_ 6) Rich people prefer an extravagant and luxurious life.
- \_\_\_ 7) Americans don't care about anyone but themselves.
- \_\_\_ 8) Teenagers are irresponsible.

Watch the media and relate to your class examples of bias or stereotyping you have observed over one week. Discuss these findings with your group. Clip newspaper articles and pin them on the bulletin board. Underline biased statements. Watch particularly for headlines. Discuss newspaper clippings in the appendix of this lesson. List the nouns, verbs and adjectives the writer used. Circle those that have negative connotations. What does the writer imply in very general terms? Most people read only headlines. Which are designed to get the readers attention. The article may explain the circumstances leading to an unpleasant situation and refute what the title implies, but for those who don't bother to read it, the impact of the headline remains unchallenged.

(Have student groups do this in a scrapbook. This way you find the "common" occurrences of stereotyping as well as the "individual" interpretations of stereotyping.)

STUDENT'S YARDSTICK IN STUDYING CONTROVERSIAL  
ISSUES

Student Handout No. 2

A. Facts vs. Opinions:

1. Is the article or statement based on verifiable facts or mere heresy opinion?
2. How can I check the authenticity (reliability) of the alleged facts?
3. Are significant, relevant facts omitted from the presentation?
4. Is the source of the statement authoritative?
5. Has the speaker or writer employed reliable sources?

B. Prejudice or Bias:

1. What are the motives of those who seek to influence my beliefs or actions?
2. Is an appeal being made solely to my emotions instead of my reasoning?
3. Am I asked to stereotype a person or groups on the basis of nationality, religion or race?

C. Reaching Conclusions:

1. Am I being swayed into reaching a snap judgement?
2. Am I being influenced to indict or condemn an entire group because of transgression of one individual?
3. Is further investigation and reflection required to reach a definitive conclusion?

D. Newspaper Headlines, Radio and Television News Flashes:

1. What influences the writing of newspaper headlines?
2. What are the dangers of readers or hearers hurriedly judging news by glancing merely at headlines or listening merely to flashes?
3. How do newspapers differ in preparation of headlines?
4. What is the danger of "editorializing" in news columns or broadcasts?
5. Why may sensationalism in newspaper or electronic journalism be a danger?

Source: Student Handout  
Curriculum Development in Social Studies  
C. Elliott  
University of Regina.

## Instructors lesson No. 2

## Lecture

STRATEGIES TO COMBAT NEGATIVE STEREOTYPING

Value systems have been established which illustrate the values held by the ruling circles of the European Colonial powers and the Native People with whom they were in contact.

These European values could be described as including dominance over nature, future orientation, individualistic and capitalistic. Native Peoples values have been described as including harmony with nature, past and present orientation tribalistic and communalistic<sup>1</sup>.

These values have been used to separate Native and Non-Native peoples, and in themselves are stereotyping if they are applied to all Non-Native People or all Native People. For example, all "white" people are not capitalistic, as can be seen by the organized opposition to capitalism in many "white" countries. Nor are all Native People today COMMUNAL, as can be illustrated by the emergence of Native businessmen.

Socio-economic conditions and the place one holds in society can in fact be the deciding factors determining the values which people hold. Cultural values should be analyzed within this context.

For Example. Let's look at families of different racial and cultural backgrounds.

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1. Beyond Traplines

Family # 1 is an Ukrainian immigrant family. The father works as a carpenter and the mother works in a hospital as a cleaner. They have three children. The parents try to ensure that the children learn certain values - including cleanliness, honesty, respect for elders, love, responsibility for ones own actions and the importance of working in support of the family, and respect for their cultural heritage.

Family # 2 is a Metis family. The father works as a bricklayer, the mother as a secretary. They have two children. They try to ensure that the children grow up knowing the values of cleanliness, honesty, respect for elders, love, responsibility for one's actions, the importance of working in support of the family, and respect for their cultural heritage.

Family # 3 is an English immigrant family. The father works at a steel mill, the mother as a store clerk. They have four children. The parents try to ensure that the children grow up knowing the value of cleanliness, honesty, respect for grandparents, love, responsibility for one's actions, the importance of working in support of ones family, and respect for their cultural heritage.

Question: Do the values of these three families differ in any ways? Their culture - the way they do things - the language they speak, their social relationships will indeed differ, but there are also many similarities in their value systems.

A value comparison based only upon culture can lead to the false conviction that cultural differences present unsurmountable barriers. Since people are all of the same species (ie. homo sapiens) it stands to reason that there must be more similarities between people than there are differences.

Value comparisons may stereotype negatively, if they assume that certain values are held by all members of an ethnic group, regardless of their social class. Or, value comparisons may be used positively, if they take into

consideration social class as well as ethnicity.

The three examples given are of "working-class" families. They have a great deal in common. When a common bond does exist, between people, then cultural and racial differences are more readily understood.

## Suggested

Student Assignment.

Do one or all of the following:

- 1) Most of us have the tendency to express biased opinions without being aware of it. Quite often this means merely choosing the wrong kind of words to describe a situation. It is good practice to watch out for exaggerations, such as, ALWAYS, NEVER, ALL, EVERYBODY, NOBODY and the word CANNOT.

Examples:

- 1) All mentally handicapped people should be institutionalized.
- 2) Kids never listen to their parents.
- 3) Everybody is out for himself.
- 4) Ex-inmates cannot be trusted.
- 5) Nobody in the government gives a darn.
- 6) Workers are always underpaid.

Rewrite the above sentences using words which do not perpetuate a stereotype image. If you lean toward agreement with the statements allow for exceptions. What words would you choose?

- 2) Express a point of view.

Write a paragraph about one or two of the above statements from the point of view a) of someone who stereotypes

b) of someone who evaluates people with fairness.

- 3) Divide your class into 5 - 6 groups for discussion.

Rearrange the statements under No 1. to form questions, like,

- 1) Should all mentally handicapped people be institutionalized?
- 2) Do kids never listen to their parents? etc. Let each group pick one question.

Choose one person for a recorder-reporter. Allow 20 minutes for group sessions and report to the whole class how your group felt about the question they chose for discussion.



# Indian drinking said costing millions

BRANDON (CP) — Alcoholism and drug abuse among status Indians cost Canadian taxpayers about \$150 million a year, says a federal health and welfare official.

Dr. Vince Tookenay, director of native health policy with the federal department, said this figure does not include alcohol problems among Canada's estimated one million Metis and non-status Indians.

He told about 300 alcoholism counselors at the second mid-west region meeting of the Canadian Addictions Foundation the federal department's \$8-million budget for native health care is too small to deal with the conditions which aggravate alcohol and drug abuse.

Tookenay said better heating, ventilation and sanitation help reduce alcohol problems and a high suicide rate among Metis

Dorothy Betz, a member of the national parole board and former court communicator, told the conference efforts should be concentrated on educating young native people to think before they drink.

"In all the years I've been interviewing people . . . I have yet to talk to an individual who had not been drinking," she said.

"From shoplifting to murder, one was under the influence of alcohol."

Betz said she put in the

Alcohol is involved in 60 to 70 per cent of the cases and caring for these children costs the federal government more than \$16 million a year, he said.

Nine per cent of the native population is in correctional institutions compared to 2 per cent of the rest of the population.

Alcoholism programs should be developed on regional and

Effects are only 10 per cent of native mortality. In Canada is 26 per cent the rest of the population. Age group other

## Native women's centre would like more money

It is time the Saskatchewan government became more responsive to the needs of non-government social services, according to Donna Pinay, executive director of the Regina Native Women's Centre, one of 60 centres across the province. She has been interviewed for the

Pinay said she would like to see the services expanded and has applied on at least three occasions for money to do it. She said she expects her request this year for five additional staff members, 10 per cent increase. The amount of money given to the project makes it impossible to pay staff at a level they deserve, she said. They should be paid on par or better than government social service workers.

Leader Post, July 3, 1981

## Indian organizations get money

Two Saskatchewan Indian organizations will receive a total of \$87,000 in the form of contribution agreements from the federal department of Indian and Inuit affairs, it was announced Friday.

The Qu'Appelle Valley Indian Development Authority will receive \$60,000 and the Cold Lake Tar Sands Indian Bands will receive \$27,000, according to a news release from the department of Indian and Inuit affairs.

The department traditionally uses contribution agreements at the band level to provide for capital and operational needs. More recently, according to the release, financing provided by contribution agreements has been used for both human and economic development purposes.

The Qu'Appelle Valley Indian Development Authority (QVIDA) plans to use the financing to hire qualified research analysts to collect and analyse data re-

lating to the Canada/Saskatchewan Subsidary agreement on the alteration of water levels and the water way of the Qu'Appelle river.

This will include the examination of federal and provincial government documents and all geo-physical technical reports related to the Qu'Appelle Valley.

The QVIDA board will meet later in July to discuss the possibility of re-negotiating the Canada/Saskatchewan Subsidary Agreement and expects the research analysts to have completed their final study by the end of September.

The Saskatchewan Cold Lake Tar Sands Indian Bands will use financing from their contribution agreement to hire a research consultant and two planners to prepare a report on the economic and employment potential of the Alberta Tar Sands project for Indians in the Meadow Lake District of Northwest-

ern Saskatchewan.

The report will also assess the social and environmental implications of the Cold Lake Tar Sands project on reserve communities in the affected area.

According to the release, Indian people in Saskatchewan have been able to develop their independent objectives because of contribution agreements.

Indian people can totally design and control their own programs because once the money has been disbursed, the department of Indian and Inuit affairs has no decision-making control.

Department expertise can be called upon during the design stage of the project and financing.

The Qu'Appelle Valley Indian Development Authority, the Saskatchewan Indian Agriculture Program and Native Metals are just some of the groups who have used funds from contribution agreements for development

What impression are these headlines creating? See next page for facts.

## What are the facts?

### THE MYTH OF INDIANS AS "TAXPAYERS' BURDEN"

1970-1	Total consolidated expenditure of all levels of Government	= \$31,440,400,000
1970	Total Canadian population	= 21,568,000
	So, Government expenditure per person =	<u>\$1,458</u>
1970-1	Indian Affairs Branch expenditure	= \$229,800,000
	Medical Services Expenditure	= \$ 34,788,000
	Total	= \$264,588,000
	Total Canadian Registered Indian population	= 257,000
		= <u>\$1,030</u> per Registered Indian

The Hawthorne Report, issued by the Department of Indian Affairs themselves, has this to say on the subject, "It is questionable whether in terms of total Government expenditures Indians can be described as high cost. On the contrary, it is likely, particularly in the past, that Indians have been a relatively low-cost segment of the population. In terms of direct welfare payments, Indians for many years did not receive either the old-age security pensions or social assistance benefits enjoyed by non-Indians. Today, Indians in some provinces are excluded from programs such as supplementary allowances. Further, any analysis of government benefits received by Indians and whites would probably indicate that Indians have been relatively unable to take advantage of such benefits as free secondary school and subsidized university and technical education, and municipal services such as playgrounds, community centres and libraries.

Statistics : D.I.A.N.D.  
Statistics Division