

Cultural Awareness

Learning Module One



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Pretest

- 1) One's culture includes beliefs, values, customs and behavior
 - a. True
 - b. False
- 2) Culture is inherited not learned
 - a. True
 - b. False
- 3) Ethnic groups are subgroups in a larger society
 - a. True
 - b. False
- 4) One's race can always be determined by physical characteristics
 - a. True
 - b. False
- 5) Pop culture is a slang term for popular music
 - a. True
 - b. False
- 6) People usually belong to one cultural group
 - a. True
 - b. False
- 7) Ethnocentric people use their cultural standards to judge the beliefs and behaviors of others from differing cultures
 - a. True
 - b. False
- 8) Becoming more culturally aware and responsive requires that one practice cultural relativism
 - a. True
 - b. False
- 9) Stereotypes are based on generalizations about members of a group
 - a. True
 - b. False
- 10) White privilege is a term that refers to Whites having privileges because they work harder than other ethnic groups
 - a. True
 - b. False
- 11) Appreciating cultural diversity is really the same thing as tolerating those who are culturally diverse
 - a. True
 - b. False

Definition of Terms

Acculturation: A mechanism of cultural change that occurs when a person, or groups of people adapt the cultural patterns of another group.

Assimilation: Merging of groups and their traditions within a society that endorses a single common culture.

Behavior: Any observable response given by a person.

Bias: The tendency to move towards what is similar to oneself and away from what is different. Looking for what confirms one's belief and ignoring the importance of what contradicts one's beliefs.

Communication: The transmission of common understanding through the use of symbols. The term communication is derived from a Latin word that means "common". In other words, unless a common understanding results from the transmission of the symbol (verbal or nonverbal) there is no communication.

Culture: A way of life—traditions and customs—transmitted through learning, which play a vital role in molding the beliefs and behaviors of the people exposed to them

Cultural Ally: A person who shares diversity-supporting values and actions with others, whether they are present or not. Being a cultural ally is an ongoing strategic process in which we look at our personal and social resources, evaluate the environment we have helped to create, and decide what needs to be done.

Cultural Generalities: The similarities that occur in many but not all cultures.

Cultural Group: People who identify or associate with one another on the basis of some common purpose, need, or similarity of background.

Cultural Relativism: The view that behavior in one culture should not be judged by the standards of another. The belief that all cultures are equal, have intrinsic value, are equally entitled to respect, and should be appreciated for their differences.

Culture Shock: Disturbed feeling that often arises when one has contact with an unfamiliar culture

Cultural trait: An individual item in a culture, such as a particular belief, tool, or practice.

Discrimination: Refers to policies and practices that harm a group and its members.

Diversity: The condition of being or having differences.

Dominant Culture: Values and customs of a group that strive to set the standards for cultural correctness.

Enculturation: The social process by which culture is learned and transmitted across the generations.

Ethnic Group: Group distinguished by cultural similarities such as beliefs, values, habits, customs, language, religion, history, geography, kinship, or race.

Ethnicity: A group of people within a larger society having real or accepted common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements, which help to define them as people.

Ethnocentrism: The tendency to use one's own cultural standards and values to judge the behavior and beliefs of people with different cultures.

Gender: Refers to whether a person is male or female. It is preferable to the term "sex", which can have other meanings.

Minority: Those having inferior power and less secure access to resources than do majority groups, which are dominant or controlling.

Myth: A story or saying whose function is to bind together the thoughts of a group. Some myths are based on powerful truths; some on hurtful lies that have the purpose of manipulating others.

Pop Culture: Culture that embraces the way we entertain ourselves, the products we consume, contemporary behaviors and beliefs.

Prejudice: Devaluing or looking down on a group because of its assumed behaviors, values, capabilities, or attributes.

Race: Term commonly used to refer to major subdivisions of the human family, distinguished by form of hair, color of skin and eyes, stature, bodily proportions, etc.

Racism: A belief that some groups are inherently inferior to others, and therefore should be dominated by others; presumably inherently superior; groups.

Sexual Orientation: The patterned way in which a person views and expresses the sexual component of his or her personality; a person's habitual sexual attraction to, and activities with, persons of the opposite sex (heterosexuality), the same sex (homosexuality, or both sexes (bisexuality)).

Socioeconomic status: Position or rank in society that is based on social and economic factors.

Status: A broad term that speaks to where someone fits in society. People always occupy multiple statuses. *Ascribed status* is one that people have little or no choice about, such as age, race and ethnicity. *Achieved status* is one that isn't automatic but come through traits, talents, actions, efforts, activities, and accomplishment.

Stereotype: Fixed ideas, often unfavorable, about what members of a group are like.

Subcultures: Diverse cultural patterns and traditions associated with subgroups in the same nation.

White Privilege: Unearned assets or advantages that are given to white people merely because they are white and part of the dominate culture.

Axelson, J.A. (1999). *Counseling and development in a multicultural society*. Monterey, Brooks/Cole.

Carr-Ruffino, N.C. (2002). *Managing diversity. People skills for a multicultural workplace* (5th ed.). Boston, MA: Pearson Custom Publishing

Gay, G. (2000). *Culturally responsive teaching: theory, research & practice*. New York: Teachers College Press.

Kottak, C.P. & Kozaitis, K.A. (2003). *On being different. Diversity and multiculturalism In North American mainstream*. New York: McGraw Hill

Sue, D. W. & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice* (4th Ed.). New York: John Wiley & Sons.

Webster's New Collegiate Dictionary (1974), Massachusetts, G. & C. Merriam Co.



Subtopic 1

An Introduction to Culture

Timeline (2.5 hours)

5 min	Introduction/Review of Objectives
5 min	Ice Breaker
15-30 min	Content Overview: Cultural Descriptors
15 min	Activity One
15-20 min	Group Discussion of Activity One
10 min	Break
15 min	Content Overview: Cultural Influences
15 min	Activity Two
15-20 min	Group Discussion of Activity Two
5 min	Distribute handouts/Closure

Section 1 Learning Objectives

Target Group: Allied Health Science students enrolled in the Health Careers Opportunity Program's College Summer Institute.

By the end of this discussion, participants should be able to:

1. Define the term culture
2. Define herself or himself using cultural descriptors
3. Identify cultural influences

Section 2 Ice Breaker

Have each person name one to five places he or she has lived, and offer one expectation, concern or hope that he or she has for this cultural awareness learning experience.

Section 3 Content Overview: Cultural Descriptors

Culture is the system of shared beliefs; values, customs, behaviors, and artifacts that the members of society embrace. Culture is transmitted from generation to generation through learning, a process known as *enculturation*. Our culture helps to shape and influence our perceptions and behaviors (Sue & Sue, 2003).

Society has assigned many descriptors to assist us in defining our culture. Global, or worldwide descriptors, such as ethnicity, race, nationality, religion and socioeconomic class, or status are broad categories that are often used to help define who we are as cultural beings. Often these terms are used interchangeably, which can lead to confusion. The following will help to distinguish some difference and highlight the similarities in these common cultural descriptors.

Ethnicity refers to a group of people within a larger society who have a common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements that help to define them as people. In other words, one's ethnicity is their membership in a subgroup within an environment dominated by another culture i.e. Italian American, Jewish American, etc. These subgroups can be characterized by religion, language, customs, traditions, physical characteristics, and ancestral origin.

Some key points about ethnicity:

- Ethnicity involves claims of connection, common history of some kind, and that key symbols represent the core of the group's identity like language
- Some ethnic groups don't have a shared culture, and many groups with a shared culture aren't ethnic groups
- Ethnic groups are subgroups in a larger society
- Ethnic identities are boundaries between people

Race is a group of people who are classified together on the bases of a common history, nationality, or geographical location. In other words race is an ethnic group that has assumed biological basis or physical attributes that are believed to be characteristic of that group i.e. hair type and color of the skin. Often times it is difficult to identify one's racial background based on physical characteristics because many people have multiple racial and ethnic backgrounds.

Some key points about race:

- Race is based on physical differences
- Identity is usually assigned to a group by another group
- Identity usually reflects power relationship
- When an ethnic group is assumed to have a biological bases, it is called a race

Example to help clarify race and ethnicity: John is a male in his twenties. His skin color is black, his eyes are brown and his hair is tightly woven. For all accounts one might assume that John is African American. However, he was born in Jamaica. John considers his *race* to be *black*, and his *ethnicity* to be *Jamaican*.

Religion and Socioeconomic status are two other global descriptors that help to define who we are as cultural beings. It is important to realize that unlike race and ethnicity, one can adopt new religious beliefs and change their economic status, thus changing the culture they belong to.

Age, the social group that we relate to, our *gender, sexual orientation, belief system, values and morals* also help to develop the framework that gives structure to our cultural being. We learn a culture by watching, listening and talking to, learning from, and being with other people, in both conscious and unconscious ways.

- Cornell, S. (1998). *Ethnicity and race: Making identities in a changing world*. Thousand Oaks, CA: Sage Publications
- Kottak, C.P. & Kozaitis, K.A. (2003). *On being different. Diversity and multiculturalism In North American mainstream*. New York: McGraw Hill
- Sue, D. W. & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice* (4th Ed.). New York: John Wiley & Sons.

Section 4

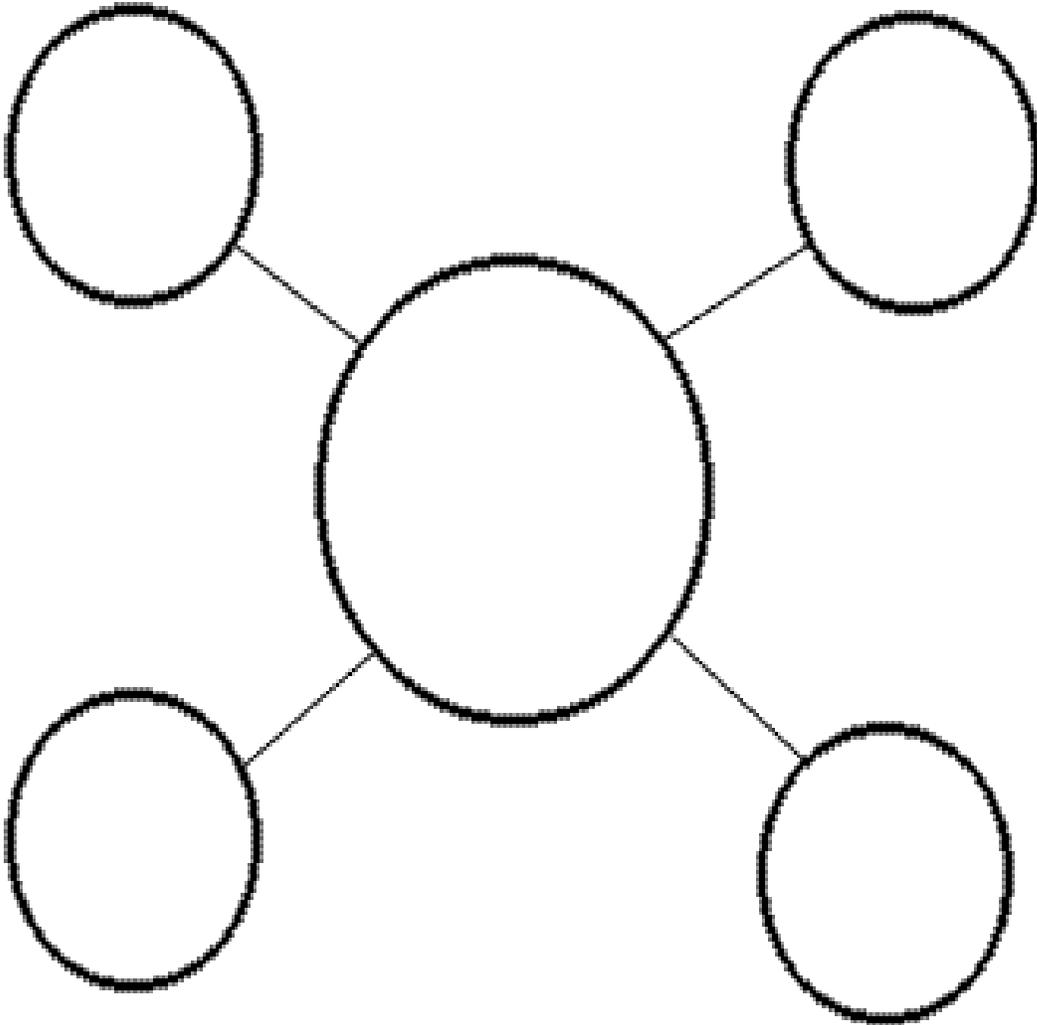
Activity One- Getting to Know Your Cultural Descriptors

- 1) Using a mind mapping technique, have students write their name in the center circle.
- 2) They should then fill in each satellite circle with a dimension of their identity that they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, Jewish, brother, student, Asian American, middle class, etc.
- 3) Once they have chosen their identifiers, have them chose a partner. Each partner in a group should discuss a) when they felt most proud to be associated with one of the identifiers they selected and when they felt particular sad or embarrassed to be associated with an identifier.
- 4) Have participants share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: “I am (a/an) _____ but I am not a/an _____”. Give participants an example to help clarify: I am a Christian but I am not conservative.
- 5) At the end of the activity facilitate group discussion by asking any or all of the following:
 - 1) How do the dimensions of your identity that you chose as important differ from the dimensions that other people chose?
 - 2) How does the way we identity ourselves culturally, differ from the way other people identify us?
 - 3) How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
 - 4) How do your “fill in the blank” responses challenge common stereotypes?
 - 5) Where do stereotypes come from?
 - 6) How can we eliminate stereotypes?

Activity adapted from What is Culture? Activity retrieved March 10, 2004 from <http://www.sasked.gob.sk.ca/docs/midlsoc/gr8/81topics.htm>

Section 5

Cultural Descriptor Mapping Handout



Complete the following:

“I am (a/an) _____ but I am NOT (a/an)
_____.”

Section 6

Content Overview: Cultural Influences

Many things influence culture. Each of us grows up in the presence of a set of rules and expectations transmitted across generations. Our families, in particular our parents, share with us generational cultural traditions, beliefs, values and symbols (Kottak & Kozaitis, 2002). Our geographic location, or where we live also influences our culture. For example clothing styles, speech patterns, language, customs, etc. may change in accordance with where we live. Even within the United States, the region where we reside influences our culture. For instance, southerners may refer to a bottle of cola as a soda and northerners may refer to it as pop.

Often times the dominant culture, or culture that is shared by the largest number of people, dictates what is acceptable culturally. In many instances through out history minorities have adopted the traits of the dominant culture. This process is known as assimilation-- the merging of groups and their traditions within a society that endorses a single common culture (Axelson, 2002).

Researchers believe that Pop culture has an enormous influence on our culture. Pop culture has to do with the food we eat, the music we listen to, current fashion trends, the movies and television show we watch, and much more. Probably one of the largest creators of pop culture is the media. Influential people, large companies, and corporations also influence our pop culture.

Axelson, J.A. (1999). *Counseling and development in a multicultural society*. Monterey, CA: Brooks/Cole.

Kottak, C.P. & Kozaitis, K.A. (2003). *On being different. Diversity and multiculturalism In North American mainstream*. New York: McGraw Hill

Section 7

Activity Two - Discovering culturally influences

Power Point presentation:

- 1) Develop Power Point slides that features a variety of magazine advertisements, commercials, pop icons, and snippets of popular music videos (incorporate images, commercials and music that appeals to various ethnic groups)
- 2) Engage participants in dialog as to how this elements have influenced them culturally
- 3) Has this influence changed over the years? For example what were common cultural influences in the early 1900s, show slides of popular icons from the 1900s, what about 1950s--show slides?

Ask participants:

- Does pop culture influence all people in the same way?
- Do people from diverse ethnic backgrounds experience the same influence from American pop culture?
- Are these influences positive or negative? List examples of positive and negative influences on the board (these can be taken from participants responses)
- How has pop culture shaped you as an individual i.e. the clothes you wear, your hairstyle, the car you drive, your ideas? etc.

Great sites for developing your Power Point slides:

BET.com

Yahoo.com (scroll down to entertainment section and click on the music icon)

Advertisementave.com

Adflip.com

Variations to this activity:

- 1) Cut out lyrics to popular songs, magazine pictures, pictures of popular icons, fashion, etc (incorporate pictures from different ethnic groups)
- 2) Paste the pictures on card stock and pass around to participants
- 3) You can incorporate the same questions as in the above activity to elicit discussion

Others ideas to represent culture influences:

- 1) Have participant bring in an item from home i.e. religion symbol, recipe that has helped to influence them culturally.
- 2) Ask participants to discuss the impact that this item, symbol, etc. has had on them



Subtopic 2

Your Cultural Identity

Timeline (1 hours)

- 5 min Introduction/Review of Objectives
- 5 min Ice Breaker
- 15 min Content Overview: Your Cultural Identity
- 15 min Activity One
- 15-20 min Group Discussion of Activity One

Section 1 Learning Objective

Target Group: Allied Health Science students enrolled in the Health Careers Opportunity Program's College Summer Institute.

By the end of this discussion, participants should be able to:

1. Define their cultural identity based on cultural descriptors and influences

Section 2 Ice Breaker

Give one word (which starts with the letter of your first name) to describe you culturally

Section 3

Content Overview

Cultural identity is not exclusive. People identify themselves in many ways because they belong to many different cultural groups. Cultural identity is important for ones' sense of self and in relating to other people. A strong cultural identity can contribute to a person's overall wellbeing. Identifying with a particular culture gives us a feeling of belonging and security. It also provides us with access to social networks, which provide support, shared values and aspiration. These can help break down barriers and build a sense of trust between people—a phenomenon sometimes referred to as social capital—although excessively strong cultural identity can also contribute to barriers between groups. Sometimes minority cultures feel excluded from society if the majority of those in authority obstruct or are intolerant of their cultural practices.

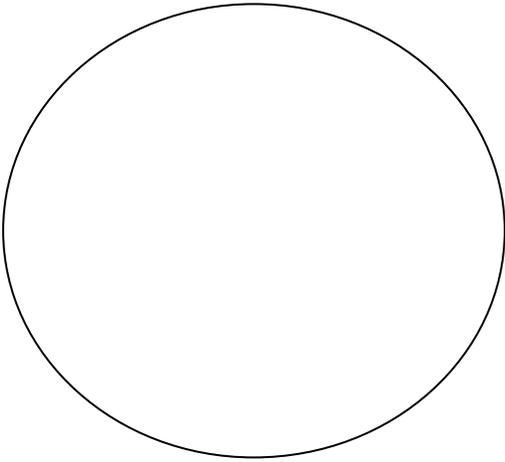
Culture can also play a part in promoting social wellbeing in other ways. A strong national culture or identity can be a source of economic strength and higher material standards of living (Kottak & Kozaitis, 2003).

Section 4

Activity One - Discovering *Your* Cultural Identity

Define Your Cultural Identity Structure

Pie Chart



A. List Your Cultural Identity Elements

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

B. Create a pie chart with these elements Size of slices reflect strength (importance to you) of each element.

Include 4-10 cultural groups with which you personally identify e.g. gender, ethnicity, race, occupation etc.

Source: Cox, T. Jr. (1994). *Cultural diversity in organizations: Theory, Research and Practice*. San Francisco, CA.: Berrett-Koehler Publisher, Inc.



Subtopic 3

Ethnocentrism

Timeline (1 hour)

5 min	Introduction/Review of objectives
5 min	Ice Breaker
15-30 min	Content Overview
15 min	Activity One
15-20 min	Group Discussion of Activity One

Section 1 Learning Objectives

Target Group: Allied Health Science Students enrolled in the Health Careers Opportunity Program's College Summer Institute

By the end of this discussion, participants should be able to:

- 1) Discuss the difference in ethnocentrism and cultural relativism
- 2) Discuss the benefits and risks of ethnocentrism and cultural relativism
- 3) Describe behaviors and beliefs that represent ethnocentrism and cultural relativism

Section 2 Ice Breaker

Have participants write down one judgment or opinion of a cultural behavior or belief that is practiced by another person who is different than him or her. For example: I think Jehovah Witnesses are crazy to refuse blood transfusions when they are in an accident.

Section 3 Content Overview: Ethnocentrism verses Cultural Relativism

Ethnocentrism is the tendency of people to put their own culture at the center, and to use their cultural standards to judge the behavior and beliefs of people of different cultures. People who are ethnocentric believe their cultural beliefs are morally correct and others are morally questionable. They often become so deeply engrossed in their culture that other cultures and the people in them become unimportant.

To some degree all people are ethnocentric. It is a natural tendency for each of us to believe that our cultural beliefs are the best. However, ethnocentrism prevents us from becoming culturally competent and responsive to others who share differing cultural beliefs, traditions, practices, and affiliations.

The opposite of ethnocentrism is cultural relativism. Cultural relativism is the view that the behavior in one culture should not be judged by the standards of another. The goal of cultural relativism is to be objective and sensitive to diverse cultures without ignoring international standards of justice and morality (Kottak & Kozaitis, 2002).

The key to eliminating ethnocentrism is to first acknowledge that one is ethnocentric. Becoming more culturally relative can be achieved by recognizing the attitudes and beliefs related to ethnocentrism and then working to dispel them.

Section 4

Activity One- Are You Ethnocentric? Should be done before discussion of ethnocentrism

- 1) Hand out the attached worksheet (section 5, next page) and read the directions aloud.
- 2) Allow time for the participants to complete this quietly.
- 3) Read the choices aloud, asking the participants to raise their hands for their preferences.
- 4) Remind participants that they have the option to pass on any question they are not comfortable with
- 5) Discuss the following questions when finished:
 - Why did most of us prefer the same thing? This leads to the definition of ethnocentrism, the natural tendency for people to feel their culture, religion, race or nation is superior, and to judge others by one's own frame of reference.
 - How does ethnocentrism develop?
 - Did you recognize your own ethnocentric beliefs and attitudes?
 - Do people within the same culture always share the same attitudes and beliefs? If yes, why? If no why not?
 - Is anyone culture really better than another?
 - Are there any dangers to ethnocentric attitudes in a world that is becoming more diverse? If yes, what are the dangers?
 - How can ethnocentric beliefs and attitudes become more culturally relative?
 - What are things you can do in your life today to become more culturally relative?
 - Do you think your family and friends might resist your becoming more culturally relative, if yes, why? If no, why not?

Adapted from ethnocentrism activity on web:

<http://www.uvm.edu/~culture/site/ethnocentrism.html>

Section 5

Handout questionnaire: Are *You* Ethnocentric?

Directions: Quietly, without discussion, place a check by the lifestyle or belief that you prefer.

1. People should eat:

Meat

Vegetarian style

Mostly fish

2. People should seek:

Individual fulfillment

Harmony and respect within their community

3. People should believe in:

One religion

More than one religion

4. People should eat with:

Silverware

Chopsticks

5. People should make group decisions by:

Voting

Consensus

6. Gender roles should be:

Loosely defined

Clearly defined

7. Schools should emphasis studying:

One's own language and country

Other countries' languages as well as ones own

8. Direct eye contact infers:

- Attention and respect
- Disrespect and/or defiance

9. People who commit crimes should:

- Be put in prison
- Shamed by community but possibly not imprisoned

10. One's future is controlled by:

- Behaviors and actions
- Fate

11. People should be paid for a job according to:

- Skills Only
- Skills, age, number of children

12. Time means:

- More opportunities to make money
- More opportunities for human interaction

Section 6

Activity Two: Ethnocentricity

This can be used as an alternative activity to introduce students to the concept of ethnocentrism.

- 1) Have participants complete the inventory (see section 7 for inventory) before discussing ethnocentrism
- 2) Tabulate student responses on the chalkboard, then proceed with a discussion of ethnocentrism
- 3) You can elicit discussion by asking the following questions:
 - Can you give some reasons why you rated the United States as you did?
 - Do you think someone living in another country would rate the United States as you did?
 - How do you think someone living in another country would rate his/her country in comparison to others? Why?
 - On which items did the United States come out the best? The worst? How do you account for this?
 - Do you think people become more or less ethnocentric, as they grow older? Why or Why not?

Let students know that ethnocentrism is partly a function of the knowledge they possess about the United States compared to other countries and cultures, and their own patriotism and the influence of others (family, friends, media, etc). Learning more about other cultures and diversity helps us expand our thinking and become more culturally relative.

Section 7

Ethnocentrism Inventory

Evaluate the United States in comparison to other countries, rating the following characteristics on a scale of one to five.

	United States is best			United States is worst	
1) Technological capabilities	5	4	3	2	1
2) Friendliness to strangers	5	4	3	2	1
3) Honesty	5	4	3	2	1
4) Political freedom	5	4	3	2	1
5) Generosity	5	4	3	2	1
6) Desire for peace	5	4	3	2	1
7) Scientific contributions	5	4	3	2	1
8) Artistic contributions	5	4	3	2	1
9) Equality between the sexes	5	4	3	2	1
10) Racial tolerance	5	4	3	2	1
11) Religious tolerance	5	4	3	2	1
12) Respect for the environment	5	4	3	2	1
13) Concern for children	5	4	3	2	1
14) Manners	5	4	3	2	1
15) Style of dress	5	4	3	2	1

source: <http://www.criminology.fsu.edu/faculty/clark/module8/content/activit5.htm>



Subtopic 4

Stereotyping, Bias and Prejudice

Timeline (2.5 hours)

5 min	Introduction/Review of Objective
5 min	Ice Breaker
20 min	Content Overview: What are stereotypes, bias and prejudice?
15-30 min	Activity One
15-30 min	Group discussion activity one
20 min	Break
10-15 min	Content Overview/Activity One: Benefits of White Privilege
15-30 min	Group Discussion of <i>Unpacking the Invisible Knapsack</i>
15 min	Homework assignment overview

Section 1 Learning Objectives

Target Group: Allied Health Science students enrolled in the Health Careers Opportunity Program's College Summer Institute

By the end of this discussion, participants should be able to:

- 1) Define the terms stereotype, bias and prejudice
- 2) Explain the benefits and risks of stereotyping
- 3) Discuss myths involved with stereotypes
- 4) Discuss some of the benefits associated with being white

Section 2 Ice Breaker

Start by telling participants that you will read a statement and ask that they stand if a particular statement describes them. Let participants know that if they do not want to share something about themselves they can just remain seated.

Read the following statements, allowing time for students to look around and see who is standing after each statement:

1. Stand if you've ever traveled outside of your country.
2. Stand if you are fluent in a language other than your native language
3. Stand if you have ever ordered something to drink in a Styrofoam or plastic cup
4. Stand if you have even thought about transferring from a school you have attended to attend another school
5. Stand if you ever thought about not going to college or dropping out of college and just getting a job
6. Stand if you know someone with AIDS
7. Stand if you've ever been the target of racial discrimination
8. Stand if you've ever harbored prejudice against people based on their skin color
9. Stand if you think you're less prejudiced than the average student your age
10. Stand if you think that college students can make the world less prejudiced
11. Stand if you believe you can make the world less prejudiced

source: <http://www.understandingprejudice.org/teach/activity/icebreak.htm>

Section 3

Content Overview

A *stereotype* is an exaggerated belief, image or distorted truth about a person or group of people (Kottak & Kozaitis, 2002). Most often stereotypes are negative, and are aimed at classifying people based on generalizations. Stereotypes do not allow individual differences between members of a group. Stereotypes can be positive, however, even positive stereotypes assume that members of a group will act according to the stereotype, which also limits individual variations. An example of a positive stereotype might be that all Asians excel in math and science. Stereotypes are based on images in mass, media, or reputations that are passed on by parents, peers and many other members of society.

A *prejudice* is an opinion, prejudgment or attitude about a group or its individual members. Often times the term prejudice is used interchangeably with the term stereotype, however prejudice is rarely used in a positive way. More often it is looking down on a group because of its assumed behaviors, values, capabilities or attributes. Prejudice people use their *stereotypes* to make assumptions about a way a group will act, and then valid the stereotype by looking for behaviors that can support the stereotype. For example, if I know several Asian students who do excel in math, I can support my stereotype by believing the couple of students that I know excel, represent all Asian students.

The term *bias* is the tendency to move towards what is similar to oneself and away from what is different. Looking for what confirms one's belief and ignoring the importance of what contradicts one's beliefs. People often use their stereotypes to develop their biases.

Section 4

Activity One: Stereotypes and prejudices

- 1) Ask participants to get into small groups of 3-4 people (size can vary depending on size of class)
- 2) Prepared ahead of time several 5 X 7 cards with the name of a group of people who are often the target of societal prejudice. Fold the cards, so that the participants cannot see what is written on the cards.
- 3) Place the cards in a box and have a volunteer from each team select a card.
- 4) Instruct teams that they are to write down as many stereotypes (adjectives) they can come up with that they have heard to describe their particular group
- 5) Give teams about 5 minutes to complete the listing of stereotypes
- 6) Once the teams are finished discuss:
 - Where did these stereotypes start?
 - Why do people hold this stereotype?
 - Are there positive and negative stereotype?
 - How does this stereotype affect people who share a cultural background?
 - Have any of you ever felt the effects of prejudice? How did it make you feel?
 - How does prejudice and stereotyping hurt individuals and society?
 - What can we do about dispelling the myths that perpetuate stereotypes and prejudices?

Ideas for 5 X 7 card labels:

- Asians
- American Indians
- Americans
- Middle Eastern
- Whites
- Blacks
- African Americans
- Hispanics
- Jews
- Catholics
- Baptist
- Rural people
- People with HIV/AIDS
- Women
- Mentally handicapped
- Gays
- Lesbians
- Bisexuals
- Elderly
- Physically handicapped

Section 5

Content Overview/Activity One: White Privilege

Have participant volunteers read the following aloud:

White Privilege: Unpacking the Invisible Knapsack

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group

Peggy McIntosh

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are overprivileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there are most likely a phenomenon of white privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us".

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American coworkers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

I usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply confers dominance because of one's race or sex.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure renting or purchasing housing in an area, which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods, which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, out numbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
24. I can be sure that if I need legal or medical help, my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience, which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant.

I see a pattern running through the matrixes of white privilege, a pattern of assumptions, which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely

disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to me misleading. We want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantages, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power, which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage, which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective State-ment of 1977 continues to remind us eloquently. One factor seems clear about all of the interlocking oppressions. They take both active forms, which we can see and embedded forms, which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was

taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth. Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a white skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to be now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

Source: <http://www.utoronto.ca/acc/events/peggy1.htm>

Peggy McIntosh is associate director of the Wellesley College Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for \$4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181 The working paper contains a longer list of privileges.

Section 6

Homework Activity:

- 1) Have students reflect on any privileges they may have based on one part of their culture--this could be their race, religion, position in their family, gender, etc.
- 2) Have students complete the following statement "I feel privileged because I am _____". Next, have them list as many of the privileges they can think of that is related to the part of the culture they selected
- 3) Bring their list to class the next day and be prepared to share some of their privileges

Example:

I feel privileged because I am the youngest child in my family.

Privileges:

- People take care of me
- People think I am cute because I am the youngest
- My older siblings help me out
- My parents baby me
- I always have someone to play with
- My parents aren't as strict with me



Subtopic 5

Diversity: A beautiful mosaic

Timeline: (1.5 hours)

5 min	Introduction/Review of Objective
15 min	Ice Breaker
15-30 min	Content Overview: Appreciation verses tolerance, risks and benefits of diversity, incorporating diversity into one's life
15-30 min	Activity One
15-30 min	Group discussion activity one- Reflection
10- min	Homework assignment

Section 1 Learning Objectives

Target Group: Allied Health Science students enrolled in the Health Careers Opportunity Program's College Summer Institute

By the end of this discussion, participants should be able to:

- 1) Understand the difference between tolerance and appreciation
- 2) Explain the benefits and risks of diversity
- 3) Plan ways to incorporate diversity into their own life

Section 2 Ice Breaker

Have students answer the following question:

I appreciate _____ and I tolerate _____

Section 3

Content Overview

Cultural Diversity matters to every single one of us, both professionally and personally. When a group or segment of our population is excluded or oppressed, all of us are denied. For our businesses and communities to not only survive, but to thrive, each of us needs to be aware and sensitive to ALL the members of the community. Our communities are rich with resources. When all segments are respected and utilized, it benefits everyone involved.

Brainstorm with group about the benefits and risks of diversity?

Section 4

Activity One: Chain of Diversity

This activity focuses on differences and similarities among people from different groups

- 1) Pass bundles of colored strips around the room. Ask each participant to take six strips
- 2) Ask participants to think of ways in which they are similar to and different from the other people in the room. On each strip, participants should write down one similarity and one difference.
- 3) When completed, each person should have written six ways in which they are similar and six ways in which they are different from the other people in the room/
- 4) Tell participants to be prepared to share what they have written on two of their strips with the whole group.
- 5) Start a chain by overlapping and gluing together the ends of one strip. Pass a glue stick to each person and ask the participants to add all six of their strips to the chain.
- 6) Continue around the room until all participants have added their strips to the chain.

Reflection:

Ask participants to reflect on the many things they have in common, as well as the ways that each person in the group is different

Section 5

Activity Two: Homework assignment

- 1) Have students visit a culturally different event, church service, school activity or, community event etc.
- 2) Have them develop a visual aid that describes:
 - Their feelings about attending the event
 - What they learned about diversity
 - Did they tolerate or appreciate the diversity?
- 3) Encourage students to be creative!
- 4) Tell students they will share they visual project at the culminating experience on the last day of the Summer Institute

Post Test

- 1) One's culture includes beliefs, values, customs and behavior
 - a. True
 - b. False
- 2) Culture is inherited not learned
 - a. True
 - b. False
- 3) Ethnic groups are subgroups in a larger society
 - a. True
 - b. False
- 4) One's race can always be determined by physical characteristics
 - a. True
 - b. False
- 5) Pop culture is a slang term for popular music
 - a. True
 - b. False
- 6) People usually belong to one cultural group
 - a. True
 - b. False
- 7) Ethnocentric people use their cultural standards to judge the beliefs and behaviors of others from differing cultures
 - a. True
 - b. False
- 8) Becoming more culturally aware and responsive requires that one practice cultural relativism
 - a. True
 - b. False
- 9) Stereotypes are based on generalizations about members of a group
 - a. True
 - b. False
- 10) White privilege is a term that refers to Whites having privileges because they work harder than other ethnic groups
 - a. True
 - b. False
- 11) Appreciating cultural diversity is really the same thing as tolerating those who are culturally diverse
 - a. True
 - b. False

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Activities:

McIntosh, P (1988) Unpacking the Invisible Knapsack, retrieved March 15, 2004
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Activity adapted from What is Culture? Activity retrieved March 10, 2004 from
<http://www.sasked.gob.sk.ca/docs/midsoc/gr8/81topics.htm>

Adapted from ethnocentrism activity on web:
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