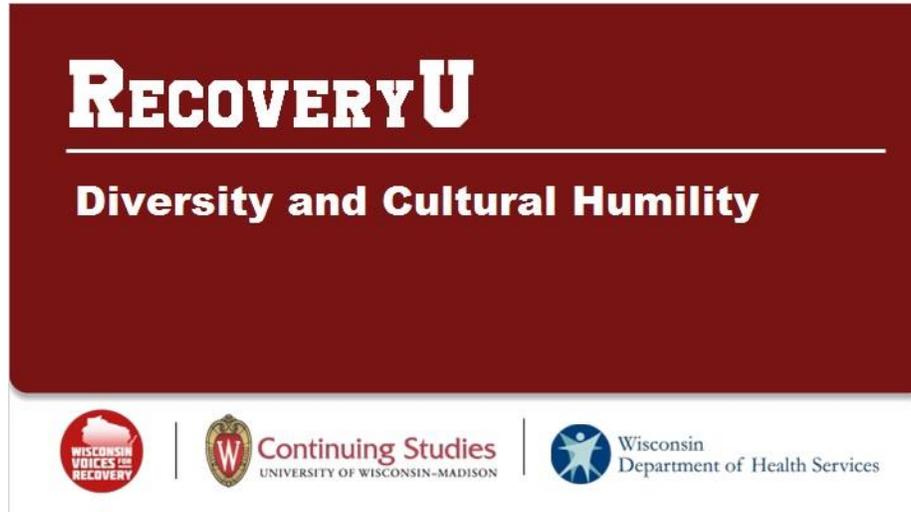


Recovery U: Diversity and Cultural Humility



Welcome to this RecoveryU Module on “Diversity and cultural humility”. The topics of diversity and cultural humility are extremely important. As peer support providers and professionals, it’s important to always consider how our work intersects with diversity in its innumerable forms and why cultural humility is important to practice. Remember, this Module is only a starting point about these important topics. It’s not meant to be exhaustive of these broad topics.

Module Goals

1. Differentiate the basic concepts of race, ethnicity, gender, minority group, components of culture, and the role of cultural transmission in perpetuating inequality.
2. Examine the norms, values, traditions, and institutions of the dominant culture.
3. Examine and appreciate your cultural identity and heritage.
4. Recognize, respect, accept, and value differences.
5. Evaluate and develop awareness of one's own prejudices, biases, and attitudes.
6. Adopt behavior/attitudes/skills/thoughts/values that promote cultural humility.



All resources and references are located in the Resources tab of this presentation.

By the end of this Learning Module, you will be able to: 1. Differentiate the basic concepts of race, ethnicity, gender, minority group, components of culture, and the role of cultural transmission in perpetuating inequality. 2. Examine the norms, values, traditions, and institutions of the dominant culture. 3. Examine and appreciate your cultural identity and heritage. 4. Recognize, respect, accept, and value differences. 5. Evaluate and develop awareness of one's own prejudices, biases, and attitudes; and 6. Adopt behavior, attitudes, skills, thoughts, and values that promote cultural humility.

Theme 1: Cultural Humility



In the first section of this module on diversity and cultural humility, we'll be exploring an initial meaning of cultural humility, acknowledging that this is a complex issue and we will merely address a brief introduction to this broad, comprehensive and complex topic.

Theme 1

Defining and Assessing Cultural Humility

1. Definitions: What is cultural humility?
2. Differences between cultural humility and cultural competence.
3. Self-Assessing cultural humility.
4. Improving cultural humility.



Having some basic understanding of diversity and cultural humility provides a standard by which we can begin to evaluate our ability to function in a culturally competent manner. Developmental models depicting the process by which one becomes culturally competent provide a construct by which we can self-evaluate our ability to respond effectively with diverse clients. Self-assessment tools can be one method by which we engage in this evaluation and reflective process and develop goals, plans, and strategies to improve our ability to function and individualize our helping to meet the needs of the diverse individuals we encounter. This journey towards cultural humility is an ongoing one for there is always much we do not know about each other and each other's experience and also cultural is dynamic and consequently evolving. This journey entails embracing some essential values including respect for others and their human dignity,

appreciation for the beauty of difference, and humility to approach the experiences of others with a the goal of listening and understanding. In the following slides, we'll examine the topics listed in this slide.

Theme 1

What Does it Mean to be Culturally Humble?

Definition: "Cultural humility: the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]"

3 Important Features of Cultural Humility Are:

1. a lifelong commitment to self-evaluation and self-critique: there is no point where you are done learning
2. Fix power imbalances
3. Develop partnerships with people and groups who advocate for others

Cultural identity, diversity and race are currently at the forefront of many of our national discussions and have dominated the news cycle in the past several years. However, cultural and racial diversity are an integral theme of American history and the American experience. Demonstrating cultural humility and an appreciation for diversity is critically important in understanding your identity, biases, and appreciating the beauty and value of difference in working with others. So, what is cultural humility and what does it mean to be culturally competent? What aspects or variables contribute to our cultural identity? Why is it important to develop culturally competent practices in helping others? How aware are you of your cultural identity, competence and biases? These are just a few critical questions we'll address in this module and in the process hopefully cultivate a curiosity and desire to explore culture and diversity and the relevance to caring for others.

There are many definitions of cultural humility and no one definition seems to be completely sufficient. The definitions in this slide are taken from TIP 59: Improving cultural humility, SAMHSA, 2014 and Standards and Indicators for cultural humility, NASW, 2014. Cultural humility is extremely complex and entails much more than race and ethnicity. Multiculturalism includes dimensions such as sexual orientation, gender, social class, faith, religion, values, language, family structure, and others. Cultural humility entails numerous variables including knowledge, self-awareness, attitudes, skills and behaviors, and the application of these variables conducive to providing effective cross cultural care or service to diverse populations. Cultural humility is not an end product solely but a journey and ongoing process of discovery and growth in understanding one's own cultural identity and diverse cultures. In addition, culture is not static but dynamic and consequently changing and requiring us to be aware of these changing values and dynamics. The journey toward becoming culturally competent requires a "beginners mind" where we exhibit respect and humility.

Theme
1

Cultural Humility vs. Cultural Competence

“Cultural competency implies that one can function with a thorough knowledge of the values and beliefs of another culture, while cultural humility acknowledges that it is impossible to be adequately knowledgeable about cultures other than one's own”.

“Humility denote a willingness to accurately assess oneself and one's limitations, the ability to acknowledge gaps in one's knowledge, and an openness to new ideas, contradictory information, and advice”.

Some of you may be familiar with the term cultural competence, but not with the term cultural humility. Although both terms are related to knowing your biases, learning about other cultures and interacting respectfully with others, the term cultural humility has replaced cultural competence because of implicit bias associated with the word competent. “Cultural competency implies that one can function with a thorough knowledge of the values and beliefs of another culture, while cultural humility acknowledges that it's impossible to be adequately knowledgeable about cultures other than one's own”. Additionally, “Humility denotes a willingness to accurately assess oneself and one's limitations, the ability to acknowledge gaps in one's knowledge, and an openness to new ideas, contradictory information, and advice.”

Theme
1

Characteristics of a Culturally Humble Helper

1. Helpers have moved from being culturally unaware to being aware and sensitive to their own cultural heritages and to valuing and respecting differences.
2. Helpers are aware of how their own cultural backgrounds, experiences, attitudes, values, and biases influence psychological processes.
3. Helpers are comfortable with differences that exist between themselves and their clients in terms of race, ethnicity, culture, and beliefs.
4. Helpers have specific knowledge about their own racial and cultural heritage.
5. Helpers possess knowledge and understanding of how oppression, racism, discrimination, and stereotyping affect them personally and in their work.
6. Helpers possess knowledge about their social impact on others.
7. Helpers are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a non-racist identity.

American Counseling Association

The characteristics of a culturally humble helper have been readily defined in terms of attitudes, behaviors, knowledge and skills. The characteristics listed in this slide are not comprehensive but representative of those demonstrated by culturally humble helpers. Professional organizations have expressed these characteristics in terms of competencies individuals demonstrate. These organizations place great value on self-

awareness, appreciation of difference, development of culturally appropriate skills, cultural knowledge and behaviors. A review of these standards and qualities is helpful in aspiring to the expectations and for self-evaluating our current level of competency.

Cultural humility requires many facets of understanding and awareness is often the beginning of cultural humility. One must become aware of his or her own cultural identity, biases, and blind spots resulting from seeing and experiencing the world through the cultural lens of one's own experience.

Diversity consultant and award-winning documentary producer Lee Mun Wah writes, "...the journey that is needed begins with first acknowledging what we don't know and being open to what it is that we need to learn". One also must become more aware of the social issues and contexts surrounding another's cultural history and experience and this awareness requires involvement and listening to another's experience.

How often do you intentionally engage someone from a culture other than your own, ask about their experience and listen to understand? Too often we look at others different from ourselves merely through the lens of our own experience. Importantly, cultural humility involves humility and approaching the journey with a "beginner's mind".

Theme 1

Self-Assessing Cultural Humility

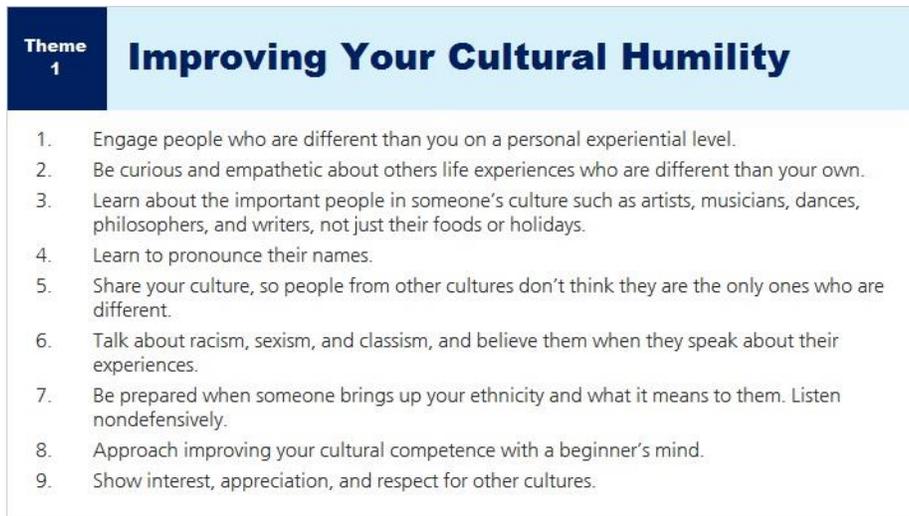
1. **Purpose of self-assessment:** Increased self-awareness.
2. **Methods of self-assessment and self-assessment tools:**
[Cultural Diversity Self-Assessment](#)
[Cultural Competence Self-Test](#)

What are your strengths and weaknesses in the quest of becoming more culturally humble?

There are many ways to increase our consciousness or self-awareness about cultural diversity and its critical relevance in human relations. Exposing ourselves to information about other cultures through reading, documentaries and other sources may provide us with information or travel to cultures different from our own.

Experiencing people from cultures other than our own on their turf and also inviting people from other cultures into our homes and having intentional conversations with them about their and our cultural experiences is often helpful and enriching. Reflecting intentionally on these experiences helps us increase our awareness regarding our biases about others, our understanding of our own culture and how we have been influenced by it, and increases our consciousness about other cultures.

Tools like self-assessments can be helpful instruments for us to measure our level of cultural humility. These tools often include items we may never consider in our own reflections. In this slide, we encourage you to complete two self-assessments, reflect on your responses, and consider what it might mean about your level of cultural humility. We encourage you not to judge yourself. We all start somewhere on this journey toward becoming more culturally competent and much of where we're at is a result of our experiences which may be wide or limited. The point is to begin the journey and to embrace and appreciate the beauty of our diverse cultures and what we can learn from each other. Treat this journey as an adventure and with excitement.



Theme 1

Improving Your Cultural Humility

1. Engage people who are different than you on a personal experiential level.
2. Be curious and empathetic about others life experiences who are different than your own.
3. Learn about the important people in someone's culture such as artists, musicians, dances, philosophers, and writers, not just their foods or holidays.
4. Learn to pronounce their names.
5. Share your culture, so people from other cultures don't think they are the only ones who are different.
6. Talk about racism, sexism, and classism, and believe them when they speak about their experiences.
7. Be prepared when someone brings up your ethnicity and what it means to them. Listen nondefensively.
8. Approach improving your cultural competence with a beginner's mind.
9. Show interest, appreciation, and respect for other cultures.

Cultural humility is a journey that is endless unless we decide to get off the train. There is always more to learn, know, and experience. Cultures continuously evolve, and there are individual differences in our experiences. This journey to cultural humility is both complex and enriching. Lee Mun Wah states, "The Buddhists say that we do not learn from experience, but rather by our willingness to experience. In the Western culture, which often boasts of being multicultural, there is still so much to learn about each other and so much that is taken for granted. And so, the journey that is needed begins with first acknowledging what we don't know and being open to what it is that we need to learn". Be intentional about your engagement with people from cultures other than your own and be a student of culture. Understand your own cultural identity and what it means and ask about what it might mean to others. Adopt attitudes of respect, appreciation, curiosity, humility and empathy in your journey of becoming more sensitive and culturally competent.

Many are afraid to talk about diversity for fear of saying something that might offend another. But it is important to risk engaging in the conversation. Take responsibility for your mistake and to be open to talking about it. People are far more forgiving when your actions come out of sincerity, humility, love and caring. It's important to stay engaged because trust and understanding require listening and time.

In addition to these few suggestions, develop communication skills to facilitate your

learning and growth. Lee Mun Wah provides some practical suggestions in this process including things to avoid when trying to engage in conversations about our diverse backgrounds.

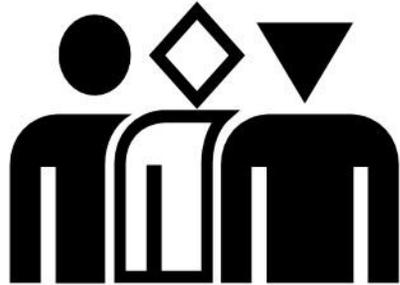


Next, we'll look at some of the key concepts in diversity training.

The slide has a purple header with "Theme 2" and "Key Concepts in Diversity". On the left, a list of eight concepts is provided: 1. Prejudice, 2. Stereotype, 3. Discrimination, 4. Racism, 5. Sexism, 6. Ageism, 7. Transphobia, and 8. Cultural pluralism. On the right, there is a stylized icon of two human figures. The figure on the left has a solid black circle for a head, and the figure on the right has a solid black triangle for a head. A white diamond shape is positioned between their heads, and a white curved line connects their bodies, suggesting interaction or connection.

The list of terms in this slide and the next one identify some of the major concepts associated with the study and understanding of diversity and cultural humility. We will look at each concept and review the significance and relevance of each one in our study of diversity. Many of these concepts you may have heard of and know, while others may be unfamiliar or the definition and application of the concept may produce some internal tension.

Key Concepts in Diversity



9. Dominant Culture
10. Ethnocentrism
11. Acculturation
12. Assimilation
13. Marginalization
14. Micro-aggression
15. Culture
16. Drug culture

This list of terms or concepts is by no means exhaustive. It's just a sampling in random order of the most central concepts in the study of diversity. Let's take a close look at each one of these concepts.

Key Concept: Prejudice

Definition: Uninformed judgments about others that are often unconscious, harsh, or discriminatory and that involve rejection.

Robert Brammer, *Diversity in Counseling*, Brooks/Cole, 2004



Prejudice is most often associated with an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason to support the held opinion. It's essentially any preconceived opinion, whether unfavorable or favorable, of a person or a particular group. Unreasonable feelings, opinions, or attitudes, especially those of a hostile nature, regarding a racial, religious, or national group are most commonly identified as prejudicial opinions. The study on the psychology of prejudice began in the 1930s and focused on the dynamics of prejudicial hate. More in depth analysis of the psychology of prejudice, and other resources focused on increasing understanding of prejudice and tolerance, can be found via the links on this slide.

Key Concept: Stereotype

Definition: Unsubstantiated beliefs about the personal attributes of the members of a group based on inaccurate generalizations that are used to describe all members of the group and that thus ignore individual differences.

[Intercultural Competencies: Glossary Of Terms](#)

Stereotypes are a simplified, overgeneralized and standardized conception of a person or group of people often based on race or ethnicity. By stereotyping we infer that a person has a whole range of characteristics and abilities that we assume all members of that group have. Stereotypes lead to categorization of people, which leads to prejudicial attitudes, which leads to in-groups and out-groups, or the “us versus them” mentality. For example, consider the stereotype that all Asians are great at math.

Most stereotypes tend to convey a negative impression. In America, stereotypes held by whites of other races and ethnic groups have been negative and derogatory, while stereotypes of whites have tended to be positive, reinforcing the discriminatory myth of whites and the dominant culture as being superior to others. Stereotypes can also be based on gender, sexual orientation, social class, and other categories. What are some commonly held stereotypes in the United States?

Key Concept: Discrimination

Definition: The treatment or consideration of making a distinction in favor of or against, a person based on the group, class, or category to which that person belongs rather on individual merit.

Robert Brammer, *Diversity in Counseling*,
Brooks/Cole Pub. 2004



Discrimination can be identified as the active form of prejudice typically targeting a minority group that's not a part of the dominant culture based on race, gender, sexual orientation, or religion. Discrimination was institutionalized in the United States, but

began to be challenged during the Civil Rights Movement in the streets and courts of this country. Institutional discrimination, as opposed to an individual making a conscious choice to discriminate, refers to the unjust and discriminatory mistreatment of an individual or group of individuals by the laws and institutions of society as a whole through unequal selection or bias, be it intentional or unintentional.

Landmark court cases such as Plessy vs Ferguson in 1896 ruled that separate but equal public facilities based on race was constitutional. Separate public bathrooms, lunch counters, and seating on public transportation was lawfully institutionalized. The Supreme Court ruling in 1954 in the landmark case of Brown vs The Board of Education overruled the previous decision of Plessy vs Ferguson, separate but equal, as unconstitutional.

Although institutional discrimination may not be so blatant today, people of color often experience barriers to accessing resources in our culture that white Americans just don't face. Institutional discrimination or institutional racism is different from individual discrimination. Institutional discrimination is discriminatory acts by government or other societal institutions that disproportionately impact people of color.

Theme
2

Key Concept: Racism

Definition: The belief that all members of each race possess characteristics or abilities specific to that race, especially so as to distinguish it as inferior or superior to another race or races.

Or...

The belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races.

[Oxford Dictionary](#)



The idea and expression of racism is an inherent and integral part of the history of America, and although the expression of racism may have evolved over time, it exists more pervasively than many are willing to admit. Just look at the August 2017 demonstrations in Charlottesville, Virginia with the open display of swastikas, neo-Nazis, and the KKK. Racism and institutional racism aren't always so blatant and are often more subtle. What lies behind the expression of racism is often fear and ignorance of those who are not of the dominant culture. Racism in the U.S. has been perpetrated by the dominant culture on various minority groups and people of color, whether Black, Hispanic, Asian, or Native American. It is the explicit and implicit message that the dominant culture is superior or better.

Key Concept: Sexism

Definition: Prejudice, stereotyping, or discrimination, typically against women, on the basis of sex.

Robert Brammer, *Diversity in Counseling*,
Brooks/Cole Pub. 2004



The national struggle for equal rights for women is a testament to the discrimination faced by women based on their sex. The long struggle for women's suffrage and the right to vote granted on August 18, 1920 by the ratification of the 19th Amendment to the Constitution of the United States speaks of this long struggle.

Today, equal rights and sexism are often focused on women's restricted opportunities for career advancement, lack of equal pay for equal work, and sexual harassment in the workplace. Positions of power in government or the private sector continue to be dominated by white males and data on pay identifies that women on average earn about 80 cents for every dollar earned by a white male. What are some of the experiences women typically have that are identified as sexist?

Key Concept: Ageism

Definition: prejudice or discrimination on the grounds of a person's age.

[Oxford Dictionary](#)



Ageism is a term that emerged in 1969 to describe stereotypes, prejudice and discrimination against an individual because of their older age. It's important to note that ageism doesn't just affect one specific age group. Although most people picture people in their 60s and older being affected by ageism, it could for example affect people in their 40s. Ageism can affect a person's housing opportunities, job

opportunities and even everyday tasks. Like other forms of discrimination, ageism can negatively impact a person’s health.

Theme 2 **Key Concept: Transphobia**

Definition: irrational fear of, aversion to, or discrimination against transgender or transsexual people.

[Merriam-Webster](#)

Transphobia is a term used to describe irrational fear of, aversion to, or discrimination against a transgender individual or someone who is assumed to be transgender. Transgender simply means that a person’s gender expression does not conform to traditional gender roles. Some forms transphobia can take include: bullying, abuse, violence, negative attitudes or beliefs, irrational fear, derogatory language, and not using preferred gender pronouns.

Theme 2 **Gender Pronouns**

1	2	3	4	5
(f)ae	(f)aer	(f)aer	(f)aers	(f)aerself
e/ey	em	eir	eirs	eirself
he	him	his	his	himself
per	per	pers	pers	perself
she	her	her	hers	herself
they	them	their	theirs	themself
ve	ver	vis	vis	verself
xe	xem	xyr	xyrs	xemself
ze/zie	hir	hir	hirs	hirself

Above is a table of common gender pronouns. When meeting a new person you should ask how they would like to be referred to or if you are not comfortable asking, introduce yourself using your pronouns.

Pronouns are linguistic tools that are used to refer to people. Most people are familiar with he/him/his, she/her/hers and they/them/theirs but there are many other pronouns that somebody may want to be referred to as. On the slide is a chart of a few gender pronouns. Because language evolves rapidly, new pronouns will continue to be introduced and used. When meeting a new person you should never assume what pronoun they would like to be referred to by based on physical appearance. Instead you should ask what pronouns they would like you to use. If you are not comfortable asking,

introduce yourself using your pronouns first. Most people will then respond with their name and preferred pronouns. If you make a mistake and refer to someone using the wrong pronoun apologize and strive to get it right next time.

Theme 2

Key Concept: Cultural Pluralism

Definition: The dynamic whereby individual ethnic groups exist within the larger dominant society and retain their unique cultural heritages and distinctive traditions and practices.

Robert Brammer, *Diversity in Counseling*, Brooks/Cole Pub. 2004



Cultural pluralism is the dynamic by which minority groups participate fully in the dominant society while also maintaining their cultural differences and distinctives. A pluralistic society is one where groups from various cultures interact while showing a certain degree of tolerance for one another. In pluralistic societies, different cultures coexist without major conflicts, and minority cultures are encouraged to uphold their own customs within the context of the dominant culture. In essence, minority cultures are validated and appreciated.

Cultural pluralism is more than the acknowledgement of diversity and involves more than tolerance of cultures different from our own. There is a dynamic engagement between cultures. The path toward pluralism often is complex and messy, particularly in a world of increased globalism and global mobility. Research institutes study the impact of globalization on pluralism and focus on the development of public policy consistent with the ideals of democratic societies. How are national identities impacted by globalization and what impact is there on dominant conceptions of a nation? How are these changes influencing political movements within the broader society?

Key Concept: Assimilation vs Acculturation

Assimilation: Allowing one's original culture to be overridden by the dominant culture.

Acculturation: Acquiring the capability to function within the dominant culture while retaining one's original culture.

Robert Brammer, *Diversity in Counseling*,
Brooks/Cole Pub. 2004



Many immigrants experience the process of acculturation or assimilation as they engage with the dominant culture in the United States. When assimilating, individuals and groups left or denied their cultural heritage in order to fit in with the practices of the dominant culture. Often this meant abandoning the practices, languages, and traditions of one's culture of origin, changing one's name, et cetera, in order to seem more white.

Acculturation, however, allows one to adapt to the dominant culture while also retaining one's culture of origin. In such cases, one might adapt his or her behavior to fit the context needed at the time. In the work environment, one might adjust behavior to conform to the expectations of the dominant culture but embrace his or her culture of origin in their home, neighborhood, or minority culture. Such processes often create some internal tensions for individuals caught between two cultures.

Key Concept: Marginalization

Definition: "A complex process of relegating specific groups of people to the lower or outer edge of society. It effectively pushes groups of people to the margin of society economically, politically, culturally and socially following the policy of exclusion. It denies a section of the society equal access to productive resources and avenues for the realization of their productive human potential and opportunities for their full capacity utilization."

[Marginalization and the Role of a Civil Society](#)



Marginalization is a complex process where minority groups have limited access to resources and opportunities to fully realize their potential in the broader society. In the United States, immigrants and people of color are often the victims of marginalization. Marginalization is often a systemic problem that keeps groups at the margins of society

and is reinforced by the policies and processes of the dominant culture, including government and institutional processes, restricting access to quality education and opportunity for personal and collective growth and advancement. Immigrants, people of color, and minorities are often marginalized from the dominant culture. When one is marginalized, one may be excluded from the opportunities enjoyed by the dominant culture often taken for granted by individuals in that dominant culture.

Theme 2 **Key Concept: Micro-Aggression**

Definition: A statement, action, or incident regarded as an instance of indirect, subtle, or unintentional discrimination against members of a marginalized group such as a racial or ethnic minority.

[Oxford Dictionary](#)



A microaggression is the casual denigration of any marginalized group. The term was coined by psychiatrist and Harvard University professor Chester M. Pierce in 1970 to describe insults and dismissals he regularly witnessed non-black Americans inflict on African Americans. Microaggressions often are in the form of subtle, intentional or unintentional comments typically perpetrated by white people in talking to or about people of color. Microaggressions can take on different forms but the intent is often the same, denigrating and/or marginalizing the individual by implying that you do not belong, you are different, and you are not one of us. There are many various examples of microaggressions.

Theme 2 **Key Concept: Micro-Aggression**

“What Kind of Asian Are You?”

The video will appear once narration is finished.

After reviewing the following video, “What kind of Asian are you?”, identify the microaggressions exhibited in the dialogue. What are they? What are the impacts of these microaggressions? How do they impact the relationship? How do they influence the conversation? What assumptions were made in the interchange between these two people? How might you engage someone about their cultural background without offending him or her?

Microaggressions have been described by some metaphorically much like a paper cut, which isn’t traumatic but more annoying. However, for many people of color, they may experience multiple microaggressions per week. Multiple paper cuts per week become more than merely annoying. They do real injury. The implication of microaggressions communicates that you are different, you don’t belong, you are an outsider, you are the perpetual immigrant, you are not one of us, you are not an American. Microaggressions marginalize people.

Theme 2		Micro-Aggression: Examples	
Theme	Microaggression	Message	
<i>Alien in own land</i> When Asian Americans and Latino Americans are assumed to be foreign-born	"Where are you from?" "Where were you born?" "You speak good English." A person asking an Asian American to teach them words in their native language.	You are not American. You are a foreigner.	
<i>Ascription of Intelligence</i> Assigning intelligence to a person of color on the basis of their race.	"You are a credit to your race." "You are so articulate." Asking an Asian person to help with a Math or Science problem	People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in Math / Sciences.	
<i>Color Blindness</i> Statements that indicate that a White person does not want to acknowledge race	"When I look at you, I don't see color." "America is a melting pot." "There is only one race, the human race."	Denying a person of color's racial / ethnic experiences. Assimilate / acculturate to the dominant culture. Denying the individual as a racial / cultural being.	
<i>Criminality - assumption of criminal status</i> A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.	A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes. A store owner following a customer of color around the store. A White person waits to ride the next elevator when a person of color is on it.	You are a criminal. You are going to steal / You are poor / You do not belong / You are dangerous.	
<i>Denial of individual racism</i> A statement made when Whites deny their role in racism	"I'm not a racist. I have several Black friends." "As a woman, I know what you go through as a racial minority."	I am immune to racism because I have friends of color. Your racial oppression is no different than my gender oppression. I can't be a racist. I'm like you.	

In this table you will find common examples of microaggressions by theme, specific stated microaggression, and the implied message the microaggression sends to those it targets. Review the microaggressions on this slide and the next one and reflect on the implied message. Have you used any of the microaggressions listed? What was your intent and what do you think of the implied message? How familiar are you with these microaggressions? What are your reflections on the implied meaning of the microaggressions?

Theme 2 Micro-Aggression: Examples		
Theme	Microaggression	Message
<i>Myth of meritocracy</i> Statements which assert that race does not play a role in life successes	"I believe the most qualified person should get the job." "Everyone can succeed in this society, if they work hard enough."	People of color are given extra unfair benefits because of their race. People of color are lazy and / or incompetent and need to work harder.
<i>Pathologizing cultural values / communication styles</i> The notion that the values and communication styles of the dominant / White culture are ideal	Asking a Black person: "Why do you have to be so loud / animated? Just calm down." To an Asian or Latino person: Why are you so quiet? We want to know what you think. Be more verbal." Speak up more." Dismissing an individual who brings up race / culture in work / school setting.	Assimilate to dominant culture. Leave your cultural baggage outside.
<i>Second-class citizen</i> Occurs when a White person is given preferential treatment as a consumer over a person of color	Person of color mistaken for a service worker Having a taxi cab pass a person of color and pick up a White passenger Being ignored at a store counter as attention is given to the White customer behind you "You people ..."	People of color are servants to Whites. They couldn't possibly occupy high-status positions. You are likely to cause trouble and / or travel to a dangerous neighborhood. Whites are more valued customers than people of color You don't belong. You are a lesser being.
<i>Environmental microaggressions</i> Macro-level microaggressions, which are more apparent on systemic and environmental levels	A college or university with buildings that are all names after White heterosexual upper class males Television shows and movies that feature predominantly White people, without representation of people of color Overcrowding of public schools in communities of color Overabundance of liquor stores in communities of color	You don't belong / You won't succeed here. There is only so far you can go. You are an outsider / You don't exist. People of color don't / shouldn't value education. People of color are deviant.

On this slide are additional examples of common microaggressions. In this table, you'll find more examples of microaggressions by theme, specific stated microaggression, and the implied message the microaggression sends to those it targets. Review the microaggressions on this slide and the one before it, and reflect on the implied message. Have you used any of the microaggressions listed? What was your intent and what do you think of the implied message? How familiar are you with these microaggressions? And what are your reflections on the implied meaning of the microaggressions?

Theme 2 Key Concept: Culture

Culture is the complex mingling of many factors including beliefs, values, traditions, norms, patterns of living, and the ways people organize their environments. Culture is passed on from generation to generation and culture too, evolves. It is not static. Factors generally agreed to constitute a culture have been identified by Castro (1998) include:

1. A common history and heritage passed from one generation to the next.
2. Common values, beliefs, customs, behaviors, traditions, institutions, arts, folklore, and lifestyle.
3. Similar relationship and socialization patterns.
4. A common language.
5. Shared geographic location of residence (e.g., country).
6. Similar patterns of dress and diet.

TIP 59, Improving Cultural Competence, SAMSHA, 2014

TIP 59 identifies other characteristics of culture that are common to a people and transmitted from generation to generation through complex mechanisms. For further reading about the definition, description, and transmission of culture, see TIP 59, pages 11 through 33.

Key Concept: Drug Culture

1. Shared experiences
2. Shared rituals
3. Shared language and vocabulary
4. Shared behavior, attitudes, thinking
5. Shared beliefs
6. Shared values



TIP 59, Improving Cultural Competence, SAMSHA, 2014, Chapter 6, Drug Cultures and Recovery Cultures.

Although many have questioned the concept of a drug culture, others have identified that drug subcultures have many of the distinguishing characteristics of cultures, such as common or shared rituals, language, values, behavior, attitudes, beliefs, thinking, socialization patterns, attire, et cetera. Members of a drug culture often share similar ways of dressing, socialization patterns, language, and style of communication. Drug subcultures are often maintained outside the mainstream society but drug users also come from diverse cultures as well. Subcultures may reject some, if not all, of the values and beliefs of the mainstream culture in favor of their own. Individuals often identify with subcultures such as drug cultures because they feel excluded from or unable to participate in mainstream society.

The subculture provides an alternative source of social support and cultural activities, but these activities can run counter to the best interests of the individual. Many subcultures are neither harmful nor antisocial, but their focus is on the substance or substances of abuse, not on the people who participate in the culture or their well-being. Drug subcultures may differ from each other based on locale of the drug culture and even the drug of choice by those in the drug culture.

Theme 3: Examining the Dominant Culture



Now, we will learn how to identify and examine the dominant culture in society, and what this means for our work.

Theme
3

What is Dominant Culture?

Dominant culture in a society comprised of multiple cultures is the culture that exercises the most power and influence. This dominance is typically expressed as economic power, political power and in the sociocultural norms, laws, institutions, values and traditions of the society.

[Dominant Culture](#)



The dominant culture in a society typically expresses this dominance through the exercise of political or economic power and by the influence of the broader cultural norms, values, and traditions of the society. Dominance can be achieved through many different means, including economic power, force or the threat of force, or through more subtle processes of dominance and subordination.

In the United States, the dominant culture historically and currently is comprised of the largest population, although a dominant culture in a society could be the minority of the population, as seen historically in South Africa. In the United States, the dominant culture is white, English speaking, Christian Protestants of European ancestry.

Historically, the dominant culture has often exercised control over law, communication, political processes, educational institutions, business practices and creative expression. A culture is dominant within society when that culture establishes specific behaviors or

a set of rituals, values and social customs that dictate the society.

Theme
3

Values

Dominant Values of the U.S. include:

1. Achievement and Success Oriented
2. Self-Reliance
3. Independence
4. Autonomy
5. Privacy
6. Freedom
7. Democracy
8. Order and Security
9. American Exceptionalism



The list of values of the dominant culture in the United States on this slide and the next one is representative of the dominant cultural values, but not inclusive. The dominant cultural values place significant emphasis historically and currently on the individual and the individual's independence and autonomy, to be self-reliant and have the freedom to shape his or her own destiny. This is instilled in its democratic political system, its capitalist economy, and the development of a government that is ideally of, for, and by the common citizenry. Equality between individuals is valued, as is equality of opportunity to create one's destiny.

One's status is closely tied to one's achievements and economic and career successes, which are attained through hard work and self-reliance. Americans also believe in progress, that tomorrow will be better, more prosperous, and advanced than today. It places great faith in science and technology to solve societal ills and challenges. Americans are typically optimistic and they believe in the myth of American Exceptionalism, which sees itself as superior to other cultures and societies globally. The dominant culture also values the rule of law, order, and security for a stable and civil society.

Theme 3 Values

10. Activity and Work	15. Humanitarianism
11. Morality	16. Human Rights
12. Progress	17. Science
13. Material Comfort	18. Nationalism and Patriotism
14. Equality	

[Dominant American Values](#)

As you review these cultural values, ask yourself what values might be missing? Have these values shaped your cultural identity? If so, how? How do these values influence your perception of yourself, others, and the world around you? How might your values influence your perceptions of your work with others who do not share the same values?

Theme 3 Traditions

- The western calendar
- Religious traditions
- Secular traditions
- Sports and leisure
- Institutions
 - Schools
 - Churches
 - Government
 - Family
 - Civic organizations

The calendar followed by people in the United States, and the West in general, follows the pattern of Christianity, while events and festivals of many cultures in Asia revolve around the lunar calendar, resulting in the differences not merely in holidays celebrated, but also in the rhythm and flow of the weeks and months of a calendar year. This impacts the academic calendar of schools and universities, when semester classes begin and end, and industry and commerce. In the United States, the rhythm of the calendar years are dominated by the marking of religious and secular holidays such as Christmas, Easter, Memorial Day, Independence Day, Labor Day, and Thanksgiving.

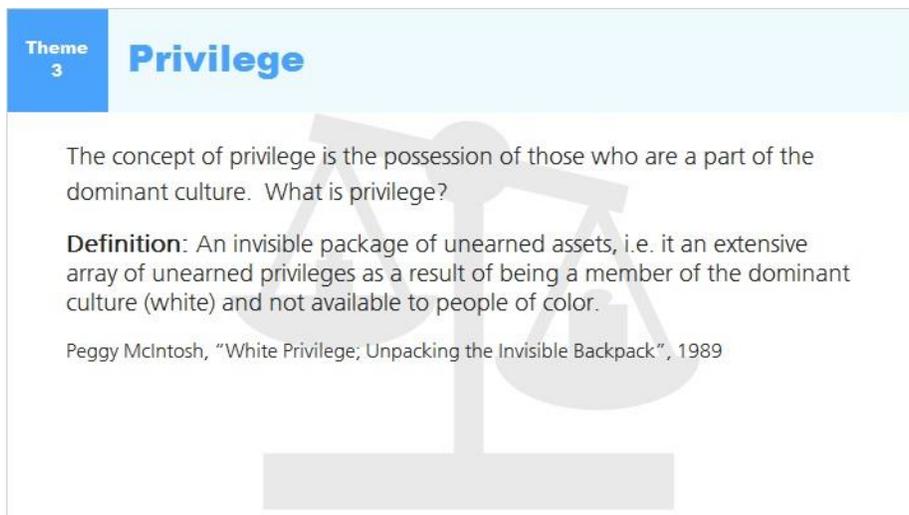
The United States is becoming more diverse religiously and younger Americans are identifying with no specific religion. However, despite these trends, the United States remains a culture where religion plays a significant role in the personal lives of

individuals, and most are allied with Christianity and more specifically Protestant Christianity. Moral values play an important role, but so do the traditions of the church, including attendance of religious services on Sundays and at festivals, most importantly Christmas and Easter. Christmas also has taken on a commercial value in the American economy, with a significant impact on consumerism through the purchase of gifts for family and friends.

Traditions also springboard from secular holidays such as Memorial Day, when veterans are remembered for their military service to the country, Independence Day, with parades and celebrations of freedom and independence, Labor Day, with the official closing of summer vacations and the resumption of schools, and of course the Thanksgiving Day holiday.

Sports and leisure play significant roles in the lives of Americans. Traditional sports have been considered to be baseball, basketball and American football, but more sports options are available to youth and adults as the country has become more diverse in its population. Sports are not only major forms of entertainment, competition, and fan identity, but also business given the amount of revenue generated by both collegiate and professional sports and the size of the fan base that follows sports.

Institutions of the United States playing a significant role of the dominant culture include family, schools, churches, and local, state, and federal government entities. These institutions are shaped by the dominant culture and promote the values of the dominant culture.



Theme 3 **Privilege**

The concept of privilege is the possession of those who are a part of the dominant culture. What is privilege?

Definition: An invisible package of unearned assets, i.e. it an extensive array of unearned privileges as a result of being a member of the dominant culture (white) and not available to people of color.

Peggy McIntosh, "White Privilege; Unpacking the Invisible Backpack", 1989

White privilege refers to the collection of benefits that white people receive in a racially structured society in which they are a member of the dominant culture and at the top of the racial hierarchy.

The concept of "white privilege" became popularized by an essay written by Peggy McIntosh, a Women's Studies scholar at Wellesley in the late 1980s, when she not only defined the concept, but also identified scores of examples of how white folks received unearned benefits merely due to being white and part of the dominant culture, assets

not available to people of color. Although written in the late 80s, her essay has contemporary relevance. White skin confers on those who live in it an extensive array of unearned privileges not available to people of color. White privilege is for the most part invisible to those who have it and unacknowledged by them. These conditions are seen as merely normal to those who possess them and accessible and attainable to all by hard work and effort. Those who possess white privilege have difficulties seeing the privilege they possess. The racial structure of society has created conditions in which one race has been advantaged over others, and where many aspects of everyday life that white people take for granted are not even available to people of color.

Theme 3 **Privilege and Power**

In the United States, privilege is granted to people who have membership in one or more of these social identity groups:

- White people
- Able-bodied people
- Heterosexuals
- Males
- Christians
- Middle class people
- Middle-aged people
- English speaking people

[Power and Privilege Definitions](#)

Privilege operates on personal, interpersonal, cultural, and institutional levels within a society and provides advantages, favors, and benefits to members of dominant groups in the culture at the expense of people who are outside dominant groups or target groups. Consider how your life might be different if you were a member of the groups in this slide or if you were not a member of groups in this slide. How might your experience be different due to your membership or non-membership in these groups? How would this change your life?

Privilege is characteristically invisible to people who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if they only worked to earn them. As you can see by the list of privileges identified by Peggy McIntosh, privileges are unearned and they are granted to people in the dominant groups with no consideration of merit or effort to achieve the assets or benefits. People in dominant groups are frequently unaware of their membership in a dominant group due to the privilege of being able to see themselves as persons and their experience as normal, thus taking the experience for granted because it is all they know and experience.

Definition: The ability to decide who will have access to resources; the capacity to direct or influence the behavior of oneself, others, and/or the course of events.

Allan G. Johnson, *Where Did White Privilege Come From?* 2012

Having access to privileges as a member of the dominant culture provides personal power to realize opportunities, resources, improved quality of life, and upward economic mobility without facing the barriers and challenges faced by those who are not members of the dominant culture. This provides personal power and choices not readily available to those outside the dominant culture.

In addition, the systems, institutions, and processes of a society, such as governments, financial institutions, and the judicial system, are also determined by those in power, the dominant culture, so that those who are a part of the dominant culture also have advantages authorized by official authorities and the laws and regulations established by those in power. Privilege provides power personally and individually to those who possess privilege and also provides benefits and access to privilege by authorized, official powers.

Power accrues for those who most closely approximate what is viewed as the norm by the dominant culture. In the U.S., it's individuals who are male, white, heterosexual, financially stable, young to middle adult, able-bodied, and Christian. Social institutions including family, education, religion, media, and the government reproduce this hierarchy and ensure the maintenance of power remains in the hands of members of the dominant culture by normalizing the dominant culture so that hierarchical orderings based on gender, race, social class, et cetera, appear normal and inevitable. A lack of diversity in these institutions also ensures that they operate and look like the face of their constituents.

Theme
3

White Privilege and Systems

1. Groups targeted by or excluded as a result of white privilege are those who are not a part of the dominant culture and most frequently people of color. Systemic and societal privilege disadvantages these groups of people often resulting in a subordinate role or place in society.
2. The problem is not one of bad people (an individual approach) but of systems in which individuals participate in relative privilege and privilege and power are perpetuated by the system advantaging some and disadvantaging others.

People groups without privilege have fewer “life chances” or benefits as a result of their membership in a particular social group. As examples, there is a higher likelihood that African American males will be arrested than Caucasian males; there is a greater chance that males will have a higher salary than females; and there is a higher probability that persons using a wheelchair for mobility will have fewer job opportunities than non-disabled people. Privilege often operates in an unconscious, systemic and invisible manner. Many believe part of the process of becoming anti-racist involves exploring and understanding how privilege has operated in our own lives. Individuals like Peggy McIntosh and Allan G. Johnson have devoted their work to raising our consciousness about these issues through their writings and presentations.

Theme
3

Consequences of Power and Privilege

1. One is able to experience one’s own perspectives and experiences as normal and “human” rather than gendered or racialized.
2. One is able to function rather easily out of this perspective, assuming that one’s behaviors reflect generic human behavior.
3. One usually does not ask questions such as:
 - Would I think about this differently if I were a woman/a person of color/disabled/poor/LGBT/etc?
 - How might this affect women/people of color/disabled people/poor people/ LGBT people/etc?

This slide presents a rationale for how the consequences of power and privilege happen within a culture and society. Allan G. Johnson articulates an explanation of this process by identifying the interaction of three different concepts. Raising our awareness of privilege and the effects of privilege for those with and without it is helpful to understand the world experience of some whose cultural experience differs from our

own. Reflect on the questions in this slide as you think about how your life experience might be different if your life circumstances changed.

Theme 3 **Consequences of Power and Privilege**

What are the privileges of...

- Being male
- Being heterosexual
- Being white
- Being middle aged
- Being able bodied
- Being Christian
- Being middle to upper middle class
- Being educated



Intentional reflection on the privileges associated with specific groups of people helps us consider that not all of us have the same cultural experiences nor the same benefits based on a variety of variables outside our control such as race, gender, sexual orientation, ability, et cetera, or if we were, say, Muslim rather than Christian in the United States. How might our lives be different if our identity was different? What privileges might we gain or lose based on our status?

Theme 3 **Why Don't Dominant Groups See Privilege as a Problem?**

1. People of privilege often are unaware privilege exists in the first place.
2. The experience of people of privilege is seen as the norm or standard. Privilege insulates them from its consequences and benefits.
3. They think privilege is just a personal problem. Individuals get what they deserve. They do not see privilege as an issue of a societal system.
4. People with privilege want to keep their privileged status.
5. For some, prejudice prevents them from the recognition of privilege.
6. The influence of cultural values of rugged individualism and self-reliance prevents them from seeing the how privilege works systemically in society.
7. They're afraid... of blame, of guilt, of rejection by their own group if they acknowledge privilege or afraid of loss of relationships and privilege.

[Allan G. Johnson](#)

According to Allan Johnson, "A system of privilege—a family, a workplace, a society—is organized around three basic principles: dominance, identification, and centeredness." Johnson explains that it's these three concepts that make it difficult for white people to see their privilege in a social system. A system of white privilege is white-dominated, which means the default is for white people to occupy positions of power. This doesn't mean all white people are powerful, only that people with power in most cases are white, and when a person of color occupies a position of power, this seen as an

exception to the rule. For example, Barack Obama is routinely identified as a black President and not just a President.

White-identification means that the culture defines 'white' people as the norm or the standard for human beings in general. The result of a specific dominant group being seen as the norm or standard implies that this group of people is superior to other groups. Consequently, white identification gives whites more credibility and they're less likely to be questioned or challenged in certain ways in society. They are placed at the center of a society because they are seen as the standard for the culture. Johnson refers to this as white-centeredness. This phenomenon places white people at the center of attention in a society. Since white identification is seen as the norm or the standard, it also encourages whites to be unaware of themselves as white, as if they didn't have a race at all. It also encourages whites to be unaware of white privilege.

Theme
3

Common Examples of Privilege

Peggy McIntosh identified 50 daily effects of privilege she experience mere due to the fact she was white. Review her list by clicking on the following link to her article.

[White Privilege: Unpacking the Invisible Knapsack](#) by Peggy McIntosh.



In her classic article on "white privilege," Peggy McIntosh identified 50 common ways in which she experienced advantage or privilege solely due to her race. Review the list of "daily effects of privilege" and reflect on the relevance of these items in your life. If you are a member of the dominant culture, in what ways do you experience privilege as a result of being white?

Theme 4: Examining Your Cultural Identity



Next, we will look at our own cultural identity, and how it shapes our work.

Theme
4

Understanding Your Cultural Identity

Why is understanding your cultural identity important?

- Self awareness.
- Understanding why we do things the way we do.
- Understanding our biases and how they may impact cross cultural communication.
- Improve cross cultural relations.

"A fish only discovers its need for water when it is no longer in it.

Our own culture is like water for the fish. It sustains us.

We live and breathe through it."

by Stephanie Quappe and Giovanna Cantatore

Cultural awareness is the foundation of communication and it involves the ability to stand back from ourselves and become aware of our cultural values, beliefs and perceptions. Why do we do things in a certain way? How do we see the world? Why do we react in that particular way? Self-reflection is crucial to the cross-cultural learning process. If we don't understand our own cultural identity, we are likely to not be aware of how our cultural values influence how we look at the world, ourselves, and others. We remain unaware of our own cultural biases and how we look at the world merely through the lens of our own experience and project that bias onto others. The development of self-awareness and knowledge of our own cultural preferences, is a critical process in developing cross cultural humility.

Those who are members of the dominant culture often have difficulty identifying what it means culturally to be a part of that culture. In the United States, the dominant culture is white. How would you answer the question, what does it mean to be white or what is the white experience? For a member of the dominant culture, the ability to answer this

question provides some measure of his or her own cultural awareness. Becoming aware of our cultural dynamics is a difficult task because culture isn't conscious to us. Since we are born, we have learned to see and do things at an unconscious level. Our experiences, our values and our cultural background lead us to see and do things in a certain way. Sometimes we have to step outside of our cultural boundaries in order to realize the impact that our culture has on our behavior.

Theme 4

Understanding Your Cultural Identity

Degrees of Cultural Awareness:

1. My Way is the Only Way
2. I Know Their Way, but My Way is Better
3. My Way and Their Way
4. Our Way



The first degree of awareness identifies no awareness of differences. The individual looks at the world only through the lens of their own experience. Individuals at this stage of awareness are oblivious to other views. In the second stage of awareness, the individual acknowledges other cultural views but sees one's own perspective as superior to others. At the third level, people are aware of their own way of doing things and others' ways of doing things, and they chose the best way according to the situation. At this stage, people realize that cultural differences can lead to both problems and benefits. The fourth and final stage brings people from different cultural backgrounds together for the creation of a culture of shared meanings. Open and meaningful dialogue takes place at this level.

Theme
4

Models for Exploration

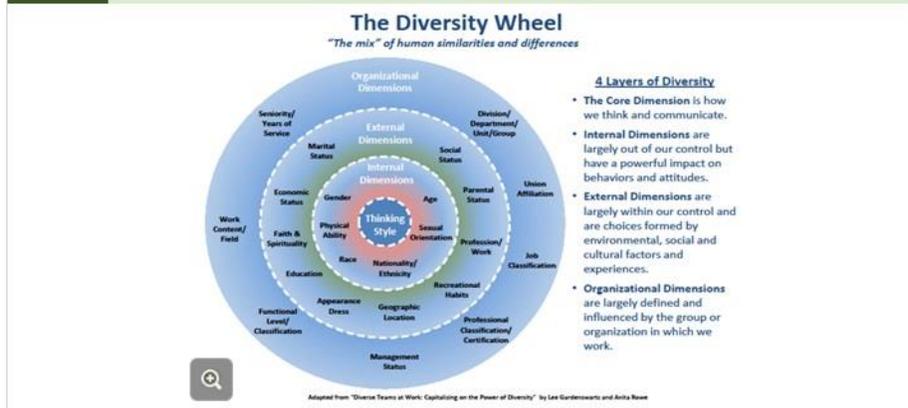
	10 Dimensions	Identify Yourself as a multicultural being.	What personal & group strengths can you develop for each dimension?	How effective will you be with individuals who differ from you?
R	Religion/Spirituality			
E	Economic/social class			
S	Sexual identity			
P	Personal style and education			
E	Ethnic/racial identity			
C	Chronological/lifespan status			
T	Trauma/crisis			
F	Family background/history			
U	Unique physical characteristics			
L	Location of residence, language differences			

Identify yourself on each of the dimensions of the RESPECTFUL model.

The RESPECTFUL model helps to go deeper into our multi-cultural understanding. The above model of cultural dimensions can be helpful in identifying your multicultural self. As you reflect on your multicultural self, examine your beliefs and attitudes towards those who are similar to and multi-culturally different from you. As you review your multicultural identity, what stands out to you? What is surprising to you? What is most meaningful in the way you think about yourself? How has your identity been shaped by significant experiences?

Theme
4

Models for Exploration



There are numerous "Diversity Wheels" organized in different ways depicting various dimensions of diversity, which influence cultural and personal identity. This particular wheel identifies a core dimension representing how we think of and view ourselves, others, and the world. This core dimension is influenced by other dimensions seen in the graphic, some of which are outside of our control. These center internal dimensions are usually mostly permanent or visible. The external and organizational dimensions represent dimensions that are acquired and change over the course of a lifetime. The combinations of all these dimensions influence our values, beliefs, behaviors,

experiences and expectations and make us all unique as individuals. Think about how the various factors have influenced the choices and decisions you've made up to this point in your life. Which have had a positive impact? Which have had a negative impact? Which are you proud of? Which do you try to hide from others?



Finally, we will discuss how we can be more culturally humble through our words and actions.

Theme 5
21 Ways to Stop a Conversation About Diversity

<ol style="list-style-type: none"> 1. I don't see color. We're all just human beings. 2. We have more similarities than differences. 3. I think deep down we're all the same. 4. Racism/sexism happens all over the world. 5. I think some people use diversity as an excuse. 6. I think identifying into groups only further divides us. 7. There are lots of other diversity issues besides race and gender. 8. I've never seen that happen before. Are you sure it happened? 9. Why does everything have to be so politically correct? 10. I was just joking. 	<ol style="list-style-type: none"> 11. Things are a lot better than they used to be. Don't you agree? 12. We'd hire more women and people of color, but are they qualified? 13. I love everyone. 14. Do you really think it's that bad? 15. I'm so glad you're not like one of them. 16. You know, you're a credit to your people. 17. You don't see other races complaining. 18. I think it's reverse racism/sexism. 19. America is the best place to live. 20. Some of my best friends are colored. 21. You speak such good English, where did you learn it from?
--	--

Lee Mun Wah, StirFry Seminars & Consulting, 2009, www.stirfryseminars.com

Lee Mun Wah identifies 21 ways to obstruct a conversation about diversity. Review the list in this slide and note the things that you've said and those that you don't understand. What is the implied message of each statement? What might a person of color hear and feel when these statements are said or when they are the target of these statements? What might be their response? Why? Reviewing and understanding the potential impacts of such statements can help us in the language we use to talk about diversity, language that's inclusive and conducive to dialogue about important issues of diversity, belonging, and identity.

Theme
5

Healthy Ways to Communicate

1. Paraphrase what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are not.
5. Emotionally relate to how they are feeling. Reflect feelings.
6. Notice how you are feeling. Be honest and authentic.
7. Take ownership and responsibility for your part in a conflict or misunderstanding.
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution.

Lee Mun Wah, StirFry Seminars & Consulting, 2009, www.stirfryseminars.com

Many have provided tips and suggestions about how to improve cross-cultural communications and relationships. Lee Mun Wah provides the above tips as helpful reminders when working with others who are culturally different from ourselves. These tips involve intentionally and authentically attending to the other person and nurturing the relationship with them. They involve humility and curiosity in developing the relationship. How intentional are you when attending and listening to another's experience? Are you able to listen and set aside your own biases and cultural filters and listen for the other person's perspective?

Theme
5

What If I Offend Someone?

1. What I heard you say was that... (listen and paraphrase)
2. Tell me more what you meant by...
3. What angered you about...?
4. What hurt you about...?
5. What's familiar about...?
6. What do you need or want from...?



These six recommendations are helpful reminders to consider when tensions might arise within a relationship. One's skilled attending is important in listening deeply for understanding the other person's concerns. The objective is to understand rather than to be understood. Awareness of one's own biases and suspending one's biases so they are not imposed on the listening and understanding process is critical in order for the intended sent message to be received as intended. Listening is the core of developing a relationship and making real contact with those we seek to help. We must modify our

patterns of attending to establish empathic relationships with the widely differing styles and needs of individuals, including those of many different multicultural backgrounds.

Theme 5

Communication Styles

Although cultural groups may differ in communication styles, you cannot make assumptions of how someone will communicate with you.

Here is a list of some communication styles you may encounter that can differ from person to person:

- animation/emotional expression
- volume of speech
- directness of answers
- touching
- closeness when standing
- formal dress
- perceived right to speak freely
- use of titles vs first name
- gestures
- directness of questions
- eye contact
- firm, long handshake
- speed of response
- perceived right to speak for group
- ignoring "turns"

Researchers have studied normative communication within cultural groups and have identified some general normative styles. However, there are always exceptions to the norm so one must be careful not to overgeneralize. The Summary of Normative Communication Styles and Values chart identifies arenas of difference between ethnic groups that can negatively impact trust and respect when the differences are unknown to one or both parties of a communication. These unknown or invisible differences in communication style and values also create difficulties because they may be presumed to be individual personality or ethical issues, outside of normal conversation. Some communication styles that you may encounter that can differ from person to person have been pulled out of the Normative Communication chart and listed on this slide.

Module Review

1. Differentiate the basic concepts of race, ethnicity, gender, minority group, components of culture, and the role of cultural transmission in perpetuating inequality.
2. Examine the norms, values, traditions, and institutions of the dominant culture.
3. Examine and appreciate your cultural identity and heritage.
4. Recognize, respect, accept, and value differences.
5. Evaluate and develop awareness of one's own prejudices, biases, and attitudes.
6. Adopt behavior/attitudes/skills/thoughts/values that promote cultural humility.



All resources and references are located in the Resources tab of this presentation.

This has been an introduction to some initial concepts about developing our cultural humility. A critical element is increasing our self-awareness of our own cultural identity. Who am I culturally? What have been the major influences culturally in my life? How do

I think about myself, others, and the world? How does this influence my interactions with others? What are my biases and how do I suspend them so they don't interfere with the helping process? We often look at ourselves, others and the world through the lens of our own cultural experiences. Understanding this is the first step to awareness. The second step is to begin to understand other cultures different from our own. The next step beyond this module is to increase your cultural awareness of other cultures different from your own. This can be done by gaining knowledge about other cultures, but the most powerful way is by experiencing other peoples' culture. We encourage you to step outside what's familiar and to experience the cultures of diverse people groups.

