



Internationalizing the Curriculum Project

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PSY 266 ABNORMAL PSYCHOLOGY —3 Credits

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- Paradise Valley Community College

- Course Description: Distinguishes between normal behavior and psychological disorders. Subjects may include stress disorders, problems with anxiety and depression, unusual and abnormal sexual behavior, schizophrenia and addictive behaviors. Causes and treatments of psychological problems and disorders are discussed. Prerequisites: PSY101

Special Assignments and Activities

Special assignments, activities and exercises were created to enhance the standard curriculum of PSY 266 to include an international and intercultural perspective. These assignments are presented on the following pages:

ASSIGNMENT: CRITERIA FOR CROSS-CULTURAL READINGS

Cross-Cultural Perspectives

Directions: Submit three (3) articles following this format from the reference list provided:

- I. Title of Article:
- II. Summary of Article:
- III. Application of Information:
Write a short summary paragraph of the value of these articles findings to "real world" situations, (work, travel, communication, health care, education, mental health, peace, etc.)
- IV. Definitions:
Define key terminology (for example, accultivation, infibulation, peyote, collectivis, etc.)

READINGS (CHOOSE THREE FROM THIS LIST TO COMPLETE ASSIGNMENT)

Accompanies Text: Lonna & Malpass

Introduction

Achebe, C. (1958). Things Fall Apart. Great Britain: Cox & Wyman <The whole book>

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Preface only>

Cross Cultural Perspective

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 1 only>

Denisoff, R.S. & Wahrman, R. (1979). Introduction to Sociology. NY: McMillan <Chapter 4 only>

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 1 only>

Smith, F.J. & Crano, W. D. (1977). Cultural dimension reconsidered: Global and regional analyses of the ethnographic atlas. American Anthropologist, 79,364-387.

Triandis, H.C. (1983). One perspective on cross-cultural psychology. Acta Psychologica Sinica, 3, 306-310 (In Chinese).

Methods

Brislin, R.W., Lonner, W.J., Thorndike, R.M. (1973). Cross-cultural Research Methods. NY: John Wiley & Sons. <Chapter 5 only>

Russell, J. A. (1991). Culture and the categorization of emotions. Psychological Bulletin, 110(3), 426-450.

Sears, R.R. (1961). Transcultural variables and conceptual equivalence. In B. Kaplan (Ed.), Studying Personality Cross-culturally. NY: Harper & Row.

Perception

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 5 only>

Serpell, R. (1976). Culture's Influence on Behavior. London: Methuen <Chapter 6 only>

Cognition

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 3 only>

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 8 & 9 only>

Parenting

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 2 only>

Acceptance and Rejection

Weisner, T.S. & Gallimore, R. (1977). My Brother's Keeper: Child and Sibling care taking. Current Anthropology, 18(2), 169-189.

Values and Emotions

Mesquita, B & Frijda, N. H. (in press). Cultural variations in Emotions: A Review. Psychological Bulletin.

Munroe, R.L. & Munroe, R.H. (1975). Cross-cultural human development. CA: Brookes/Cole. <Chapter 7 only>

Schwartz, S.H. (in press). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. Zanna (Ed.), Advances in Experimental Social Psychology, Vol. 25.

Social Perception

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 4 only>

Hui, C.C.H. (1982). Locus of Control: A review of Cross-cultural research. International Journal of Intercultural Relations, 6, 301-323.

Zebrowitz-McArthur, L. (1988). Person perception in cross-cultural perspective. In M.H. Bond (Ed.), The Cross-cultural Challenge to Social Psychology (pp.245-265)/ Newbury Park: Sage.

Interpersonal Behavior

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 5 & 6 only>

Goodwin, R. (manuscript under review). Cross cultural Personal relationships: A Critical Review and Theoretical Integration.

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 12 only>

Individualism and Collectivism

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 7 only>

Triandis, H. C. (1990). Cross-cultural studies of individualism and collectivism. In J. Berman (Ed.), Nebraska Symposium on Motivation, 1989 (pp. 41-133). Lincoln, NE: University of Nebraska Press.

Cross-Cultural Interaction

Bochner, S. (1982). The Social Psychology of Cross-cultural Relations. In S. Bochner (Ed.), Cultures in Contact. NY: Pergamon.

Bond, M.H. (in press) The characteristics of Cross-cultural Interaction. In Smith, P. B. & Bond, M. B. (Eds.), Social Psychology Across Cultures. London: Simon & Schrester.

Globalization

Bond, M. H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapters 8 & 9 only>

Yang, K. S. (1988). Will societal modernization eventually eliminate cross-cultural psychological differences? IN M. H. Bond (Ed.), The Cross-Cultural Challenge to Social Psychology (pp. 67-85). Newbury Park: Sage.

Note: Articles are available through interlibrary loan or through ASU Main or West. A large number of the books and articles are on reserve under "Loch" in the PVC Library

Some characteristics and assumptions associated with several perspectives in which culture plays some role.

"Mainstream" Psychology

Research Perspective:

Individuals in one culture are studied. Actual manipulation of variables highly desired. The testing of explicit hypotheses is considered imperative. Assumption is that findings can be generalized to all humans and not just those in the study. Truth is truth, wherever it may be found.

Number of Cultures Studied:

Somewhat irrelevant. To study one individual (or group of individuals) is to study all humans. Truth has no borders.

Structure Guiding Research:

Whatever is considered with the Zeitgeist and the current epistemological status of the discipline.

Example of Methodological Problem:

Methodological problems include those that are troublesome to any science and are usually wealth with in standard research and design courses.

Cross-Cultural Psychology

Research Perspective:

Individuals in more than one culture are compared on some psychological dimension. Experimental (and usually quasi-experimentation) is often used, but with great caution. Any psychological topic is a candidate for study. A goal is to help develop a universal psychology.

Number of Cultures Studied:

The method implies and usually requires the selection of individuals from two or more cultures. Large and carefully describe samples are the ideal. Type of questions asked dictates the number of cultures, and/or participants.

Structure Guiding Research:

Structures and paradigms used in "mainstream" psychology typically are taken to or imposed on other cultures. Any topic within psychology is candidate for study.

Example of Methodological Problems:

Major problems involve selection of appropriate samples and the establishment of various types of equivalence. In equivalence makes valid comparison questionable if not impossible.

Cultural Psychology

Research Perspective:

Individuals in one culture (usually) are studied. While direct comparisons are eschewed, comparativism is at least implied. The interface between anthropology, psychology, and linguistics combine to look into issues conceding "psychic unity" in various areas of functioning.

Number of Cultures Studied:

Typically a rather small number of participants from one target culture at a time are selected. Type of questions asked dictates which culture is chosen.

Cultural Psychology (continued)

Structure Guiding Research:

Common structures involve theories that attempt to account for reasons underlying human thought, information processing, language development, and other cognitive orientations.

Example of Methodological Problems:

Conceptual and definitional problems that require solutions before proper testing. A search or contextually valid ways to measure and otherwise categorize responses.

Indigenous Psychology

Research Perspective:

Researchers who are usually from the same culture or ethnic group study individuals in only one culture or ethnic group. Comparativism is rejected or not considered. Local conceptualization of what constitutes knowledge is emphasized to the complete avoidance of "outside" viewpoints.

Number of Cultures Studied:

Only one. And within each, any relevant number of participants are studied.

Structure Guiding Research:

Whatever structures exist within the culture as defined and chosen from within. Outside influences are discouraged and impositions.

Example of Methodological Problems:

Determining proper methods of study that are contextually valid on the culture's terms.

Psychological Anthropology (Hologeistic Perspective)

Research Perspective:

Archives of accumulated data collected in many cultures and coded by experts are used to test hypotheses. Attempts are made to understand "human behavior" in general by testing hypotheses for which the archives are suited.

Number of Cultures Studied:

Usually a large number of cultures are selected for the testing of hypotheses.

Structure Guiding Research:

Structures are often dictated by the discipline of Anthropology. Common themes include socialization and child rearing, kinship, relations between in-groups and out-groups, etc.

Example of Methodological Problems:

Solution of "Galton's problem" (e.g. extent of cultural diffusion), quality of recorded and coded data, reliability and accuracy of reports.

Psychological Anthropology is a fairly recent newcomer to the field of Anthropology, but in name only because its lineage can be traced to the "Culture and Personality" school. Largely Freudian frameworks and interpretations influenced culture and Personality. Margaret Mead and Ruth Benedict, among other anthropologists, contributed steadily and influentially to this area in their famous cultural analyses (e.g. Samoa for Mead and Japan for Benedict). Bock (1988) describes the field of psychological anthropology very well, and the journal *Ethos* is probably its major periodical outlet.

Many psychological anthropologists (as well as other anthropologists) study culture and cultural variables under the mantle of *holocultural* or *hologeistic* research, and involves samples of cultures drawn from the whole world (which is why the prefix "holo" is used). This kind of research frequently involves the use of the Human Relations Area Files (HRAF), a system of data storage and retrieval started by George Peter Murdock in 1937. The enterprise is run from the head office in New Haven, Connecticut. While only 22 universities around the world have the complete files, a large number of colleges, universities, and other offices have some of the data. Your university library will be able to provide details about the local availability of the files.

HRAF material consists of a vast accumulation of reports, the results of research, anecdotes, and so on. The material is coded according to an alphanumeric system involving both cultures and topics. Stored in the archives, usually on microfilm, the holocultural researcher can search the files and test various hypotheses involving culture and human behavior. For instance, he or she might have developed a hypothesis stating that female circumcision (infibulation) is positively and significantly correlated with the presence of incest taboos. Or, another holocultural researcher might be interested in the relationship between the extent of father care and the development of male homosexuality. In all cases, holocultural research (that is, the testing of hypotheses) is *correlational*, and the nature and extent of research one can do is limited by a number of factors. These factors include the amount of data available for cultures and/or topics, the quality of the data, the age of the information, and so forth. HRAF archives can also be used in other ways, including the simple purpose of gathering descriptive information about various cultures of interest.

The instructor who elects to try and "situate" the various culturally oriented perspectives should take care to avoid the same topic, often using the same or very similar methodology. Many people of different academic persuasions focus on culture. We are especially pleased that the fields of psychology are involved in these efforts. Bock (1988) noted that "all anthropology is psychology", a position that we think complimentary to psychology. We can return the compliment by saying that anthropologists have made that all-psychological benefit from insights about the interface between cultures and human behavior.

The \$64,000 Question: What is "Culture"?

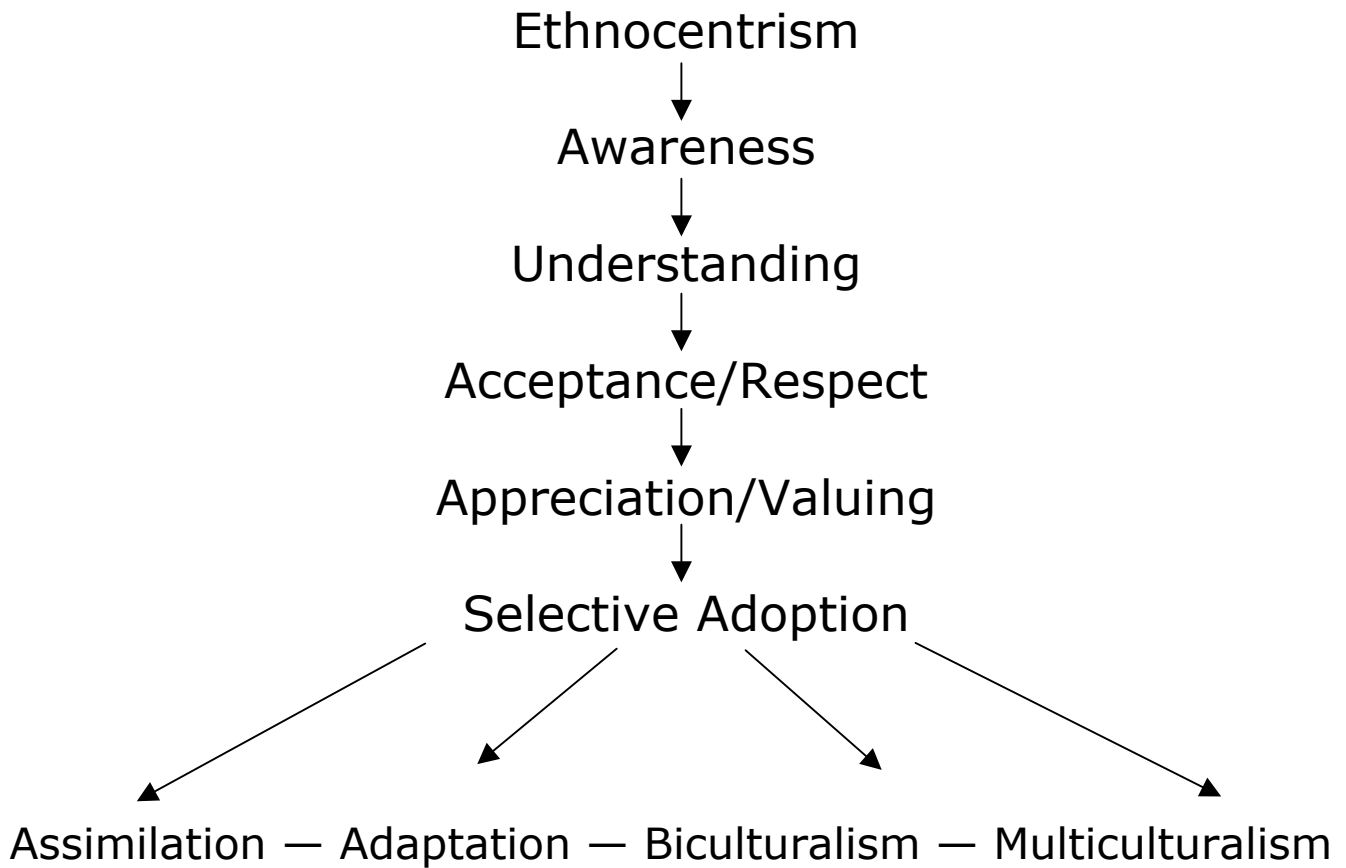
No one has yet come up with a completely satisfactory definition of "culture" – that is, a definition acceptable to everyone who uses the term. In the introductory chapter of *Psychology and Culture* we take great pains in pointing this out, and in explaining that the definition and understanding of culture resides in the "details" of culture. Studying the details of culture involves a careful probing analysis of the culture in question. Culture is an abstract concept much like intelligence: everyone knows that it's there to some degree, but in neither case can anyone get specific enough to satisfy all who might want to know the answers.

Nevertheless, sure to simulate some discussion in class will be the "tossup" question, "What is culture"? Ask students to be specific. Ask for examples. Alternatively or in addition to that exercise, you could pose one or more of the following questions (or make up similar ones of your own).

- What is meant by the term "Black Culture" or "Afro-American Culture"? (This and many of the following questions can lead to especially interesting definitions if there are enough African Americans and other groups, such as Whites, to develop their own separate definitions.)
- What is meant by the term "Hispanic Culture"?
- What is meant by the term "Asian (or Native American, or Cajun, or Greek-American, etc., etc.) Culture"?
- What is meant by "Canadian Culture"?

HANDOUT: INTERCULTURAL LEARNING

Intercultural learning can be seen to take place along a continuum, running from ethnocentrism at one end of the spectrum to some form of adaptation or integration at the other. In outline form, the continuum looks like this:



CLASS ACTIVITY

Curriculum:

Make the "concept" of culture REAL.

Main Point: Develop a personal sense of culture as a significant daily reality. In discussions with trainees about their clinical experiences with geriatric patients, trainees often referred to their parents and/or grandparents as a way of relating personally to an age they have not yet experienced. Capitalize on the age cohorts, importance of family and self, and the trainees' cultural experiences.

Action Steps:

1. Make a matrix similar to the one below.
2. Distribute copies to each student.
3. Ask each student to write in their recollection of the past sociocultural trends indicated at the top of the matrix; next, write current trends.

Cultural traits	Clothing	Hair Styles	Language		Clothing	Hair Styles	Language

Years:

1992

1980

Period Effect: Students will observe and recollect participation in cultural variation over time and within their own families. The "culture change over time" exercise is an analog to cross-cultural experience. The students can quickly and in a classroom setting see themselves as culture-bearing humans.

ASSIGNMENT

1. Cross-Cultural Differences

There is a large number of Latinos who work in Phoenix. They are all subject to various degrees of stress because they live in a foreign culture and have to interact closely with people of different cultural origins. We would like you to take this opportunity to learn something about cross-cultural differences and face-to-face interviews. Furthermore, many are here as immigrants not sojourners.

First decide what you want to know about this specific case of cross-cultural difference. You may focus on the common stressors experienced by these individuals and their coping strategies. You may also focus on other areas of social behavior such as child rearing practices or privacy regulation. Try to be specific and develop a rationale for your choice. The next step is to develop an interviewing scheme, through which you can gather reliable and accurate information. Describe how your interviewing scheme can avoid all sorts of biases that may occur in an interview. Finally, go out and interview at least two respondents who work for a local family organization.

Write a report of no more than five pages (typewritten and double-spaced in English). Based on the comparison of these two groups of families, discuss how culture influences the behavior that you are trying to analyze.

ASSIGNMENT

Instructions for the Ethnic-Gender-Socioeconomic Roots Paper:

One of the exciting aspects of life in Arizona is that our residents are coming from increasingly diverse ethnic and cultural backgrounds. The goal of this assignment is to think about, describe, and analyze aspects of your own personal culture, which was formed in your own social or ethnic group.

INSTRUCTIONS

Your paper should have three major headings as listed below and should include all the requirements listed below. The paper should be no less than four and no more than eight pages in length.

1. **BACKGROUND:** Describe your own ethnic, racial or cultural background. Your family background may have been Black American, Filipino, German American, Hispanic, Irish American, Italian American, Japanese American, Norwegian American, etc. Or a key element in your experience may have been a religious tradition --- fundamentalist Christian, Jewish, Mormon, Roman Catholic, etc. In two or three pages describe the main elements of your background in relation to:
 - A. What generation in the United States do you represent? Are you and your sisters and brothers the first of your family to be born in this country? Were you foreign born?
 - B. Where did you or your ancestors migrate from? Within the United States? From outside the United States? Why?
 - C. Does your immediate family or extended family practice ethnic or cultural customs that you or they value or identify with? These may include foods, celebrations, traditions, social behaviors, manners, and beliefs. What customs do you prize most? Do you or your relatives speak your ethnic-group language?
 - D. What social conditions or conflicts do you or your kin experience within the present American culture? How about in the past? What migration experiences do you or other members of your family remember?
 - E. What occupations are represented in your family?
 - F. What were the main expectations/rule/norms about behavior for males and females?

2. **GENDER PATTERNS:** as you see it, what have been the main stereotypes regarding males and females that you learned in growing up? What were the main expectations/rules/norms about behavior for males and females?

Select four specific domains of life from the set below:

- | | |
|--|---|
| A. Education | E. Child Care and Parenting |
| B. Paid Employment | F. Sexuality |
| C. Dating Patterns | G. Importance of Individual vs. Family |
| D. Expectations for Husbands and Wives | H. Other (get instructor approval in advance) |

For each area that you select, discuss in detail the gender stereotypes and gender-based norms in your social group. To what extent has your own culture group been experiencing social or historical changes in gender patterns? What have you noticed? What do you think is going on?

3. **SELF-REFLECTION ON PERSONAL IMPACT:** How do you think your own unique background has influenced your personal expectations, beliefs, and life goals as a woman or man? Did you experience conflict about sex roles? What are your personal goals for the four domains you discussed? Write about one page on your self-reflections.

Revised from an exercise developed by Dr. Mikel Garcia, California State University, Fullerton.

Cross-Cultural Living

We would like you to learn more about the psychology of living in a foreign culture and cross-culture interaction. There are a number of foreign students studying at MCCC and ASU. They are living with local families. Because the foreign students and the local students are from different cultures, problems sometimes may arise. We would like you to interview in detail two local students who live with foreign students or work with them, preferably from different countries (America, Japan, Europe, Korea, etc.).

Find out in your interviews:

- (1) The kinds of problems that cause difficulties in their interaction and why they occur.
- (2) How are these problems related to differences in the cultural background of the interactants?
- (3) What are ways these problems are dealt with?
- (4) What are the delights of their cross-cultural mix?

Write a report of no more than five pages (typewritten and double-spaced in English) of your interviews.

CULTURAL SELF-AWARENESS ACTIVITIES

INTRODUCTION

How do you know when you have reached a state of cultural self-awareness? It is basically an internal, personal experience (though it can be identified ultimately in behaviors). Therefore, the exercises included here are directed inward, designed to help individuals assess themselves. It enhances the learning if responses are shared, but it is important to make it clear that sharing is not required. "Dialogue Within Ourselves" has been constructed to include group discussion but can easily be used privately, by individuals. The main purpose of all of these exercises is to start a thought process within the students.

Actually, a large percentage of any cross-cultural education is directed at stimulating cultural self-awareness. This is particularly true of the exercises grouped under "Values." You will find, in fact, that the expansion of cultural self-awareness is intended to be a side effect of almost every strategy chosen for inclusion here.

CULTURAL SELF-AWARENESS ACTIVITY: INTERNATIONAL LEARNING CONTINUUM

Objective: To help the students become more aware of the intercultural learning process and how they have moved along it

Participants: Any number.

Materials: A Pencil and a continuum chart.

Setting: No special requirements

Time: 30-45 minutes

Procedure:

1. Ask each person to write three cultural or ethnic groups in spaces provided at the top of the chart (could be limited to those represented in the class or groups if there are enough).
2. Then instruct participants to place themselves on the continuum according to where they feel they are relative to each of the culture or ethnic groups.
3. Ask participants to look back and see if they can remember any events or points in time at which they moved from one stage to the next relative to each culture.
4. Divide into subgroups for discussion of the charts and then have a general discussion in a large group.

Discussion:

Focus on illuminating the intercultural learning process and how it helps the students understand better whenever they are personally in relation to other cultures and how they can analyze the learning process of others (their future students for example) are experiencing. Lively and illuminating discussion can be developed out of reactions to the last five items. The intercultural learning process may also be fruitfully compared and contrasted with James Bank's "Stages of Ethnicity" which are: (1) Ethnic Psychology Captivity; (2) Ethnic Encapsulation; (3) Biethnicity; (4) Multiethnicity or Pan-Humanism.

Source: Developed by trainers of the Intercultural Network, Inc.

Intercultural Learning Continuum

Culture/Ethnic Groups			
Ethnocentrism			
Awareness			
Understanding			
Acceptance/Respect			
Selective Adoption			
Assimilation			
Adaptation			
Biculturalism			
Multiculturalism			

CULTURAL SELF-AWARENESS ACTIVITY: SELF-ASSESSMENT OF MULTICULTURAL EDUCATION SKILLS

Objective: To assess the level of competence in skills relevant to working in multicultural education prior to a cross-cultural education program (or a program including cross-cultural training techniques) and to evaluate changes in those skills at the close of the program.

Participants: Used by individuals in the group. May or may not be shared with others.

Materials: Assessment instrument and gummed tabs with words or phrases typed on.

Setting: No special requirements

Time: 20 minutes, discussion time if desired by any of the participants.

Procedure:

At the outset of a course, students are asked to place on a continuum adhesive tabs upon which are printed skills or attitudes, which it is important for the students to have when working in the field of multicultural education. When given the tabs, participants are asked to place each on the continuum according to their personal assessment of their skills. Words that they do not recognize or understand should be placed on the lines under "I have no knowledge or understanding of the following."

Participants may wish to discuss their profiles with others in the group for feedback purposes. If so, time should be allotted for this discussion.

At the conclusion of the course, each student is asked to repeat the self-assessment exercise, using a second profile sheet. This provides a check on the degree to which the student feels he or she has progressed during the course.

One word or phrase is placed on each tab. The terms that are used may be selected from the list that follows or may include others that have been chosen to meet the defined objectives of a program or course. Students may want to precede (mentally) each term with phrases such as "I can..." or "I am skilled in..." or "I possess..." (whichever is appropriate) for clarity. Terms that may be used include:

Self awareness	Openness
Respect for other cultures	Adaptability
Withholding judgment	Tolerance
Perception checking	Cross-cultural analysis
Overcoming prejudice	Comfortable with difference
Non-verbal communication	Awareness of stereotyping
Bicultural	Feeling of self-worth
Acceptance of diversity	Acceptance of cultural pluralism
Affirmation of own culture	Self-knowledge
Non-evaluative feedback	

Tabs are placed on the self-assessment instrument according to the person's degree of strength or weakness in each area. This is a personal assessment and need not be discussed or revealed to anyone if the individual prefers to keep it private. The important thing is that the individual is honest with him- or her self.

In some cases, increased understanding of a particular set of concepts in intercultural communication or the experiences in an educational program can result in an individual "lowering" his or her assessment at the close of the course. This should not be viewed with dismay. It may be an indication of new insights and awareness. Those terms that appeared under "I have no knowledge or understanding of the following" should, however, be clarified during the course of the program.

**Self Assessment
Of
Multicultural Education Skills and Attitudes**

-----Range of Competence-----

STRONG

AVERAGE

WEAK

*

*

*

*

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*

*

*

I have no knowledge of the following:

1. _____
2. _____
3. _____
4. _____
5. _____

CULTURAL SELF-AWARENESS ACTIVITY: PROFILE OF ATTITUDES AND FEELINGS

Objective: To provide students in a training program with a profile of their attitudes and feelings about various cultures, persons and concepts.

Participants: Used by individuals in a group. May or may not be shared with others.

Materials: Profile sheet(s) and gummed tabs.

Setting: No special requirements

Time: Approximately twenty minutes. Discussion time if desired by the participants.

Procedure:

At the outset of a course, a profile sheet is given to each student. They are told that they will be given a series of words, which have been printed on adhesive tabs. They are to place each tab on the instrument in the place which best describes their initial emotional response at the time it is read; it should be placed as much as possible according to free-association or first emotional response without reflection on specific individuals or events.

The various areas on the instrument are then carefully described:

- a. **Area of Ignorance (no contact)**
Have had no contact with the term or group whatsoever and therefore are completely ignorant of it. Exposure through mass media, etc. would preclude placing a tab in this zone.
- b. **Positive/Comfort Zone**
The word on the tab evokes close, warm and the most positive of feelings.
- c. **Negative Zone**
The word evokes negative feelings. If a tab is placed at the point of "most negative," it would indicate a total rejection of the word or group.
- d. **Line of Ambivalence**
If a tab is placed on this line, it means a response of indifference, no opinion one way or the other, neither negative nor positive.

Tabs may be placed at any point along the continuum from most positive to most negative. However, the inner circle or "comfort Zone" represents feelings that indicate an acceptance into one's own "life space" and of course, if placed at the tip of the arrow at "most negative," represents total and unqualified non-acceptance.

The students are instructed that the exercise is completely private and they will not be required at any time to share the completed profile publicly. It is suggested, however, that they fill it out honestly and discuss with someone any disturbing aspects of the profile. If an individual chooses to share the profile in a group discussion, this is acceptable.

Some terms that may be used for the tabs:

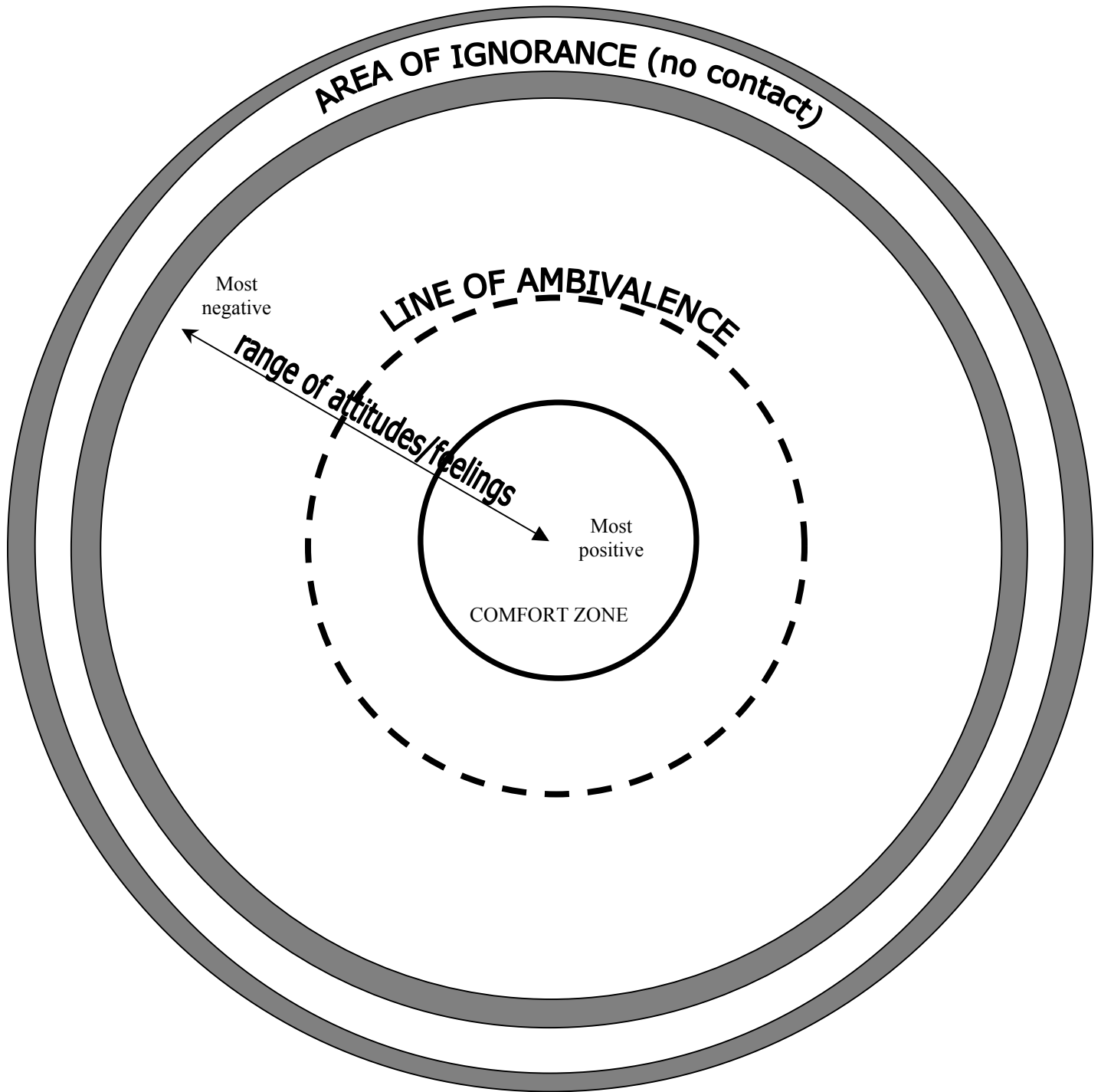
Foreigners	Japanese	Greeks
My family	French-Canadians	Latin Americans
God	Blacks	Africans
Arabs	Native Americans	Irish-Americans
Italians	Puerto Ricans	Anglos
Jews	Orientals	Poor whites
My classmates	Haitians	My neighbors
Chicanos	Eskimos	Freedom
Chinese	Pluralism	Authority
Equality	Honesty	Whites
Nationalism		

A profile may be made prior to a seminar or workshop and another completed at the end of the program to determine whether or not attitudinal change has taken place on any subject.

Note: The instructor may want to restrict the terms to culture groups and not people. Interesting results can be obtained from including persons identified by profession, i.e. taxi drivers, waitresses, businesspeople (of either gender), doctors, pilots, dentists, construction workers, social workers, teacher, school administrators, etc. The list is endless and should be selective according to the makeup of the group and the particular aims of the exercise.

Source: Adapted from a Self-Assessment Instrument of Attitudes and Feelings developed by Lowell Ingram, University of Washington.

PROFILE SHEET



CULTURAL SELF-AWARENESS ACTIVITY: DIALOGUE WITHIN OURSELVES

Objective: To gain practice in listening to and making cultural interpretations based on an “internal dialogue” about a cross-cultural issue or experience that has generated ambivalent thoughts and feelings.

Participants: Small groups

Materials: Pencil and paper

Setting: A private, quiet place with a writing surface, class or meeting room

Time: Thirty minutes for writing. Approximately one hour for discussion

Procedure

Ask students to do the following:

1. Select a cross-cultural subject or experience, which produces ambivalent thoughts and feelings within them. For example, dislike for a person of another culture that the student feels may involve prejudice; an unpleasant experience at another culture group’s social event which caused feelings of self-doubt; the advisability of having multicultural education programs; U.S. policy toward the country from which the participant or his/her forebears originally came, etc.
2. Listen to your ambivalent thoughts and feelings, and listen to the two sides of your internal dialogue.
3. Do one of the following:
 - a. Describe in writing the two sides of the issue and your feelings of ambivalence about them, or
 - b. Write down as a script of a play or conversation the dialogue between your internal voices, attempting to identify the emergence of cultural bias.
4. Return to the group.

Instructor can ask for one or two volunteers to read what they have written and discuss this with the class. The discussion should center around the reasons for the ambivalence rather than trying to judge what was “right” or “wrong” in the situation. In fact, any attempt to make judgments should be strongly discouraged.

This exercise can be used individually as well as in a group setting. The number of “dialogues” processed depends upon time available.

Source: Adapted from “Dialogue Within Ourselves,” [A manual of Structured Experiences for Cross-Cultural Learning](#), Weeks, William H., Paul B. Peterson and Richard w. Brislin, Editors, East-West Center Cultural Learning Institute, Honolulu, Hawaii.

VALUES

While "perception" is the core idea in intercultural communication, values are the bedrock of culture. Values, value issues, learning about values inhere in virtually every training exercise. The more we become conscious of the assumptions and values that govern our behavior, the better we are able to deal with the values we encounter in others.

There is no intent in cross-cultural education to have people discard their own values. Indeed, greater understanding of their own value system is an important goal in training programs. The more students and trainees understand about their own value system, the greater will be their ability to affirm and tolerate themselves. Affirmation of self is a long and necessary step toward acceptance and tolerance of others.

In cross-cultural training, discussions that get directly at the values of the participants in a non-conflictual way are among the most enjoyable and the most deeply moving experiences. The role of the instructor is critical here since he or she must continually demonstrate an attitude of respect for the values of others. The instructor is thus providing a model for the respectful behavior that is expected of the students.

Objectives: This is a useful exercise for:

1. Helping participants get acquainted with each other
2. Demonstrating, through the discoveries they will make themselves, how their decisions are determined by cultural values.
3. Acquainting participants with specific cultural differences and similarities among other members of the group.
4. Stimulating awareness of problems in transmitting one's ideas and listening to others'.

This sort of novel beginning also tends to provide a congenial atmosphere, which often leads to some laughter, informal conversation, as well as cultural understanding. Participants are likely to pursue their conversations after the session.

Participants: The size of the group is unimportant – from 10 to as many as 100 people.

Materials:

1. Chalkboard and chalk
2. Paper and pencils
3. Comfortable seating arrangements, in which chairs can be moved into small groups.

Time: About 25 minutes for the exercise itself

Procedure:

The leader tells a simple yet somewhat ambiguous parable, in this case one involving 5 characters. He may draw stick figures on the board as "illustrations" of the story. The behavior of each of the characters is intended to suggest a number of different values. After the telling each participant is asked to select, in order of rank, the characters whose behavior he or she most approves; then the large group is divided into groups of four or five to discuss individual choices with the assignment to arrive, if possible, at unanimity of rank ordering. An open discussion follows, in which participants are asked to share on a voluntary basis what they have learned during the small group session.

Steps to Follow

1. The leader tells the following parable to the group, illustrating with rough drawings if he chooses:

"Rosemary is a girl of about 21 years of age. For several months she has been engaged to a young man named – let's call him Geoffrey. The problem she faces is that between her and her betrothed there lies a river. No ordinary river mind you, but a deep, wide river infested with hungry crocodiles.

"Rosemary ponders how she can cross the river. She thinks of a man that she knows who has a boat. We'll call him Sinbad. So she approaches Sinbad, asking him to take her across. He replies, 'Yes, I'll take you across if you'll spend the night with me.' Shocked at this offer, she turns to another acquaintance, a certain Frederick, and tells him her story. Frederick responds by saying, 'Yes, Rosemary, I understand your problem – but – it's your problem, not mine.' Rosemary decides to return to Sinbad, and spend the night with him. In the morning he takes her across the river.

"Her reunion with Geoffrey is warm. But on the evening before they are to be married, Rosemary feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, 'I wouldn't marry you if you were the last woman on earth.'

"Finally at her wits' end, Rosemary turns to the last character, Dennis. Dennis listens to her story and says. 'Well, Rosemary, I don't love you... but I will marry you.' And that's all we know of the story."

2. The leader now asks the students to write down on a piece of paper, the five characters, listing them in a descending order from the person who's behavior is most approved to the person who's behavior is least approved.
3. Next, students are split into groups of four or five and asked to discuss the choices they made. Not more than 10-15 minutes should be allowed for this discussion; its main purpose is to sharpen the issue, not exhaust them.
4. Calling them back to the larger group, the instructor asks what results of their discussion have been. Some open discussion is allowed to get a full expression of value perspectives on the story.
5. The instructor may then ask the group; "Can anyone point to some place, some source within your own past where you learned the values that caused you to take the position that you did?" Students may have some difficulty with this question--no matter. It is intended to be a difficult question.
6. Next the leader says, "Now I would like you to ask yourselves – I don't want an answer on this one, just want you to consider – how many of you feel you could faithfully restate, to the satisfaction of someone else in your small group, the point of view, the value being expressed by that person? Again, I don't want you to answer, just think about the question."
7. The leader may then summarize the session briefly, making the following points, preferably on chalkboard or newsprint:
 - a. Values come out of one's cultural background. They are different to track down to a particular source and are often a part of a person's unconscious behavior.
 - b. Within any particular culture a person's values are usually very logical. They make sense in that culture.
 - c. For these reasons people should be very cautious about making moral judgment about other people's values.
 - d. If one really wants to understand someone else, one has to listen extremely well and try to "get inside" the other person. This is the reason for the question, "How accurately do you think you could re-state someone else's opinion?" Those of you who would have to answer "not very" have some work to do.
 - e. What are some other areas in life where people's values differ?
8. If the students keep a journal (which can be a useful aid to learning), they should be asked to record what they have learned during the session.
9. The leader should conclude the session almost as if it were the beginning, rather than the end, of a learning experience. One way to do this is simply to say that this is the end of the formal session and then join one of the small groups for conversation, rather than leave the room.

Source: Developed by Sidney Simon, Professor of Education, University of Massachusetts. First published in A Manual of Teaching Techniques for Intercultural Education (UNESCO), Henry Holmes and Stephen Guild, editors, October 1971.

CULTURAL SELF-AWARENESS ACTIVITY: WE AND YOU

Objective: To identify inter-group, culture-based perception and stereotypes

Participants: A group of eight to fifteen persons over twelve years of age and of mixed cultural backgrounds is recommended.

Materials: Questionnaire (prepared by facilitator along suggested lines), pencils.

Setting: No special requirements

Time: At least sixty minutes.

Procedure

1. Two cultures are selected to be the focus of attention. The facilitator prepares a questionnaire to focus on issues to which there are contrasting reactions in the two cultures. The group may participate in selection of the issues. The following are examples.

Attitudes toward – man’s basic nature; control of one’s environment; women and work; change, life, authority; material objectives, science technology; time death; achievement; value of experience; old people; strangers; relationships between sexes; dating; under-dogs; homosexuals; meeting commitments; government bureaucracy; classroom discipline; children being brought up to be independent.

Three questions are asked relating to each issue: How each student

- a. Thinks most people from “other” culture feel about the issue in question.
- b. Thinks most people from his own culture feel.
- c. How he himself feels about it.

Each question is answered on a scale from 1-9 representing opposite extremes, and the individual must answer for the two target cultures and his own by selecting a number on the scale for each. A typical attitude statement might be:

Most Hispanic Americans	Most Mainstream Americans	Myself	Believe that man’s basic nature is Basically Good/Basically Evil
6	3	4	1 2 3 4 5 6 7 8 9

2. Each participant is given a copy of the finished questionnaire. Working alone for fifteen to twenty minute’s participants answer all questions.
3. Participants form into small groups and try to reach a consensus (one number) upon their conceptions of each culture. This focuses the group’s attention on real differences. The exercise ends when each group has reached consensus on all items, or when an arbitrary time limit is reached. (Individuals are not asked to reach consensus on their own perceptions.)
4. A though discussion of the experience both in terms of their reactions to the substantive issues and the process of interaction which occurred during the exercise can follow. A great deal should have been revealed about the way people respond to cultural questions.

Adapted from “We and You” in A Manual of Teaching Techniques for Intercultural Education (UNESCO) Henry Holmes and Stephen Guild, editors October 1971.

CULTURAL SELF-AWARENESS ACTIVITY: SHOULD THE CHILD BE TAUGHT

Objective: Explore contrasting culturally based values through a consideration of what value orientations should be taught to students.

Participants: Any number

Materials: Pencil, paper and questions from "Should the child" list.

Setting: One that enables students to talk in pairs or small groups

Time: Half-hour to 45 minutes

Procedure:

Break students into pairs, three or foursomes. Assign each pair or group one of the "Should the Child" question to discuss. Allow the approximately 10 minutes to come to agreement as to how to answer the question. Reassemble and ask each pair or group to describe their answer and the thinking behind it.

Discussion will focus on the fact that in most cases one or more American cultures can be found on each side of each question. When this does emerge the instructor should point it out. There is not only no right or wrong, it is easy to identify embodiments of these values and argue that desirability of them in the context of the different cultures. Discussion should lead students to a greater awareness of the relativity of culture and of the fact that positive value can be found in opposite behaviors when viewed from different cultural perspective.

SHOULD-THE-CHILD LIST

1. Should the child be taught to respect and accept obligations to parents or to become an independent person?
2. Should the child be taught to control or use the natural environment or to value and derive spiritual sustenance from it?
3. Should the child be taught that we are progressing toward better and better life or that we should appreciate what we have?
4. Should the child be taught to be motivated by the challenge of competition or by the benefits of cooperation?
5. Should the child be taught to judge people according to separate or specific actions or as a whole person?
6. Should the child be taught to relate to many people and have many friends or to have only a few deep friendships?
7. Should the child be taught to confront problems and interpersonal relations directly or to be sensitive and avoid embarrassing confrontations with people?
8. Should the child be taught to think that what they do or achieve is more important than who they are, the quality of their being?
9. Should the child be taught to believe that work and play should be separated or woven together so that play or personal enjoyment occurs during their work?
10. Should the child be taught to feel that everyone is equal or that there are levels of status relative to age, family role, profession, education, etc.

Source: David S. Hoopes, Intercultural Network, Inc.

CULTURAL SELF-AWARENESS ACTIVITY: PROVERBS—CULTURE AND VALUES

Objective: To explore cultural assumptions and values by examining proverbs – which usually express values and attitudes broadly accepted and understood within a culture group.

Participants: Any group

Materials: Paper, pencil and list of Proverbs

Setting: No special requirements

Time: Variable

Procedure

Although we all know a proverb when we hear one, it is difficult to define the term precisely. The introduction of a specific culture can include a study of its proverbs: what they are and what purpose they serve in communication of attitudes, values, and beliefs. Proverbs can be defined as “short, pithy epigrammatic statements, which set forth a general well-known truth.” When viewed as part of a communicative act, they are vehicles for sending messages about opinions, feelings, manners or customs of a people. They serve as witnesses to the social, political, ethical and religious patterns of thinking and behaving of a culture group.

Proverbs are characterized by a touch of the fanciful in their unique turn of a phrase, the unusual use of a word, or perhaps a specific rhythm. Many are paradoxical, or antithetical, while others are strongly metaphorical. Here in an educational setting, we are concerned with how to use proverbs to get at underlying cultural assumptions. We can examine proverbs for their exaggeration of attitudes commonly held by a cultural group. Hyperbole, personification, and alliteration are common attributes of the proverb, which give us an unforgettable phrase or kernel of thought. Each proverbial statement has a quality of permanence in the culture and recurs in its folklore.

Give participants a sheet of paper containing the following proverbs:

1. “You got eyes to see and wisdom not to see.”
2. “Muddy roads call the mile post a liar.”
3. “Every bell ain’t a dinner bell.”
4. “A mule can tote so much goodness in his face that he don’t have none left for his hind legs.”
5. “The graveyard is the cheapest boarding house.”

For each of the above proverbs, choose a phrase in your own language or dialect, which approximates the meaning of the proverb. Use familiar language, and symbols, for example: “Kumquats are both sweet and sour,” if you aren’t familiar or comfortable with “kumquat,” substitute “oranges.”

What does the original proverb mean? What is the message?

What does the proverb indicate to you about the culture? Can you generalize about it, whether it is traditional, rural, submissive, dominant, happy-go-lucky, cautions, etc.?

What are the dominant values of the culture represented in the proverb?

Think of some parallel proverbs from your own culture. Convey a similar message if you can. If you cannot, why not? For example, "For the turtle to make progress, it must stick its neck out," is similar to "To learn to swim, you must first get your toes wet." The message is similar, the symbols are slightly different.

Try to identify the culture from which all five examples are drawn. What type of culture do you think it is, and some reasons why you characterize it that way... elaborate?

At the end of the exercise, the trainer reveals that the culture we are looking at is Afro-American Slave – these are real examples of proverbs taken from the folk literature.

The first example, "you got eyes to see and wisdom not to see," is pointing to the slave culture's accurate perception of what goes on around the people, but the sense not to "see" or acknowledge the reality. Emphasis is placed on not knowing something which would upset you or get you into trouble if you acknowledge being aware of it.

In the next example, the muddy roads are relatively impassable, therefore the person traveling them cannot count on the mile posts to gauge how long his journey will take. We can tell this is a rural culture, and that its people are used to translating signals into their own particular knowledge about dealing with nature.

Number three indicates frequent conflicts between the dinner bell, a safe cue, and the bell calling slaves in from the fields, sometimes a warning of imminent danger. Again, the rural culture is reflected in the image of the bell.

The mule often looks like he will be a kind of helpful farm animal, but his legs still can kick you or refuse to budge – so don't be deceived by appearances. Again, an agricultural culture is reflected in the imagery, and realism born of knowing the environment and what you can expect.

The graveyard, in the last example, is escape from the troubles of hard life – so don't worry about death – death is a kind of freedom for the slave, rest from all the hard times.

Source: Sandra Tjitendero, University of Massachusetts.

CULTURAL SELF-AWARENESS ACTIVITY: PROVERBS—CULTURE AND VALUES2

A variation on the previous exercise is to ask a group to simply list the proverbs and axioms of mainstream American culture. A few examples can be supplied to get the group started, such as:

“A woman’s place is in the home.” “Little children should be seen and not heard.”

Then the group is asked to determine what value is being taught by the axiom.

Examples

Cleanliness is next to godliness
Time is money
A penny saved is a penny earned
Birds of a feather flock together
Don’t cry over spilt milk
Waste not; want not
Early to bed, early to rise...
God helps those who help themselves
It’s not whether you win or lose, but...
A man’s home is his castle
No rest for the wicked
You’ve made your bed, now sleep in it

Values

Cleanliness
Value of time
thriftiness
Thriftiness
Guilt through association
Practicality
Frugality
Diligence
Initiative
Good sportsmanship
Privacy; property
Guilt; work ethic
Responsibility

Many of these proverbs were brought from the more traditional societies of Europe. Discuss which no longer apply to mainstream society and why. List proverbs of other culture groups represented in the class and identify cultural meaning and values conveyed by them.

Source: Robert Kohls, International Communication Agency.