

**Race Matters:
An Instructional Module for College Faculty**

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This section includes activities and strategies that educators can use to promote healthy racial identities and positive interactions between students of different races. Please note that the discussions and activities presented in sections 2 and 3 can be modified, if necessary, and used in the classroom as well.

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Race Matters: **An Instructional Module for College Faculty in Education**

Overview

This module was designed to provide a framework that will allow future educators to guide their students in obtaining healthy racial identities and help students appreciate the racial identities of others. After a brief introduction, three questions will be explored,

- 1) *Do you have a healthy racial identity?*
- 2) *How do you view members of other races?*
- 3) *How do we help our students appreciate their racial identity as well as respect the racial identity of others?*

Through exposure to popular identity theories and various activities, students of education will take the role of their future students and experience first-hand the benefits of discussing identity. Explored theorists include, but are not limited to, Erik Erikson, James Marcia, Janet Helms, Bill Cross, and Beverly Daniel Tatum. Activities consist of journaling, role-playing, a scavenger hunt, and much more. The educators can easily adapt all activities to their classroom needs.

It must be stated that some portions of the module may solicit an assortment of undesirable emotions, such as discomfort, surprise, disbelief, frustration, and maybe even anger, because issues pertaining to race are not generally discussed in a diverse and open forum. Many educators find it helpful to have classroom ground rules when sensitive topics, such as race, are discussed. Members of the class may want to brainstorm ground rules, but here are some recommendations:

1. Have mutual respect for each other.
2. Agree to disagree.
3. Examine one's self.
4. Be nonjudgmental of others.
5. Value one another.
6. Show humility.
7. Attack the issue, not the individual.
8. Listen constructively.
9. Realize that growth comes out of internal cognitive and emotional conflict.
10. Practice confidentiality.

As a facilitator, please thoroughly read through the module before presenting it to your class. For your convenience, instructional guidelines are provided in each section, as well as references of the theorists' work. Additionally, black-and-white masters of all handouts are in the appendix. If you have any questions, concerns, or suggestions, please e-mail them to Rita Williams, Georgia State University Doctoral Student in Educational Leadership, at missritawilliams@yahoo.com.

It is recommended that you have your students read all of the articles and books listed, especially Beverly Daniel Tatum's book, "Why Are All the Black Kids Sitting Together in the Cafeteria?" Tatum's main focus is on the racial identity of African-Americans; however, she includes in-depth discussions on the racial identity of white, Latino, American Indian, Asian Pacific American, and bi/multiracial people as well. It is truly a phenomenal work in that it provides clarity to issues that can be rather confusing.

Finally, although the focus of this module is racial identity, the theories and activities can be applied to promote the understanding and acceptance of diversity of all kinds. Since diversity is such a broad topic, the sub-topic of racial identity was chosen to provide a focus and bring structure to the module.

Part I

INTRODUCTION

This section was designed to provoke student thinking surrounding issues of diversity. Thoughts on how we view ourselves and how we view others will be discussed. Finally, the focus will be shifted from diversity in general to diversity related to race to prepare students for the focus of the module.



Activity 1- Something to Think About

Generate a discussion surrounding the “Something to Think About” handout. (For your convenience, a copy is provided below and a black-and-white master is in the appendix.) As the title indicates, this should cause students to think about the various ways in which people differ and understand that many differences make up the world. Encourage students to share what stands out to them. (If they do not point out that there are over twice as many non-whites in the world as whites, please be certain to do so.) Also, feel free to ask them to add other types of diversity.

Something to Think About

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like the following.

There would be:

57 Asians

21 Europeans

14 from the Western Hemisphere, both north and south

8 Africans

52 would be female

48 would be male

70 would be non-white

30 would be white

70 would be non-Christian

30 would be Christian

6 people would possess 59% of the entire world's wealth and all 6 would be from the United States.

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death; 1 would be near birth

1 (yes, only 1) would have a college education

1 would own a computer

When one considers our world from such a compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent.

Activity 2- One of Us, One of Them

Chittooran's article entitled "One of Us, One of Them: Lessons in Diversity for a School Psychologist" (located in the appendix) speaks to three ways a school psychologist learned about her differences and how she conceptualized her uniqueness. It also highlights the fact that although people have different characteristics, we share commonalities, and this fact cannot be ignored. Have the students read the article, facilitate a discussion, and then assign the first journal question. (It is important for students to journal their thoughts and feelings, for, in doing so, they are enabled to sort through them.)

Journal Question -

Chittooran's experience implies that we learn about our differences through interactions with other people. In thinking of your own life, have you or others been the main source of your discovery of your uniqueness?

Reference:

Chittooran, M.M. (1996, June). One of us, one of them: Lessons in diversity for a school psychologist. *Communiqué*, 24 (8).

Activity 3- Similarities and Differences, Part I

The “Similarities vs. Differences” activity is a good follow-up to the Chittooran’s article, for it should point out that although we are different, there are still things we commonly share. The activity can be repeated many times; however, to foster the transition into the main focus of the module, racial identity, let your last two volunteers be of two different races, if possible.

Two "volunteers" come forward and stand with backs together. The "audience" is asked to call out things about these two volunteers that are different. (*Bring out the point that differences sometimes push us apart.*) As each difference is called the volunteers take one step apart. When they reach the end of available space, have them turn and face each other. Now the audience is asked to call out things that are similar/alike about the volunteers. As each similarity is called out, the volunteers take one step toward each other. Have the “audience” continue until the volunteers are together again.

Activity 4- Similarities and Differences, Part II

Now it's time to narrow the focus of diversity to race. I would dare say that when you had volunteers of two different races participate in Activity 3, one of the first (if not the first) difference called out was that of race/color. Use that to highlight the fact that race is generally the characteristic that stands out most for many people, for this is a very race-conscious society. Then, ask students the following question,

“Given that this is such a racially-diverse country in which most people are extremely conscious of the races of those around them, do you think race is discussed as frequently and appropriately as it should be?”

Allow students to share their thoughts.

Part II

DO YOU HAVE A HEALTHY RACIAL IDENTITY?

This section discusses various identity theories, gives tools for assessing one's own racial identity, and emphasizes the importance of having a positive view of one's personal racial identity.



Activity 5-Healthy Racial Identity

Have the students respond to the following journal question.

Journal Question -

What is a healthy racial identity? Do you feel as if you possess one? Explain your response.

Ask for volunteers to share their responses. Do not pressure anyone into sharing. Keep in mind that race is a complex topic in this nation.

Activity 6- Psychosocial Stages of Development

Distribute the handout on Erikson’s psychosocial stages of development. You may choose to generate a discussion on all the stages, but the focus is on the 4th psychosocial stage, Industry vs. Inferiority, and the 5th psychosocial stage of development, Identity vs. Role Confusion. Point out that people generally go through these stages between the ages of 6 and 18, which is time that they are in school. The 5th stage should be highlighted because it deals directly with identity. The 4th stage is vital as well because this is when children interact with other races at school and begin to make comparisons. The way a child conceptualizes himself in the 4th stage will directly influence the identity he assumes in the 5th stage. After sharing the introductory information, ask the students the following questions:

“What role did your parents have in shaping your identity? Teachers? Friends? Other members of society?”

“Do you consider your race during your search for a new self-identity as an adolescent?”

“Did your parents help you construct or conceptualize race? Your teachers? The media?”

Erikson’s Psychosocial Stages of Development

Infancy: Trust versus mistrust

Birth–Age 1

If significant others provide for basic physical and emotional needs, infant develops a sense of trust. If basic needs are not met, an attitude of mistrust toward the world, especially toward interpersonal relationships, is the result. Key social agent is mother or primary caregiver.

Early Childhood: Autonomy versus shame and doubt

Ages 1-3

Children must learn to be “autonomous”- to feed and dress themselves, to look after their own hygiene, and so on. Failure to achieve this independence may force the child to doubt his or her own abilities and feel shameful. Key social agents are parents.

Preschool age: Initiative versus guilt

Ages 3-6

Children attempt to act grown up and will try to accept responsibilities that are beyond their capacity to handle. They sometimes undertake goals or activities that conflict with those of parents and other family members, and these conflicts may make them feel guilty. Successful resolution of this crisis requires a balance: The child must retain a sense of initiative and yet learn not to impinge on the rights, privileges, or goals of others. Key social agent is the family.

School age: Industry versus inferiority

Ages 6-12

Children must master important social and academic tasks. This is a period when the child compares himself or herself with peers. If sufficiently industrious, children will acquire the social

and academic skills to feel self-assured. Failure to acquire these important attributes leads to feelings of inferiority. Significant social agents are teachers and peers.

Adolescence: Identity versus role confusion

Ages 12-20

This is the crossroad between childhood and maturity. The adolescent grapples with the question “Who am I?” Adolescents must establish basic social and occupational identities, or they will remain confused about the roles they should play as adults. The key social agent is the society of peers.

Young Adulthood: Intimacy versus isolation

Ages 20-40

The primary task at this stage is to form strong friendships and to achieve a sense of love and companionship (or a shared identity) with another person. Feelings of loneliness or isolation are likely to result from an inability to form friendships or an intimate relationship. Key social agents are lovers, spouses, and close friends of both sexes.

Middle age: Generativity versus stagnation

Ages 40-65

There is a need to go beyond self and family and be involved in helping the next generation. This is a time of adjusting to the discrepancy between one's dreams and one's actual accomplishments. Failure to achieve a sense of productivity often leads to psychological stagnation. Significant social agents are the spouse, children, and cultural norms.

Later life: Integrity versus despair

Ages 65+

If one looks back on life with few regrets and feels personally worth-while, ego integrity results. Failure to achieve ego integrity can lead to feelings of despair, hopelessness, guilt, resentment, and self-rejection.

Also, share the following quote made by Erikson:

“We deal with a process ‘located’ in the core of the individual and yet also in the core of his communal culture...In psychological terms, identity formation employs a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning, by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a typology significant to them; while he judges their way of judging him in the light of how he perceives himself in comparison to them and to types that have become relevant to him. This process is, luckily, and necessarily, for the most part unconscious except where

inner conditions and outer circumstances combine to aggravate a painful, or elated, “identity-consciousness.”

Ask the following questions,

“According to Erikson’s quote, in forming our identity, we take into consideration how others perceive us. How does one’s race affect the way others see him/her?”

“What implications does this have for the way we discover our identity?”

References:

Erikson, E. (1968). *Identity, youth, and crisis*. New York: W.W. Norton.

Shaffer, D.R. (2005). *Social and personality development*. United States: Thomson Wadsworth.

Activity 7- Identity Statuses

Distribute the handout on Marcia's identity statuses. Give the following information:

James Marcia expanded on Erikson's work and divided the identity crisis into four states. These are not stages, but rather processes that adolescents go through. All adolescents will occupy one or more of these states, at least temporarily. But, because these are not stages, people do not progress from one step to the next in a fixed sequence, nor must everyone go through each and every state. Each state is determined by two factors:

1. Is the adolescent committed to an identity, and
2. Is the individual searching for their true identity?

Now, facilitate a discussion on the four states.

James Marcia's Four Identity States

Diffusion - The state of having no clear idea of one's identity and making no attempt to find that identity.

These adolescents may have struggled to find their identity, but they never resolved it, and they seem to have stopped trying. There is no commitment and no searching.

Identity Foreclosure- The state of blindly accepting the identity and values that were given in childhood by families and significant others.

The adolescent's identity is foreclosed until they determine for themselves their true identity. The adolescent in this state is committed to an identity but not as a result of their own searching or crisis.

Identity Moratorium – The state of having acquired vague or ill-formed ideological and occupational commitments.

The adolescent is still undergoing the identity search (crisis). They are beginning to commit to an identity but are still developing it.

Identity Achievement - The state of having developed well-defined personal values and self-concepts.

The adolescent's identity may be expanded and further defined in adulthood, but the basics are there. They are committed to an ideology and have a strong sense of ego identity.

Then, generate a discussion by asking the students the following question:

“Research shows that adolescents of color explore their racial identity more than white adolescents. What would be some contributing factors to this phenomenon?”

Finally, have the students respond to the following journal question.

Journal Question -

In thinking about your racial identity and Marcia’s work, are you in the state of diffusion, foreclosure, moratorium, or achievement? Give reasons to support your answer.

References:

Marcia, J. (1966). “Development and validation of ego identity status.” *Journal of Personality and Social Psychology* 3, p. 551-58.

Whiting, J. (2004). *James Marcia’s identity states*. Retrieved on April 12, 2005, from Staples High School Psychology Web site:
<http://shs.westport.k12.ct.us/jwb/Psychology/JamesMarcia.htm>.

Activity 8- Racial Identity Development for Blacks and Other People of Color

The remaining sections discuss models of race identity that students can use to evaluate their personal racial identity. The first model can be used for people of color and the second for whites. However, both models need to be presented to the class.

Cross Model of Identity

William Cross' model can be used for all people of color. It consists of four stages: Pre-Encounter, Encounter, Immersion-Emersion, and Internalization. Below are some descriptors of each stage with African-Americans in mind. However, other non-white races/ethnicities should not have any problems modifying the descriptors to reflect their experiences:

Pre-Encounter

- Race does not tend to be a salient issue.
- Don't give much thought to race.
- General tendency to value majority culture and to devalue own culture.
- May have positive view of own group (parental transmission), but have not thought through for self.
- Some may see race as a stigma.
- Some may harbor "anti-black" attitudes.
- In extreme, may see "black self-hatred".

Encounter

- Something "catches person off guard."
- Encounter causes to re-think one's racial identity.
- Encounter need not be negative.
- Often accompanied by high emotionality.
- May cause "alarm, confusion"
- Sense of disequilibria.
- New motivation to develop a different sense of self as black individual.

Immersion / Emersion

- Active exploring of aspects of cultural identity.
- Similar to "Moratorium" status as defined by Marcia.
- "Fueled" by energy of Encounter.
- Intense process of immersion in own culture.
- May involve rejection of dominant culture.
- Things associated with "Old" self are rejected.
- New identity is embraced.
- May show anger at "White Culture."
- May hold dichotomized view of world.
- Emersion: Process of "Leveling off" -emerging from the intensity of the immersion experience.
- Emersion -beginning of transition toward a "realized" black identity.

Internalization

- Similar to Marcia's "Identity Achieved."
 - A deeper, integrated sense of one's own ethnic identity.
 - May (or may not) result in high degree of "involvement" in own culture.
 - Newly organized, stable, sense of self as a Black individual.
 - Synthesis of "Blackness" with one's personhood.
 - Blackness becomes a backdrop for life's transactions.
-

Facilitate a discussion by asking the following:

"To the people of color, is this an accurate model?"

"How is the model helpful for people of color, in particular to those who have not reached internalization?"

"Why is this model inappropriate for whites?"

Reference:

Cross, W. E., Jr. (1991). *Shades of black: Diversity in African-American identity*. Philadelphia: Temple University Press.

Development of black identity: Cross's theory of Nigrescence. (n.d.). Retrieved on April 12, 2005, from Southern Illinois University Psychology Web site: <http://www.psychology.siu.edu/psy440/lec8.pdf>

Activity 9- White Racial Identity Development

First, have white students complete the White Racial Identity self-assessment.

White Racial Identity Self-Assessment

For each of the subsequent items, use the following scale to indicate the extent to which the item is true to you.

- | | |
|----------------------|-------------------|
| 1- Strongly Disagree | 2- Disagree |
| 3- Agree | 4- Strongly Agree |

Write the numbers of your responses on the line next to the item. Add together your responses to the items preceded by the same combination of letters and plot your scores on the graph located at the end of the assessment. Draw one line to connect the totals preceded by double letters (e.g., CB) and another to connect the totals preceded by single letters (e.g., C). This will give you a racial identity profile.

- C1. _____ There is no race problem in the United States.
 C2. _____ Racism only exists in the minds of a few Black people.
 C3. _____ I personally do not notice what race a person is.

_____ C TOTAL

- CB1. _____ I have asked or would ask a Black person to help me understand how I might be prejudiced.
 CB2. _____ I contribute or would participate in an activity to help Blacks overcome their poor environment.

_____ CB TOTAL

- R1. _____ I believe that White culture or Western civilization is the most highly developed, sophisticated culture that ever existed on earth.
 R2. _____ Africans and Blacks are more sexually promiscuous than Europeans and Whites.
 R3. _____ The White race will be polluted by intermarriage with Blacks.

_____ R TOTAL

- RB1. _____ When a Black male stranger sits or stands next to me in a public place, I move away from him.
 RB2. _____ I live or would live in a segregated (White) neighborhood.
 RB3. _____ The people I do my non-business related socializing with either are Whites or Blacks who "act White."

_____ RB TOTAL

- D1. _____ American society is sick, evil, and racist.
 D2. _____ There is nothing I can do to prevent racism.
 D3. _____ I avoid thinking about racial issues.

_____ D TOTAL

DB1. _____ I left or would leave the country to escape racism.

DB2. _____ I do not discuss “touchy” issues.

DB3. _____ I avoid people who talk about race.

_____ DB TOTAL

P1. _____ It is White people’s responsibility to eliminate racism in the United States.

P2. _____ Eliminating racism would help Whites feel better about themselves.

P3. _____ White people should help Black people become equal to Whites.

_____ P TOTAL

PB1. _____ I have boycotted a company or its products because of its racist programs.

PB2. _____ For Martin Luther King’s Birthday, I attend or would attend a commemorative event.

PB3. _____ I have tried to help Whites understand Blacks.

_____ PB TOTAL

E1. _____ White culture and society must be restructured to eliminate racism and oppression.

E2. _____ Whites and White culture are not superior to Blacks and Black culture.

E3. _____ A multi-cultural society cannot exist unless Whites give up their racism.

_____ E TOTAL

EB1. _____ I have studied the history of White and Western European people.

EB2. _____ I meet with Whites to discuss our feelings and attitudes about being White and White racism.

EB3. _____ I have conducted activities to help Whites overcome their racism

_____ EB TOTAL

A1. _____ I accept that being White does not make me superior to any other racial group.

A2. _____ Being a member of a multi-racial environment is a must for me.

A3. _____ My Whiteness is an important part of who I am.

_____ A TOTAL

AB1. _____ I speak up in a White group situation when I feel that a White person is being racist.

AB2. _____ I express my honest opinion when a Black person is present without worrying about whether I appear racist.

AB3. _____ I attempt to explain to White friends and relatives the relationship of racism to other forms of oppression.

_____ AB TOTAL

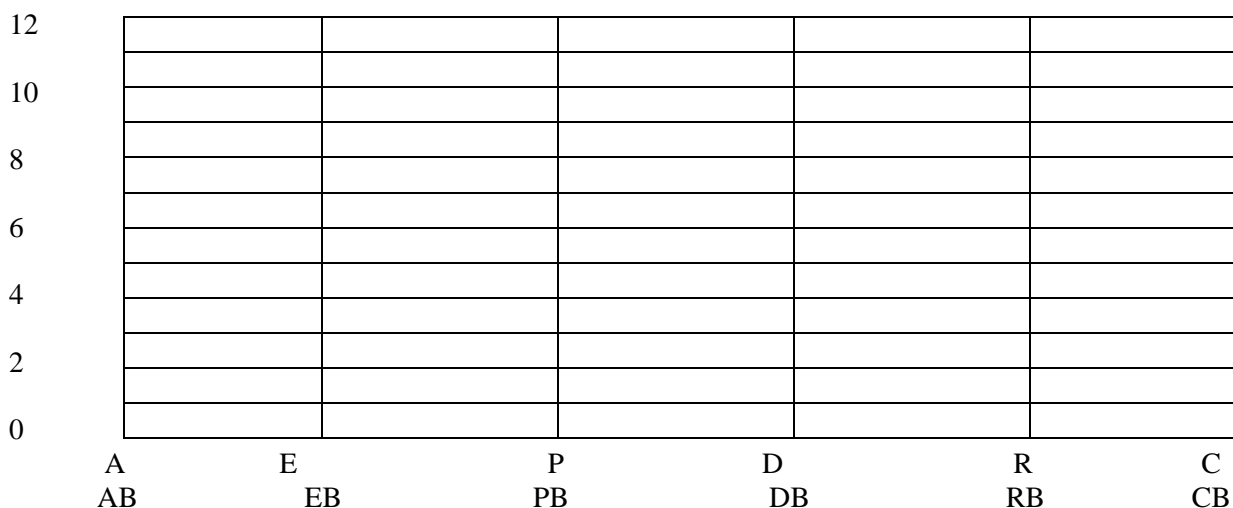
This workshop activity is adapted from Hardiman (1982) and Helms (1984). These items are not from a validated scale and are presented here for the reader’s possible self-exploration. Abbreviations are: C = Contact attitudes, CB = Contact behavior, R = Reintegration attitudes, RB = Reintegration behavior, D = Disintegration attitudes, DB = Disintegration behavior, P = Pseudo-Independent attitudes,

PB = Pseudo-Independent behaviors, E = Emersion attitudes, EB = Emersion behavior, A = Autonomy attitudes, AB = Autonomy behavior. Higher scores indicate higher levels of attitudes/behaviors.

This exercise is reproduced from Janet E. Helms (Ed.), *Black and White Racial Identity: Theory, Research, and Practice* (pp. 63-64). CT: Greenwood Press.

Assessment Graph

Follow the directions given at the beginning of the assessment.



Higher scores indicate higher levels of attitudes/behaviors. Places where your attitudinal and behavior lines do not converge may reveal problem areas in your White identity development.

Second, introduce Janet Helms' model for White Identity Development. Distribute the handout and facilitate a discussion.

Helms Model of White Identity Development

Helms' model consists of five stages: Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion-Emersion, and Autonomy. Below are some descriptors of each stage:

Contact

- Characterized by an innocence and ignorance of race and racial issues.
- Person is not conscious of his/her race or the race of others.

Disintegration

- Person consciously acknowledges that he or she is White.
- Realization that Whites have privileges in this country.
- Moral dilemma of holding Whites responsible of inequity or continuing as normal occurs.
- Dilemma is too overwhelming, so persons of color are blamed for their own victimization.

Reintegration

- Person considers Whites as superior.

- Continuation of blaming persons of color for their conditions.
- Whites can remain in this stage for a long time.

Pseudo-Independence

- An appropriate positive view of Whiteness is present.
- No longer belief that Whites are superior.
- Realization of political implications of race, but denial that Whites are responsible for racism.

Immersion-Emersion

- Effort to understand the reality of the brutal history of Whites in the United States.
- Active exploration of racism.
- Assumption of personal responsibility for racism.
- Realization of the deficits of being White.

Autonomy

- Confrontation of racism.
- Quest to develop a humanitarian attitude towards people regardless of race.
- Feeling of safety and security within oneself when engaging in experience that nurture his or her Whiteness as personally defined.

Third, have the students use the appropriate model –Cross’ (from Activity 9) or Helms’ - to respond to the following journal question:

Journal Question -

What stage(s) of racial identity are you currently at? How do you know? What are you going to do to make sure that you reach Internalization or Autonomy (whichever is appropriate)? (White students should take the results of the self-assessment in consideration.)

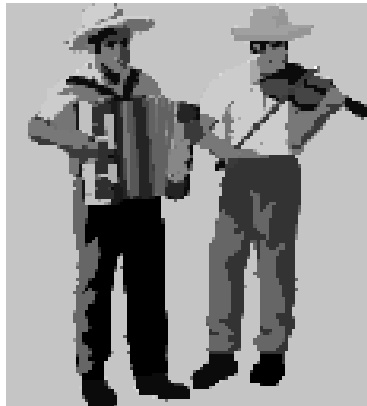
Reference:

Helms, J.E. (1992). *A race is a nice thing to have*. Topeka: Content Communications.

Part III

HOW DO YOU VIEW MEMBERS OF OTHER RACES?

This section discusses how we view people of other races. The focus is on stereotyping and how to overcome it.



Activity 10- Stereotyping and Role-Playing

The first activity is structured to expose the fact that everybody gives place to stereotypes. This will be done through role-playing.

You will need to choose five people to participate in the role-play. If possible, choose people from four different race/ethnicity groups. The greater the variety, the better the results...These people will play the role of parents involved in a debate about whom should be the guest speaker at the upcoming graduation of the senior class.

Try to assign each person a role from a different race/ethnicity group. For example, have a white male play the role of the black parent. Have an Asian female play the white parent, and so on. Do not verbally tell them anything about the role they are to play. All the information they need is written. After you issue the roles, give them a few minutes to comprehend what they need to do, and then ask one of them to begin.

The five role descriptions are as follows: (A reproducible copy is in the appendix.)

Role #1-

You are playing the role of an African-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #2-

You are playing the role of a Latino-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #3-

You are playing the role of a white father who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #4-

You are playing the role of an Asian-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #5-

You are playing the role of a Native American father who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

The goal of the role-play is for the audience to be able to figure out the race of each parent by the way the role is played out; therefore, allow the discussion to last for about 5 minutes and then ask the remaining class members if they can identify the race of the character each participant portrayed.

Also, ask the participants what knowledge they drew on to construct their roles.

Activity 11- Sources of Stereotypes

Facilitate a discussion on stereotyping, for this truly influences the way we see others.

Give the following information retrieved from About.com:

Merriam-Webster defines a stereotype as "a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment." Racial or ethnic stereotypes are labels or categories that people use to define or describe others.

"People simplify the intellectual images they maintain of specific ethnic groups, including their own, often in cruel or damaging ways. Poor white Southerners ("Crackers") are said to be slow, red-necked, and fat. Immigrant Italians ("Wops") are said to be short, oily, and hot-tempered. Upper-class whites ("WASPs") are said to be greedy, emotionally cold, and haughty. Negroes ("Niggers") are said to be stupid, promiscuous, and happy. These generalizations are not accurate, but they are spread widely - not only by word of mouth but also through images in television, movies, newspapers, music, comic books, talk shows, pseudo-scientific research, and even textbooks," said W. T. Lhamon, Jr.

But, contrary to popular belief, racial or ethnic stereotypes aren't always negative assumptions about races or ethnicities. Stereotypes can, in fact, be positive beliefs about a certain race, i.e. all Asians are smart or all African-Americans play basketball well.

Regardless of the nature of the stereotype, stereotypes are damaging. When they are accepted as truth, they lead to sweeping assumptions about entire races of people, and about individuals you don't know personally. While it's human nature to categorize people based on our experiences, stereotyping have far greater and more negative consequences than making judgments about individuals.

Stereotypes can:

- affect your judgments of individuals
- lead to discrimination
- hurt academic performance
- cause group members to try to 'fulfill' the stereotype
- damage self-image
- affect memory
- lead to violence

Ask the following questions:

"What are the sources of stereotyping?"

"How has stereotyping affected the way you see people of other races?"

Third, have the students respond to the following journal question:

Journal Question -

Do some soul searching. Do you think there are truths in stereotypes? How does this affect the way you view others?

Reference:

Race Relations. (2005). Stereotypes: What you need to know about racial and ethnic stereotyping. Retrieved April 12, 2005, from <http://racerelations.about.com/library/weekly/blstereotypes.htm>.

Please note that the quote by W. T. Lhamon, Jr can be found in the referenced article.

Activity 12- Overcoming Stereotypes

Talk about how to overcome stereotypes. Give the following information:

The keys to overcoming racial and ethnic stereotyping are recognizing stereotypes that you hold as truths and then making personal connections with people of other races to learn that the stereotypes you hold are unfounded.

Tips to help you overcome:

- Start a meaningful dialogue with an individual whose group is being stereotyped.
- Try to keep communication lines open, especially throughout conflict, to avoid misunderstandings.
- Question stereotypes and recognize them as "overly simplistic representations."

Next, have the students respond to the following journal question:

Journal Question -

Can you make the commitment to overcome stereotypes? Why or why not?

Finally, have students complete the Racial Cultural Information Quiz located in the appendix. (The answers are below.) Discuss the results. Were the students surprised by their scores?

Racial Cultural Information Quiz

For each of the following items, circle the letter of the response that best answers the question.

1. Recently, many Japanese Americans received financial compensation from the U.S. government. They received this compensation ...
 - a. because they were owed large tax refunds.
 - b. as part of a trade deal with Japan.
 - c. because they were interned in camps during World War II.
 - d. as an apology by the U.S. government for the bombing of Hiroshima.

2. The Supreme Court case in 1954 that made school desegregation possible was ...
 - a. Plessy v. Ferguson.
 - b. Sanchez v. Grove City.
 - c. Brown v. Topeka.
 - d. Bakke v. California.

3. The reason why Native American (American Indian) reservations exist is because...

- a. the Indians built them so that they could all stay together.
 - b. the early settlers gave the land to the Indians.
 - c. the early settlers killed many Indians and forced the rest to live there.
 - d. they attract tourist trade.
4. Of the following, the group most responsible for building the national railroads is _____ Americans.
- a. Chinese
 - b. African
 - c. Mexican
 - d. Native
5. Benjamin Bannekar was ...
- a. the undisputed heavyweight champ.
 - b. a famous jazz singer.
 - c. a New York civil rights activist.
 - d. the designer of Washington, D.C.
6. The African American inventor who developed the gas mask used in the Gulf War was ...
- a. Colin Powell
 - b. Garrett Morgan
 - c. Harold Dinkins
 - d. Charles Drew
7. Which of the following states was (were) originally part of Mexico?
- a. California
 - b. Louisiana
 - c. Texas
 - d. A & C
8. Most Black families today are ...
- a. lower class
 - b. middle class
 - c. upper middle class
 - d. upper class
9. The group with the highest suicide rate in the country is ...
- a. Whites
 - b. Blacks
 - c. Asians
 - d. Hispanics
10. Approximately what percentage of the people in the U.S. are White?
- a. 80%
 - b. 10%
 - c. 90%
 - d. 50%
-

Answers to the Racial Cultural Information Quiz-

- | | |
|------|-------|
| 1. C | 6. B |
| 2. C | 7. D |
| 3. C | 8. B |
| 4. A | 9. A |
| 5. D | 10. A |

Reference:

Race Relations. (2005). *Stereotypes: What you need to know about racial and ethnic stereotyping*. Retrieved April 12, 2005, from About.com Web site:
<http://racerelations.about.com/library/weekly/blstereotypes.htm>.

Activity 13- Experiencing Another Culture

As an out-of-class assignment, have students visit a place that is generally populated by members of one race/ethnic group, i.e. Morehouse College football game, Latino club, Islamic mosque, etc. Have students report on their experience in class and make sure they highlight what they learned and enjoyed about the experience.

Activity 14- Why Are All the Black Kids Sitting Together in the Cafeteria?

Have the students read “Why Are All the Black Kids Sitting Together in the Cafeteria?” by Beverly Daniel Tatum. This book promotes a healthy racial identity of self and provides insight that will aid one in respecting the racial identities of others. Use the discussion questions in the back of the book to facilitate an in-depth discussion.

Reference:

Tatum, B.D. (1997). *Why Are All the Black Kids Sitting Together in the Cafeteria?*
United States: Basic Books.

Part IV

How Do We Help Our Students Appreciate Their Racial Identity as Well as Respect the Racial Identity of Others?

This section includes activities and strategies that educators can use to promote healthy racial identities and positive interactions between students of different races. Please note that the discussions and activities presented in sections 2 and 3 can be modified, if necessary, and used in the classroom as well.



Activity 15- Cultural Scavenger Hunt

Have students talk to other students to find people who have had the following experience. Have them sign their name or initials in the appropriate blank. Make sure they talk to everyone in the room and encourage them to get a variety of signatures.

Chat with the people in the room. Find people who have had the following experience. Have them sign their name or initials in the appropriate blank. Try to talk to everyone in the room and get as many people to sign your paper as possible!

- _____ 1. Knows a folk dance.
- _____ 2. Has been to an American Indian pow-wow.
- _____ 3. Has cooked or eaten ethnic food in the last week.
- _____ 4. Can say, "hello" (or similar greeting) in four different languages.
- _____ 5. Has sat under a palm tree.
- _____ 6. Has attended a religious service of a religion other than their own.
- _____ 7. Has attended a Kwanzaa celebration, or knows what Kwanzaa is.
- _____ 8. Has relatives or ancestors who came through Ellis Island.
- _____ 9. Plays a musical instrument.
- _____ 10. Has had to utilize crutches, a wheelchair, a cane, or has worn a cast.
- _____ 11. Can name four different kinds of breads from other cultures.
- _____ 12. Has seen a Spike Lee movie.
- _____ 13. Is bilingual, or has relatives who speak a language other than English.
- _____ 14. Knows some American sign language.
- _____ 15. Likes to do jigsaw puzzles.
- _____ 16. Has studied a foreign language.
- _____ 17. Has had a pen pal.

_____ 18. Has attended a Las Posadas celebration, or knows what Las Posadas is.

Reference:

Diversity Activities. *Cultural scavenger hunt*. Retrieved on April 13, 2005, from the Scouting Web site:
<http://www.epilogsys.com/ScoutingWeb/SubPages/DiversAct.htm>.

Activity 16- Who's Like Me?

Have students create a 20-item scavenger hunt in which they will find out who has commonalities with them. For instance, since I have 2 sisters, a father who is a principal, Martin Luther King, Jr. as one of my heroes, a love for gummy bears/worms, and black hair, my scavenger hunt could look like this:

Hey, everybody! I am looking for a person who...

- _____ 1. *Has two sisters*
- _____ 2. *Has a parent who is a principal*
- _____ 3. *Admires Martin Luther King, Jr.*
- _____ 4. *Loves gummy bears/worms.*
- _____ 5. *Has black hair.*

This activity should once again point out that although we have differences, we also share similarities. Tell them to try to get a different name for each blank.

Activity 17- Talking to Kids About Racial Stereotypes

It is important to talk to about racial stereotypes. The “Talking to Kids about Racial Stereotypes” handout is an excellent tool. Distribute the handout and discuss it.

Talking to Kids about Racial Stereotypes

Racial stereotypes abound on television, and children's programming is no exception. The turban-wearing bad guy, the brainy Asian, and the Black basketball whiz are just a few of the stereotypes reinforced in children's cartoons, films and TV shows. Spotting these stereotypes is often difficult for children; to them, the tomahawk-wielding Indian or the Asian karate expert is a familiar, easily-understood and often funny character. So how do you help children understand these images for what they are – oversimplified generalizations?

Here are some tips:

- Look closely at the characters children see. What messages do they send concerning race, gender, and roles? Voice your disapproval of stereotyped characters, and explain why you disapprove. Ask children to compare the images of race they see on television, with the people they know in real life. How are they different?
- Listen closely, with children, to the voices of the bad characters in cartoons. Do they have an accent? What about the good, kind, sweet characters?
- Deconstruct the "media reality." Talk with kids about the people behind the programs they watch. It can be an eye-opener for children to realize that TV shows, like books, are written and created by people with their own biases and experiences. When you watch a program with children, ask them to think about who created the show and whether they think the writers and producers really understood the types of people they are portraying or whether they're basing characters on preconceived notions about groups of people.
- Critique other media. Look at the ads for cars, clothing and sports equipment in newspapers, magazines and billboards. Talk to your child about how the product is glamorized and which audiences are targeted. Who is represented in these ads as the consumer? Why are certain ethnic groups linked to certain products? Take a look at running shoe ads, for example. Why are Black athletes often portrayed "shooting hoops" and goofing around the gym, while white athletes are shown doing serious training?
- Use history as a tool. Help your child understand the real-life history behind many fictionalized stories. While it is true there was a real-life Pocahontas, she was a thirteen-year-old girl when she met John Smith, not a grown woman, and she didn't look anything like the small-waisted, long-haired character of the Disney film. Seek out books or videos that recount the history behind popularized stories, and then compare the real-life story to the "movie version."

Find programs that counter stereotypes. As much as television can stereotype people, it can also help to break down barriers. Look for shows where the cultures and talents of individuals from different races are emphasized in a positive fashion.

Then, have your students watch four children's programs, including cartoons, and 2 movies (Disney's "Aladdin" and "The Lion King" are recommended.) Have them record any instances of racial stereotyping and tell how they would discuss these with children. Use the "Talking to Kids" handout as a guide.

Reference:

Tip Sheet. *Talking to kids about racial stereotypes*. Retrieved on April 13, 2005, from Media Awareness Network Web site: http://www.media-awareness.ca/english/resources/tip_sheets/racial_tip.cfm.

Activity 18- Practical Instructional Strategies

Distribute the “Practical Instructional Strategies for Promoting Healthy Racial Identities and Positive Interactions Between Students of Different Races” handout. Discuss the strategies and encourage students to implement them and share them when they become teachers.

Practical Instructional Strategies

1. Treat students as individuals whose identities are complex and unique.
2. Invite guest speakers of various races to enhance lessons.
3. Vary teaching methods to benefit different learning styles.
4. Make sure lesson activities appeal to auditory, visual, and kinesthetic learners.
5. Promote a respectful classroom climate in which everyone feels loved and accepted.
6. Use diverse examples rather than ones that assume a particular background or experience.
7. Don't assume that students who don't talk don't know the material.
8. Be aware of the type of humor that is displayed in your class. Make certain no one is denigrated.
9. Highlight the achievements and contributions of members of other races all yearlong.
10. Continue your quest to have a healthy racial identity and positive interactions with people of other races.

Here's to a better you...

APPENDIX

Black-and-white masters of all handouts are on the following pages.



Activity 1- Something to Think About

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like the following. There would be:

57 Asians

21 Europeans

14 from the Western Hemisphere, both north and south

8 Africans

52 would be female

48 would be male

70 would be non-white

30 would be white



70 would be non-Christian

30 would be Christian

6 people would possess 59% of the entire world's wealth and all 6 would be from the United States.

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death; 1 would be near birth

1 (yes, only 1) would have a college education

1 would own a computer



When one considers our world from such a compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent.

Activity 2-

One of Us, One of Them: Lessons in Diversity for a School Psychologist

by Mary M. Chittooran

In a recent article in the *Communique*, Herming-Stout (1996) addresses the issue of diversity as it informs her actions as a school psychologist. Herming-Stout's invitation to other school psychologists to tell their stories has prompted me to share part of mine, the part that deals with the awareness of being different and how that knowledge has influenced my actions in both the personal and professional arenas.

I am a school psychologist, presently a trainer at a small university in the Southeastern United States, and the coordinator of a campus-based clinic for individuals with learning and behavior problems. I am also East Indian; I speak English with an accent that is identifiably Indian but is faintly reminiscent of other places I have made my home - Scotland, Canada and the American South. I spent the first seventeen years of my life in India, attending the best "English-medium" schools, vacationing abroad and generally living a life of thoughtless comfort among a people who were mired in poverty. It was not until 1970, when I moved with my family to Washington, DC, that I began to achieve the slowly growing realization that I was different from those around me.

Learning About Being Different

Learning about being different occurred in three distinct ways. The first of these was through a collection of statements made by strangers, in whose words I heard - perhaps for the first time - an undisguised hostility that was occasioned simply by the fact that I was not one of them. I remember calling about a townhouse rental and being welcomed to take a look at the place. When we arrived ten minutes later, we were informed that the place had just been rented. I remember joining a group of teachers sitting at a cafeteria table, seeing them look at me, say something to each other, and then get up and move away. I can see the unemployed parent of an acting out teenager who refused to talk with me because "you people took my job, now you want my time too?" I still hear the bitterness in the voice of a man who, realizing that we were both applying for the same faculty position, said, "Some of us don't *need* qualifications, just show them the color of your skin." Incidents like these left a wash of pain in their wake, and not a little anger that these strangers - who knew nothing about me - dared to judge me.

The second group of incidents was similar to the first in that it reflected prejudice, but was different in that it involved people I regarded as friends. I remember being introduced to a group of school psychologists with the statement, "She's not one of us but you wouldn't think it to know her." Another day, there was another introduction: "Rina's from India, but she's great" A colleague applauded my success with children in a rural school system in Mississippi, despite the fact that I was "one of them furriners (sic), no offense." Expounding on a burning issue to a colleague, I asked for his opinion, only to be told "Oh, I never listen to what you say, I was just thinking how pretty you make English sound." I remember being passed over for identification as a minority because the well-meaning individual said, "I just never think of you as one of them, Rina, I always think of you as one of us." Seemingly innocuous remarks, all of them masquerading as compliments, underlining a distance between us that I hadn't known existed, and demonstrating the kind of insidious discrimination that takes one by surprise.

The third group of incidents has also been about noticing the differences but includes comments made by people who are accepting of differences and simply seek to understand them. There are the people who speak very loudly, very slowly and very distinctly, apparently under the impression that because I am foreign, I am also hard of hearing. There was the six year-old (accompanied by his horribly embarrassed mother) who licked my arm to see if I "tasted like chocolate." There was the teenager who asked me, quite seriously,

"How come your tongue's pink?" assuming, I imagine, that if one's skin was brown, one's tongue must be an exact match. I remember with affection the child who proudly gave me a picture of an alien creature he had drawn, one with a head placed slightly to the left of center, -an eye in the middle of its forehead, and spiky green hair, and told me, "I thought you would like him because he's from another country just like you, Miss Rina." (I suppose he thought that India was inhabited by other, similarly odd creatures.)

Also in this category were innocent questions that were clearly prompted by a genuine desire to learn about my culture. I found these questions irresistible and would respond with typical teenage thoughtlessness. For example, "Was it expensive to feed your elephants?" ("No, we would just let them out in the garden to graze.") "Was it hard to adjust to sleeping in *beds*?" ("Yes, most of US are so poor we have to sleep leaning up against walls.") "Was it weird wearing our clothes for the first time?" ("Yes, it's so warm there that most Indians simply walk around with nothing on.") "You've only been here two months? How do you figure out what we're saying?" ("I lip-read with astonishing efficiency.") My answers were cruel, in retrospect, because Americans are among the most friendly and open people in the world, and none of these well-intentioned people deserved my misguided attempts at humor.

I remember one moment with stunning clarity, when I watched a sea of brown faces on a program about India on the Discovery Channel, and realized that, as long as I lived in this country, I would never have that sense of mingling and oneness that those people on the TV screen seemed to have. I thought about the comfort of being able to blend into the crowd, never having to stand out because I was different from the others. However, I made my choice to stay in this country. My life is here and almost everyone and everything I love is here. But every once in a while, I think longingly back to that surging mass of Indians, and wonder. By staying on in this country, I am accepting the fact that my children will also have to make their own reality out of being different, just as I have and continue to do. Their task may be easier because they have spent almost all their lives in the U.S. and have known no other way of life. I think of my daughter, who at the age of 8 cried, "Don't they know that I just look different from them, I'm not different inside!" She is now, at the age of 14, proud of her heritage, an Indian, born in Canada, raised in America, feet straddling three cultures. She retains a vision of herself as *U* different, but in a good way" because she is part of a rich cultural heritage. My 11 year-old son, born in Oklahoma, looks just as Indian as we all do, but has not encountered the kinds of hurtful experiences she has, perhaps because he is a male, perhaps because his days are a busy round of school, soccer and video games, or perhaps because he refuses to get into these kinds of discussions and is satisfied, simply, with being.

Finding Commonalities

And yet, despite almost daily reminders of our differences, there are also frequent reminders of our commonalities, things that make us more alike than different. For example, there was the young mother looking on in amazement while I played an Indian version of patty-cake with her baby, who said, "It's amazing how we both play patty-cake, you in Indian, and me in English." A third grade class sitting openmouthed, while I demonstrated how to wear our Indian national garment, the *sari*. Inviting their questions, only to be asked, "How do you pee in a *san*?" or in other words, how do you do the common things, the things that we do? A young boy in Mississippi who realized that the game of jacks he played and the Indian game of "Five Stones," played with five smooth, flat pebbles that one picked up on a roadside, were really the same game. The teacher from Louisiana who realized that my Indian recipe for baked bananas was identical to hers. A group of school psychologists from the South participating with me in a values clarification exercise, and discovering that we had all placed God first, our families second and our careers last. I remember the little blue-eyed blonde girl who hugged me and said, "You don't *look* like my mama but you feel just like her."

I remember the Caucasians who told me secrets about the African-Americans they worked with, because I, despite my brown skin, was "not like *hem*." I remember African-Americans who saw in me a kindred spirit because of the color of my skin. I

remember Hispanic parents who recognized similarities between their patterns of child-rearing and mine. In some ways, I stood in a place that was outside these cultures and yet in a place that was within them. I was an outsider as well as an insider, belonging nowhere and belonging everywhere. This status carried privilege but it also carried its attendant problems.

There are other examples, in other arenas of my life, that I have not addressed. They too have contributed to my understanding of what it means to be different, with differences that are not founded so much in education, finances and place of residence as they are in our values, dreams and priorities. However, if you look and listen closely, you will find that I am not *all that* different, that I am more like you than unlike you. Being different has not stopped me from thinking, dreaming and writing in your language, from testing children, from consulting with parents and teachers, from counseling teenagers, from setting up interventions in classrooms, from doing all that you do and sometimes more. Like you, I contribute to the good in this world just as I contribute to the bad, dread having to do my taxes and play my part in giving the world its next generation of children.

Lessons in Diversity

Learning about being different has taught me that being different is not that easy, but that the responsibility to adapt, to extend a hand, goes both ways. I cannot expect others to make allowances for me simply because I am a foreigner; at the same time, I cannot become one of you if I am not given the freedom to do so. As I have grown older, I have learned of the responsibility I bear, that of informing the uninitiated and of doing so gently and with understanding. My experience has taught me that true friendship knows no color but that ignorance comes in many colors. It has taught me that the human spirit is capable of both beauty and pettiness. It has taught me that prejudice and discrimination are often founded on fear of the unknown, and that with familiarity comes a corresponding reduction in that fear and a growing willingness to reach out to others. It has taught me that we are all enriched when we value uniqueness rather than decry it.

I think that the greatest lesson I can teach others about being different is simply to be myself. Then others can see that despite the differences, I laugh and I cry, I love and I hate, I laugh at the same jokes, eat many of the same foods, and drink many of the same drinks. And if Indian custom leads me to expect my children's American friends to address me with a respectful "Auntie" and keeps me from stepping on a book because it contains knowledge, I am not averse to sharing a pizza and beer with you on occasion. Although I can eat rice and curry with my fingers when I am with other Indians, I am just as comfortable using silverware; I understand the words of popular Indian film-songs, but I also enjoy Chopin's nocturnes.

The business of school psychology lies in dealing with individual differences and learning about being different has served me well as a school psychologist. Being different has made me more accepting of others who are different from the norm—those whose disabilities, ethnicity, sexual orientation, religion, language or regional/geographic origin set them apart from others. I understand that they like me may have had to deal with pain, hostility and shame. When I work with children, I teach them to rejoice in their uniqueness and to be proud of the differences that make them special. I try to show them that a smile and a sense of humor are powerful weapons in the struggle for acceptance. I have learned, when I deal with parents and teachers, to emphasize the commonalities between us, rather than comment on our differences—I'm a woman, I'm a mother, I'm a wife, I had the same thing happen to me once, I know how that feels.

Henning-Stout (1996) talks about the balance she has achieved in knowing the place and time that is hers to fill, the part she plays in holding together "the arch of being." I think about my part in the building of that arch and of the other people—both like and unlike me, those who are one of us, those who are one of them without whom my actions would have no meaning. I expect that this story will resonate within some of you who have shared experiences that differ from mine only in the details. I also expect that this story will help some of you see the strangers among you in a different light. For we are all different from each other; it is the degree to which we are different that separates us. It is in knowing how we are different from others that we learn how we are similar; it is in

understanding our separateness that we appreciate our commonalities. My ultimate hope is that it is these differences that will unite us and that diversity in our profession becomes an occasion for celebration, not for condemnation.

Reference

Henning-Stout, M. (1996, February). Lessons in balance for a parent who is also a school psychologist. *Communique*, 24 (5),34-35.

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Activity 7-Psychosocial Stages of Development by Erikson

Infancy: Trust versus mistrust

If significant others provide for basic physical and emotional needs, infant develops a sense of trust. If basic needs are not met, an attitude of mistrust toward the world, especially toward interpersonal relationships, is the result. Key social agent is mother or primary caregiver.

Birth-Age 1



Early Childhood: Autonomy versus shame and doubt

Ages 1-3

Children must learn to be "autonomous"- to feed and dress themselves, to look after their own hygiene, and so on. Failure to achieve this independence may force the child to doubt his or her own abilities and feel shameful. Key social agents are parents.

Preschool age: Initiative versus guilt

Ages 3-6

Children attempt to act grown up and will try to accept responsibilities that are beyond their capacity to handle. They sometimes undertake goals or activities that conflict with those of parents and other family members, and these conflicts may make them feel guilty. Successful resolution of this crisis requires a balance: The child must retain a sense of initiative and yet learn not to impinge on the rights, privileges, or goals of others. Key social agent is the family.

School age: Industry versus inferiority

Ages 6-12

Children must master important social and academic tasks. This is a period when the child compares himself or herself with peers. If sufficiently industrious, children will acquire the social and academic skills to feel self-assured. Failure to acquire these important attributes leads to feelings of inferiority. Significant social agents are teachers and peers.

Adolescence: Identity versus role confusion**Ages 12-20**

This is the crossroad between childhood and maturity. The adolescent grapples with the question "Who am I?" Adolescents must establish basic social and occupational identities, or they will remain confused about the roles they should play as adults. The key social agent is the society of peers.

Young Adulthood: Intimacy versus isolation**Ages 20-40**

The primary task at this stage is to form strong friendships and to achieve a sense of love and companionship (or a shared identity) with another person. Feelings of loneliness or isolation are likely to result from an inability to form friendships or an intimate relationship. Key social agents are lovers, spouses, and close friends of both sexes.

Middle age: Generativity versus stagnation**Ages 40-65**

There is a need to go beyond self and family and be involved in helping the next generation. This is a time of adjusting to the discrepancy between one's dreams and one's actual accomplishments. Failure to achieve a sense of productivity often leads to psychological stagnation. Significant social agents are the spouse, children, and cultural norms.

Later life: Integrity versus despair**Ages 65+**

If one looks back on life with few regrets and feels personally worth-while, ego integrity results. Failure to achieve ego integrity can lead to feelings of despair, hopelessness, guilt, resentment, and self-rejection.





Activity 7-Four Identity Statuses by Marcia

Diffusion – The state of having no clear idea of one's identity and making no attempt to find that identity.

These adolescents may have struggled to find their identity, but they never resolved it, and they seem to have stopped trying. There is no commitment and no searching.

Identity Foreclosure- The state of blindly accepting the identity and values that were given in childhood by families and significant others.

The adolescent's identity is foreclosed until they determine for themselves their true identity. The adolescent in this state is committed to an identity but not as a result of their own searching or crisis.

Identity Moratorium – The state of having acquired vague or ill-formed ideological and occupational commitments.

The adolescent is still undergoing the identity search (crisis). They are beginning to commit to an identity but are still developing it.

Identity Achievement – The state of having developed well-defined personal values and self-concepts.

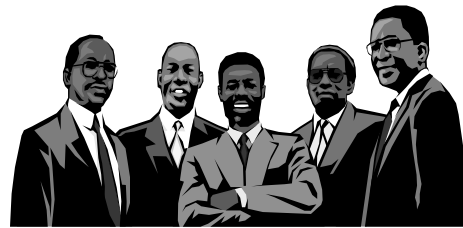
The adolescent's identity may be expanded and further defined in adulthood, but the basics are there. They are committed to an ideology and have a strong sense of ego identity.

Activity 8-Model of Black Racial Identity by Cross

William Cross' model can be used for all people of color. It consists of four stages: Pre-Encounter, Encounter, Immersion-Emersion, and Internalization. Below are some descriptors of each stage with African-Americans in mind. However, other non-white races/ethnicities should not have any problems modifying the descriptors to reflect their experiences:

Pre-Encounter

- Race does not tend to be a salient issue.
- Don't give much thought to race.
- General tendency to value majority culture and to devalue own culture.
- May have positive view of own group (parental transmission), but have not thought through for self.
- Some may see race as a stigma.
- Some may harbor "anti-black" attitudes.
- In extreme, may see "black self-hatred".



Encounter

- Something "catches person off guard."
- Encounter causes to re-think one's racial identity.
- Encounter need not be negative.
- Often accompanied by high emotionality.
- May cause "alarm, confusion"
- Sense of disequilibria.
- New motivation to develop a different sense of self as black individual.

Immersion / Emersion

- Active exploring of aspects of cultural identity.
- Similar to "Moratorium" status as defined by Marcia.
- "Fueled" by energy of Encounter.
- Intense process of immersion in own culture.
- May involve rejection of dominant culture.
- Things associated with "Old" self are rejected.
- New identity is embraced.
- May show anger at "White Culture."
- May hold dichotomized view of world.
- Emersion: Process of "Leveling off" -emerging from the intensity of the immersion experience.
- Emersion -beginning of transition toward a "realized" black identity.

Internalization

- Similar to Marcia's "Identity Achieved."
- A deeper, integrated sense of one's own ethnic identity.
- May (or may not) result in high degree of "involvement" in own culture.
- Newly organized, stable, sense of self as a Black individual.
- Synthesis of "Blackness" with one's personhood.
- Blackness becomes a backdrop for life's transactions.

Activity 9- Model of White Identity Development by Helms

White Racial Identity Self-Assessment

For each of the subsequent items, use the following scale to indicate the extent to which the item is true to you.

1- Strongly Disagree
3- Agree

2- Disagree
4- Strongly Agree

Write the numbers of your responses on the line next to the item. Add together your responses to the items preceded by the same combination of letters and plot your scores on the graph located at the end of the assessment. Draw one line to connect the totals preceded by double letters (e.g., CB) and another to connect the totals preceded by single letters (e.g., C). This will give you a racial identity profile.

- C1. _____ There is no race problem in the United States.
C2. _____ Racism only exists in the minds of a few Black people.
C3. _____ I personally do not notice what race a person is.

_____ C TOTAL

- CB1. _____ I have asked or would ask a Black person to help me understand how I might be prejudiced.
CB2. _____ I contribute or would participate in an activity to help Blacks overcome their poor environment.

_____ CB TOTAL

- R1. _____ I believe that White culture or Western civilization is the most highly developed, sophisticated culture that ever existed on earth.
R2. _____ Africans and Blacks are more sexually promiscuous than Europeans and Whites.
R3. _____ The White race will be polluted by intermarriage with Blacks.

_____ R TOTAL

- RB1. _____ When a Black male stranger sits or stands next to me in a public place, I move away from him.
RB2. _____ I live or would live in a segregated (White) neighborhood.
RB3. _____ The people I do my non-business related socializing with either are Whites or Blacks who "act White."

_____ RB TOTAL

- D1. _____ American society is sick, evil, and racist.
 D2. _____ There is nothing I can do to prevent racism.
 D3. _____ I avoid thinking about racial issues.

_____ D TOTAL

- DB1. _____ I left or would leave the country to escape racism.
 DB2. _____ I do not discuss “touchy” issues.
 DB3. _____ I avoid people who talk about race.

_____ DB TOTAL

- P1. _____ It is White people’s responsibility to eliminate racism in the United States.
 P2. _____ Eliminating racism would help Whites feel better about themselves.
 P3. _____ White people should help Black people become equal to Whites.

_____ P TOTAL

- PB1. _____ I have boycotted a company or its products because of its racist programs.
 PB2. _____ For Martin Luther King’s Birthday, I attend or would attend a commemorative event.
 PB3. _____ I have tried to help Whites understand Blacks.

_____ PB TOTAL

- E1. _____ White culture and society must be restructured to eliminate racism and oppression.
 E2. _____ Whites and White culture are not superior to Blacks and Black culture.
 E3. _____ A multi-cultural society cannot exist unless Whites give up their racism.

_____ E TOTAL

- EB1. _____ I have studied the history of White and Western European people.
 EB2. _____ I meet with Whites to discuss our feelings and attitudes about being White and White racism.
 EB3. _____ I have conducted activities to help Whites overcome their racism

_____ EB TOTAL

- A1. _____ I accept that being White does not make me superior to any other racial group.
 A2. _____ Being a member of a multi-racial environment is a must for me.

A3. _____ My Whiteness is an important part of who I am.

_____ A TOTAL

AB1. _____ I speak up in a White group situation when I feel that a White person is being racist.

AB2. _____ I express my honest opinion when a Black person is present without worrying about whether I appear racist.

AB3. _____ I attempt to explain to White friends and relatives the relationship of racism to other forms of oppression.

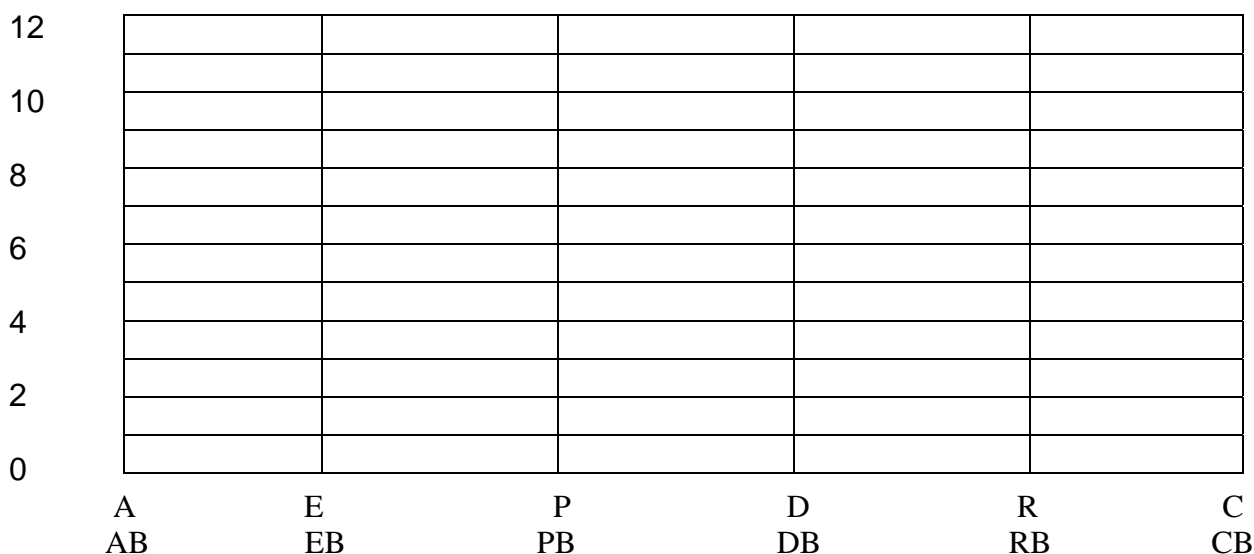
_____ AB TOTAL

This workshop activity is adapted from Hardiman (1982) and Helms (1984). These items are not from a validated scale and are presented here for the reader's possible self-exploration. Abbreviations are: C = Contact attitudes, CB = Contact behavior, R = Reintegration attitudes, RB = Reintegration behavior, D = Disintegration attitudes, DB = Disintegration behavior, P = Pseudo-Independent attitudes, PB = Pseudo-Independent behaviors, E = Emersion attitudes, EB = Emersion behavior, A = Autonomy attitudes, AB = Autonomy behavior. Higher scores indicate higher levels of attitudes/behaviors.

This exercise is reproduced from Janet E. Helms (Ed.), *Black and White Racial Identity: Theory, Research, and Practice* (pp. 63-64). CT: Greenwood Press.

Assessment Graph

Follow the directions given at the beginning of the assessment.



Higher scores indicate higher levels of attitudes/behaviors. Places where your attitudinal and behavior lines do not converge may reveal problem areas in your White identity development.

Activity 9- Model of White Identity Development by Helms

Helms' model consists of five stages: Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion-Emersion, and Autonomy. Below are some descriptors of each stage:



Contact

- Characterized by an innocence and ignorance of race and racial issues.
- Person is not conscious of his/her race or the race of others.

Disintegration

- Person consciously acknowledges that he or she is White.
- Realization that Whites have privileges in this country.
- Moral dilemma of holding Whites responsible of inequity or continuing as normal occurs.
- Dilemma is too overwhelming, so persons of color are blamed for their own victimization.

Reintegration

- Person considers Whites as superior.
- Continuation of blaming persons of color for their conditions.
- Whites can remain in this stage for a long time.

Pseudo-Independence

- An appropriate positive view of Whiteness is present.
- No longer belief that Whites are superior.
- Realization of political implications of race, but denial that Whites are responsible for racism.

Immersion-Emersion

- Effort to understand the reality of the brutal history of Whites in the U.S.
- Active exploration of racism.
- Assumption of personal responsibility for racism.
- Realization of the deficits of being White.

Autonomy

- Confrontation of racism.
- Quest to develop a humanitarian attitude towards people regardless of race.
- Feeling of safety and security within oneself when engaging inexperience that nurture his or her Whiteness as personally defined.

Activity 10- Stereotypes and Role-Playing

Role #1-

You are playing the role of an African-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #2-

You are playing the role of a Latino-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #3-

You are playing the role of a white father who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #4-

You are playing the role of an Asian-American mother who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Role #5-

You are playing the role of a Native American father who is making a recommendation about who the keynote speaker should be at your twelfth-grader's upcoming graduation. Think about whom the person you are portraying may choose for a speaker. During the role-play, you will make your argument as to why that person should be invited to give the keynote address. Make sure your body language and speech reflect that of the character you are playing. And remember, at no time are you to verbalize your race.

Activity 12- Overcoming Stereotypes

Racial Cultural Information Quiz

For each of the following items, circle the letter of the response that best answers the question.

11. Recently, many Japanese Americans received financial compensation from the U.S. government. They received this compensation ...
 - a. because they were owed large tax refunds.
 - b. as part of a trade deal with Japan.
 - c. because they were interned in camps during World War II.
 - d. as an apology by the U.S. government for the bombing of Hiroshima.

12. The Supreme Court case in 1954 that made school desegregation possible was ...
 - a. Plessy v. Ferguson.
 - b. Sanchez v. Grove City.
 - c. Brown v. Topeka.
 - d. Bakke v. California.

13. The reason why Native American (American Indian) reservations exist is because...
 - a. the Indians built them so that they could all stay together.
 - b. the early settlers gave the land to the Indians.
 - c. the early settlers killed many Indians and forced the rest to live there.
 - d. they attract tourist trade.

14. Of the following, the group most responsible for building the national railroads is _____ Americans.
 - a. Chinese
 - b. African
 - c. Mexican
 - d. Native

15. Benjamin Bannekar was ...
 - a. the undisputed heavyweight champ.
 - b. a famous jazz singer.
 - c. a New York civil rights activist.
 - d. the designer of Washington, D.C.

16. The African American inventor who developed the gas mask used in the Gulf War was ...
 - a. Colin Powell

- b. Garrett Morgan
 - c. Harold Dinkins
 - d. Charles Drew
17. Which of the following states was (were) originally part of Mexico?
- a. California
 - b. Louisiana
 - c. Texas
 - d. A & C
18. Most Black families today are ...
- a. lower class
 - b. middle class
 - c. upper middle class
 - d. upper class
19. The group with the highest suicide rate in the country is ...
- a. Whites
 - b. Blacks
 - c. Asians
 - d. Hispanics
20. Approximately what percentage of the people in the U.S. are White?
- a. 80%
 - b. 10%
 - c. 90%
 - d. 50%

ACTIVITY 15- CULTURAL SCAVENGER HUNT

Chat with the people in the room. Find people who have had the following experience. Have them sign their name or initials in the appropriate blank. Try to talk to everyone in the room and get as many people to sign your paper as possible!

- _____ 1. Knows a folk dance.
- _____ 2. Has been to an American Indian pow wow.
- _____ 3. Has cooked or eaten ethnic food in the last week.
- _____ 4. Can say, "hello" (or similar greeting) in four different languages.
- _____ 5. Has sat under a palm tree.
- _____ 6. Has attended a religious service of a religion other than their own.
- _____ 7. Has attended a Kwanzaa celebration, or knows what Kwanzaa is.
- _____ 8. Has relatives or ancestors who came through Ellis Island.
- _____ 9. Plays a musical instrument.
- _____ 10. Has had to utilize crutches, a wheelchair, a cane, or has worn a cast.
- _____ 11. Can name four different kinds of breads from other cultures.
- _____ 12. Has seen a Spike Lee movie.
- _____ 13. Is bilingual, or has relatives who speak a language other than English.
- _____ 14. Knows some American sign language.
- _____ 15. Likes to do jigsaw puzzles.
- _____ 16. Has studied a foreign language.
- _____ 17. Has had a pen pal.
- _____ 18. Has attended a Las Posadas celebration, or knows what Las Posadas is.



Activity 17- Talking to Kids about Racial Stereotypes



Racial stereotypes abound on television, and children's programming is no exception. The turban-wearing bad guy, the brainy Asian, and the Black basketball whiz are just a few of the stereotypes reinforced in children's cartoons, films and TV shows. Spotting these stereotypes is often difficult for children; to them, the tomahawk-wielding Indian or the Asian karate expert is a familiar, easily-understood and often funny character. So how do you help children understand these images for what they are – oversimplified generalizations?

Here are some tips:

- Look closely at the characters children see. What messages do they send concerning race, gender, and roles? Voice your disapproval of stereotyped characters, and explain why you disapprove. Ask children to compare the images of race they see on television, with the people they know in real life. How are they different?
- Listen closely, with children, to the voices of the bad characters in cartoons. Do they have an accent? What about the good, kind, sweet characters?
- Deconstruct the "media reality." Talk with kids about the people behind the programs they watch. It can be an eye-opener for children to realize that TV shows, like books, are written and created by people with their own biases and experiences. When you watch a program with children, ask them to think about who created the show and whether they think the writers and producers really understood the types of people they are portraying or whether they're basing characters on preconceived notions about groups of people.
- Critique other media. Look at the ads for cars, clothing and sports equipment in newspapers, magazines and billboards. Talk to your child about how the product is glamorized and which audiences are targeted. Who is represented in these ads as the consumer? Why are certain ethnic groups linked to certain products? Take a look at running shoe ads, for example. Why are Black athletes often portrayed "shooting hoops" and goofing around the gym, while white athletes are shown doing serious training?
- Use history as a tool. Help your child understand the real-life history behind many fictionalized stories. While it is true there was a real-life Pocahontas, she was a thirteen-year-old girl when she met John Smith, not a grown woman, and she didn't look anything like the small-waisted, long-haired character of the Disney film. Seek out books or videos that recount the history behind popularized stories, and then compare the real-life story to the "movie version."

Find programs that counter stereotypes. As much as television can stereotype people, it can also help to break down barriers. Look for shows where the cultures and talents of individuals from different races are emphasized in a positive fashion.

From the Media Awareness Network

Activity 18- Practical Instructional Strategies

1. Treat students as individuals whose identities are complex and unique.
2. Invite guest speakers of various races to enhance lessons.
3. Vary teaching methods to benefit different learning styles.
4. Make sure lesson activities appeal to auditory, visual, and kinesthetic learners.
5. Promote a respectful classroom climate in which everyone feels loved and accepted.
6. Use diverse examples rather than ones that assume a particular background or experience.
7. Don't assume that students who don't talk don't know the material.
8. Be aware of the type of humor that is displayed in your class. Make certain no one is denigrated.
9. Highlight the achievements and contributions of members of other races all yearlong.
10. Continue your quest to have a healthy racial identity and positive interactions with people of other races.



Here's to a better you...