

## SESSION 4

# Open to Differences: The Change Starts with Me

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### QUOTE

*Our goal is to create a beloved community and this will require a qualitative change in our souls as well as a quantitative change in our lives. — Rev. Dr. Martin Luther King, Jr.*

### INTRODUCTION

This session explores participants' personal experiences with race, racism, and cultural differences. It also gives them a tool to help them recognize the process by which cultural assumptions, stereotypes, and prejudices influence their thinking and actions.

### GOALS

This workshop will:

- Introduce obstacles to cross-cultural communication and the impact of stereotypes on personal assumptions
- Provide a means for youth to reflect on their personal experiences with race
- Explore the creation of stereotypes, prejudice and discrimination, and how they limit the multicultural expression in our daily lives and our community at large.

### LEARNING OBJECTIVES

Participants will:

- Further their understanding of multicultural perspectives
- Trace their personal experiences with race and racism to see how those experiences have developed into their current attitudes and beliefs
- Distinguish between stereotypes, prejudice and discrimination
- Learn a way to identify times they think and act based on personal cultural assumptions and stereotypes.

### SESSION-AT-A-GLANCE

Activity	Minutes (90 min.)
Opening	5
Activity 1: Ambassador Game	30
Activity 2: Personal Racial Understanding Timeline	25

Activity 3: Assumptions and Stereotypes	25
Closing	5

## FAITH IN ACTION & ALTERNATE ACTIVITIES

Faith in Action: A Thousand Paper Cranes	
Alternate Activity 1: The Deridians and the Engineers	40
Alternate Activity 2: How to Tell People They Sound Racist	15

## SPIRITUAL PREPARATION

Take a moment to sit by yourself. Light a chalice, make some tea, or engage in other grounding practices that feel right to you.

Answer one or more of the questions you will write on newsprint for participants in Activity 1.

- Think about a positive cross-cultural experience you have had. What happened?
- Think about a negative cross-cultural experience you have had. What happened?
- Have you ever had an experience where someone from a different ethnic or racial culture dismissed, belittled or reacted negatively to an element of your ethnic/racial culture? What happened? How did you feel?
- Have you ever dismissed, belittled or reacted negatively to an element of another person's ethnic/racial culture (whether intentionally or accidentally)? What happened? How did you feel?
- How do you generally feel in everyday interactions with different cultures? Good? Comfortable? Uncomfortable? Why do you think we feel these different things? Where do you think those different feelings come from?

You may wish to write your reflections and highlight some you would be willing to share with the participants as examples. Share first with your co-facilitator. Decide together what to share with the group.

# SESSION PLAN

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## OPENING (5 minutes)

### MATERIALS FOR ACTIVITY

- Chalice, candle and lighter or LED battery-operated candle
- Leader Resource 1: Only Begun
- Name badges and markers

### PREPARATION FOR ACTIVITY

- Set up the chalice in an appropriate place where everyone can sit around it in a circle or semi-circle.
- Review Session 3 (or, the most recent session the group has done). Note some highlights you can use to prompt the youth to share.

### DESCRIPTION OF ACTIVITY

Invite participants to create a name badge, as they enter.

Choose a volunteer to read Leader Resource 1: Only Begun while another volunteer lights the chalice. Remind participants of the covenant created in Session 1. Ask participants to share, popcorn style, anything that was discussed in the previous session that still resonates for them. Add anything left out that you wish participants to remember.

## ACTIVITY 1: Ambassador Game (30 minutes)

### MATERIALS FOR ACTIVITY

- Leader Resource 2: Role Cards
- Newsprint, markers, and tape

### PREPARATION FOR ACTIVITY

- Read the activity ahead of time to brainstorm your own experiences of communicating with someone from a different culture.
- Use Leader Resource 2 to prepare enough Role Cards appropriate for the size of the group.
- Create a space open enough for the participants to walk around and communicate with others.
- Write these five questions on newsprint:
  - Think about a positive cross-cultural experience you have had. What happened?
  - Think about a negative cross-cultural experience you have had. What happened?

- Have you ever had an experience where someone from a different ethnic or racial culture dismissed, belittled or reacted negatively to an element of your ethnic/racial culture? What happened? How did you feel?
- Have you ever dismissed, belittled or reacted negatively to an element of another person's ethnic/racial culture (whether intentionally or accidentally)? What happened? How did you feel?
- How do you generally feel in everyday interactions with different cultures? Good? Comfortable? Uncomfortable? Why do you think we feel these different things? Where do you think those different feelings come from?

### **DESCRIPTION OF ACTIVITY**

This game introduces obstacles to cross-cultural communication and explores how stereotypes can lead us to make assumptions. This activity is adapted from the People Power Booklet by the North Shore Multicultural Society and is used by permission.

#### **Part 1 (20 minutes)**

Introduce the game by telling participants they will role-play characters who are ambassadors from fictional countries on Earth attending a diplomatic assembly in the U.S. The delegates are meeting for the first time.

Distribute role cards. Allow participants two minutes to familiarize themselves with their roles. If there are more participants than cards, you may give participants the opportunity to make up their own roles/communication techniques or ask a group of participants to role-play a delegation.

Ask if participants have any questions. Facilitators have the role of the observer. It will be your job to watch the role play and make mental notes of the interactions that take place. You may wish to write some notes on paper.

Start the role play when the participants are ready. Encourage participants to move around and start conversations with others in the room. Let participants role-play for about 7 minutes.

Process the activity with the following questions, taking notes on newsprint:

- What did you think about the activity?
- How did you feel interacting with everyone?
- What did you find different in the conversations?
- What did you find difficult in the conversations?
- What did you not like about the activity? What did you like?

Talk about any observations you made as an observer. Have the group identify observed interactions that were negative or could have a negative connotation.

State that as different cultures interact with each other some experiences will go really well and some are not going to go very smoothly. This is because some people may not be accustomed to how other cultures act and communicate. The important thing to remember is that as individuals we must do everything we can to make every interaction we have with new and/or different people a good one.

### **Part 2 (10 minutes)**

Say that in this role-play, everyone was from a different country, but here in our country we have people from many different cultures, many born in the U.S. and many not. Cross-cultural engagement happens when you encounter someone from a different culture. One place where youth might experience cross-cultural engagement is at school, where students from different cultures have different behavioral expectations. Some raise their hand to speak; others just start talking, possibly interrupting others. Some students might not participate at all unless called upon. Cross-cultural engagements can be complicated by individual personalities and preferences.

Ask for a few participants (as many as time allows) to share reflections on the questions posted on newsprint.

Explain that an ability to build relationships in cross-cultural environments is part of what we call multicultural competency. Ask the group what steps they can take to strengthen their multicultural competency? Affirm: reading, watching movies, interacting with people from other cultures, traveling, attending festivals and lectures, asking questions respectfully.

Say to the group that one way to increase your multicultural competency is by interacting more with people from other cultures. However, it is important when learning about other cultures to do so with humility and gratitude. When you are welcomed, remember that you are not the expert. Understand that your wanting to know does not obligate anyone to teach you about their culture. Realize that sometimes your presence may not be welcome. Be sensitive as you look for the situations when and with whom your engagement and interest might be seen as positive.

## **ACTIVITY 2: Personal Racial Understanding Timeline (25 minutes)**

### **DESCRIPTION OF ACTIVITY**

Participants reflect on how race has affected them personally. This activity is inspired by an activity from *Teaching for Diversity and Social Justice*, Second Edition, edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 2007).

Say that the Ambassador game demonstrates how cross-cultural engagements can be difficult. One reason for this is that we come into these situations with preconceived notions; we expect people to act a certain way, make assumptions. Ask participants to share, popcorn style, some of the ways we receive messages about how racial and ethnic groups behave. If they do not say

the following, make sure you add that we receive messages from our families, schools, books, TV, news, novels, Internet sites, movies, magazines, other media, friends and our own experiences.

Say that because we get messages from so many sources, we do not get to choose everything we learn about race. This includes messages we internalize about our own “race” or ethnic group. As we get older, it behooves us to give critical thought to what we have been taught. We can choose to keep believe teachings. We can also choose to seek and experience new learning and let new learning shape new ways of looking at the world.

Tell participants the next activity is an opportunity to examine the origins of their beliefs and identify ways their beliefs may have affected their lives.

Form triads. Say that when you ask a question, triads will discuss it. Each member of the triad will get one minute to answer the question, speaking from their own perspective. They can talk about how they felt or what they remembered doing or thinking at the time. They can also say how the memory has affected them. When one person speaks, others just listen—no questions, no remarks. After all three members have had a turn, you will ask another question. Review the covenant. Remind youth to share only to their level of comfort and to feel free to use their right to pass. Say that the activity talks about race, which we now know to be an artificial construct. We use the term because the concept of race is still prevalent in our society.

Questions (ask as many as time permits):

- When did you become aware that people belonged to different races?
- What messages did you receive when you were very young about other races and ethnicities?
- What messages have you received about your own race/ethnicity? Do you consider them positive or negative?
- What is the earliest memory you have of witnessing racism?
- Have you ever been treated differently because of your race/ethnicity?
- Has there been a time that you experienced someone acting in a way that did not fit the assumptions/stereotypes you had been taught?
- What is one significant event in your life related to race or ethnicity?

With 10 minutes left for this activity, ask triads to stop their addressing the question and take turns speaking to appreciate the other members of their group.

Reconvene the large group. Invite participants to share what they learned about the messages they received. Ask youth to reflect upon their own stories and learning and not the stories of others, though they may note similarities and generalities in stories. Ask if anyone wishes to share a realization they reached during this activity.

## ACTIVITY 3: Assumptions and Stereotypes (25 minutes)

### MATERIALS FOR ACTIVITY

- Computer with Internet access and a digital projector, speakers, and projection screen or a large monitor
- Leader Resource 3: Ladder of Reasoning Background
- Handout 1: Ladder of Reasoning and pens/pencils
- Newsprint, markers, and tape

### PREPARATION FOR ACTIVITY

- Locate on YouTube “A Trip to the Grocery Store (3:49),” an excerpt from the World Trust film *Cracking the Codes* (<http://www.youtube.com/watch?v=GTvU7uUgjUI>).
- Locate on the GoAnimate website “Ladder of Reasoning Video” by YAYAUUA ([www.goanimate.com/videos/0rgJ8\)dl74pc](http://www.goanimate.com/videos/0rgJ8)dl74pc)).
- Read Leader Resource 3. Prepare to use the information presented to help the youth review and understand the video, “Ladder of Reasoning Video,” before you ask them to fill out a Ladder of Reasoning (Handout 1).
- Take time to do the activity on your own. Use the Ladder of Reasoning to notice how you interpret your observations or reason a course of action. Keep in mind what you learn about yourself and any examples to share with participants who become stuck or have a question.
- Test computer and projection equipment and queue the videos.
- Post blank newsprint.

### DESCRIPTION OF ACTIVITY

Participants explore how stereotypes and prejudices are formed based on our observations, word of mouth, and other experiences.

#### Part 1: “Ladder of Reasoning Video” (5 minutes)

Say in these words, or your own:

Thinking about one’s own racial development timeline helps people understand that we have been receiving and processing messages about race for most of our lives. You can control what you do with these messages. But, first you must recognize how the messages you receive can negatively affect you and your relationships.

Say you want to talk about stereotyping, prejudice, and discrimination. Write the three words on newsprint. Then show “Ladder of Reasoning Video.” At the conclusion, take questions that arise. Use Leader Resource 3.

#### Part 2: Ladder of Reasoning (20 minutes)

Distribute Handout 1, Ladder of Reasoning. Say:

Now that we understand what stereotypes, prejudice, and discrimination are, let’s discuss the Ladder of Reasoning. The Ladder of Reasoning describes a thinking process

we go through, usually without realizing it, to arrive at a decision or action. The thinking stages can be seen as rungs on a ladder and are shown in the handout.

Take the group up the ladder, from the bottom rung:

- We observe information and experiences.
- We interpret those observations based on prior experiences and understanding. Stereotypes are overgeneralized interpretations.
- We make assumptions based on those interpretations. Prejudice is an assumption.
- We act based on those assumptions. Discrimination is an action taken based on a prejudiced assumption.

Explain how our reasoning process in some situations helps us survive:

1. Observations – We observe that a campfire is hot.
2. Interpretations – We interpret that we need to be cautious based on previous experiences with matches, candles, or fireplaces.
3. Assumptions – We assume that if a campfire can burn wood, it can also burn us.
4. Actions – We act by finding a stick to roast a marshmallow instead of using our fingers.

Now say, in these words or your own:

Yet this process can also lead to conflict, especially if these steps are based in stereotypes and prejudices, instead of logic and facts. Our interpretations have a big impact on what we believe to be real, and can lead us to ignore actual evidence. So we could literally jump to conclusions by not thinking critically during the steps in the reasoning process.

By using the Ladder of Reasoning, you can learn to get back to the facts and use your interpretations and experiences to have a positive impact, rather than letting them limit your understanding of the world around you.

Suggest that some pointed questions can help participants make sure they bring critical thinking in their reasoning process. Offer these questions:

- Why am I making these assumptions?
- What are different assumptions I could make with the same set of observations?
- Is it possible that my “facts” are not based in actual evidence? Could my “facts” be stereotypes of or prejudice toward someone else or myself?
- Why do I think the action I’ve chosen is the “right” thing to do?

Ask participants if they have any questions. Answer the questions that arise. Then show the video “A Trip to the Grocery Store.” After the video, ask:

- What are some different assumptions that the cashier could have made with the same set of observations?
- At what steps on the Ladder of Reasoning could the cashier have asked herself, “Are my ‘facts’ based on actual evidence? Or could my ‘facts’ be stereotypes of or prejudice toward someone else or myself?”



Now ask participants to remember a time when someone showed stereotyping or prejudice toward them. They can use a story from their Personal Racial Understanding Timeline (Activity 2), but, this story does not have to be about race. For example, they can use a situation that was based on age, gender, sexual preference, or their grades in school. Ask them to fill out the Ladder of Reasoning, step by step, for the person's process and to find one point where that person could have asked questions that led to a more positive experience. Allow five minutes.

When they are finished, ask them to think about a time when they used a stereotype or prejudice about someone else in their reasoning process. Again the story need not be about race. Give them another five minutes to complete a Ladder of Reasoning for this situation. When could they have asked a question and possibly redirected the experience to be more positive?

Ask for volunteers from each pair to share one of the partner's experiences. State that they need not disclose actual incidents or feelings, if they do not wish to – just talk about the experience of analyzing the thoughts and actions. Engage them to articulate the difference between thoughts and actions.

Remind the participants that we all carry stereotypes around in our heads, but we do not have to act upon them. With time and practice, we can play important roles in not perpetuating stereotypes, prejudices, and discrimination in society.

## **CLOSING (5 minutes)**

### **MATERIALS FOR ACTIVITY**

- Chalice, candle and lighter or LED battery-operated candle

### **DESCRIPTION OF ACTIVITY**

Stand in a circle around the chalice, holding hands. Acknowledge that this session asked participants to take chances. Affirm their courage in doing so. Go around the circle, giving everyone the chance to state in one word how they are feeling. Close the sharing with this quote from author Kurt Vonnegut:

*I want to stand as close to the edge as I can without going over. Out on the edge you see all the kinds of things you can't see from the center.*

Acknowledge that the group is doing work which is truly along the growing edges of our faith. Extinguish the chalice.

# FAITH IN ACTION AND ALTERNATE ACTIVITIES

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## FAITH IN ACTION: A Thousand Paper Cranes

### MATERIALS FOR ACTIVITY

- Computer with Internet access and a digital projector, speakers, and projection screen or a large monitor
- Newsprint, markers, and tape
- Color paper
- Scissors

### PREPARATION FOR ACTIVITY

- Access the YouTube video “How to Make a Paper Crane”: <http://www.youtube.com/watch?v=FSijU52XJ7w>. Or, ask someone to teach you how. Practice making paper cranes.
- Identify congregational leaders to be contacted to schedule a Sunday to introduce the project to the congregation.
- Look at the congregational calendar and identify any groups that meet at the congregation that might be prospective partners. Research other possible partners in your wider community, if you plan to suggest the group take the activity into the community.

### DESCRIPTION OF ACTIVITY

Youth create a community-wide project to promote ending racism.

#### Step 1: Introduction to the Japanese myth of A Thousand Paper Cranes

A Thousand Paper Cranes is a project which many communities across the world have taken on to act collectively to bring attention to something they believe in. Traditionally in Japanese culture it is believed if you fold a thousand paper cranes you will be granted a wish. Paper cranes were gifted by the fathers of a newly wedded couple who wish for the prosperity and happiness of newlyweds. Today they're gifted for any life milestone such as a graduation, the birth of a baby, or buying a new home.

The tradition became more popular and widely known because of Sadako Sasaki, a Japanese girl who was exposed to radiation after the nuclear bombing of Hiroshima when she was two years old and developed leukemia when she was twelve. She decided to make a thousand paper cranes to wish she wouldn't die, but only made 644 before she died. Her friends finished the cranes after her death. Sadako has become a symbol of the impact of nuclear war as well as a symbol of peace.

People have made a thousand paper cranes for campaigns to wish for global peace, the end of racism, the end of bullying and other issues of importance. One example involves a UU youth. Visit A Thousand Paper Cranes: Stop Bullying (<http://1000papercranes-stopbullying.tumblr.com/>), the Tumblr blog of a youth at the UU Church of Arlington, VA who inspired her youth group, congregational adults, and her wider community to help her make paper cranes to wish for the end of bullying. Over the course of a year, Casha and the youth group co-organized an anti-racism youth track as part of a larger Journey Toward Wholeness Conference (a training offered to congregations by the Unitarian Universalist Association), held monthly events to present the struggle of undocumented immigrant youth, and co-hosted a multicultural LGBT teen conference and dance. At each event, people helped make paper cranes in order to make 1,000 in time to express a wish to end bullying at the Arlington Congregation's Youth Service on May 13th, 2012 (Mother's Day). Casha felt all of these events highlighted components of the racism and discrimination that lead to bullying. Her project helped bring the congregation and the larger Arlington community together to work toward a welcoming multicultural, anti-racist vision.

### **Step 2: Visioning**

Ask the participants what they would wish for that would benefit their whole community including their religious or non-religious communities. This is where you can begin a visioning exercise based around what they've learned up to this point about multiculturalism. Use these visioning questions to start the conversation; assign a volunteer to write the group's answers on newsprint:

- What community would you like to engage: congregation, UU district or region, our local community, or a combination?
- Keeping in mind activities from Sessions 1, 2, and 3 of Be the Change!, what did you learn that you would like to share with our wider community? Why?
- What does your 'ideal' community look like a year or two from now?
- How do you see all ages working together to create this ideal community?
- If you can make one wish that would have a positive impact and create a more inclusive community, what would it be?

Once the answers are collected, use consensus to narrow ideas to one wish the group would like to make as a whole. Make sure you set a goal by when you want to have 1000 cranes made to make your group wish. It can be marked by a special event where you can display the cranes.

### **Step 3: Making paper cranes:**

Once the group has decided on a wish, show them the How to Make a Paper Crane video. Ask the group if there is anyone who already knows how to make paper cranes. Practice making paper cranes as a group for 15 minutes, so that youth can teach others in their community. Make sure to help youth who seem to be having trouble.

While the participants continue to make paper cranes, start planning the project details. Steps might be:

- Talk to the minister, religious educator and other congregational leaders about the project. Ask for their support.
- Ask to present the project to the congregation during a Sunday service. Schedule the presentation and assign two or three volunteers to give it.
- Ask permission to set up a table for the making of the cranes. Set up a schedule to staff the table with participants for several Sundays. If possible, set up a computer with internet access to play the YouTube video on making cranes.
- Investigate whether you can set up a crane-making table at events and conferences that your congregation or the larger community is hosting. Partner up with community organizations and make plans to have volunteers set up a table to make paper cranes and talk about their project. Schedule volunteers to staff tables, making sure they feel comfortable talking about the ill effect of racism in the community and ways to deconstruct racism.
- Find a space to display the progress of the project to the community. You can attach the paper cranes together by stapling them to a ribbon that you can hang from the ceiling. You can also put a needle with a strong thread through the bottom of each crane attach them that way. Remember to create a knot under the bottom crane and after the top crane on the thread.
- When you meet your goal of making a thousand cranes, present them to the community or congregation during a worship service. Consider leading a service on the topic of racism. You can hang the cranes all around the sanctuary and present the larger vision the group came up with in the workshop. If your group wished for an end to racism, then you can create a segment in the service themed around the impact racism has in a community and some approaches the whole community can take together. You can also take this opportunity to share stories or perform a skit using the themes of multiculturalism and anti-racism. Remember to invite any partners from the community to the worship service. Let worship leaders and greeters know of community partners you anticipate may attend.

## **ALTERNATE ACTIVITY 1: The Deridians and the Engineers (40 minutes)**

### **MATERIALS FOR ACTIVITY**

- Newsprint and markers
- Leader Resource 4: Instructions for Deridians
- Leader Resource 5: Instructions for Engineers
- 10 sheets of 8x10 poster board
- Tape, scissors, string, ruler, pencils
- Two chairs

## **PREPARATION FOR ACTIVITY**

- Print Leader Resources 4 and 5. Prepare several copies of the instructions for Deridians and several copies of the instructions for engineers so you can give each group a few copies of only their instructions.

## **DESCRIPTION OF ACTIVITY**

This activity was adapted, with permission, from the Interfaith Alliance's LEADD Curriculum, available from Jay Keller, Director of Operations, [jkeller@interfaithalliance.org](mailto:jkeller@interfaithalliance.org) or 202-238-3281. The learning objective is to identify how cultural assumptions affect our interactions.

Tell the group that they are going to play a game. Divide the group into two teams, Deridians and engineers. Deridians need a bridge, but they have never built one. Engineers will teach Deridians to build one. Each group receives instructions specific to their group: one for engineers, one for Deridians. Do not share instructions with the other group.

If you have more than 20 participants you can designate some participants as observers. Observers should take notes on what they see and report at the end of the simulation. Do not show the observers any of the instructions until after the simulation

Each group should go to a separate room or area for five minutes to review instructions and plan their actions. Bring the Deridians back to the session space. The advance party of engineers should join them for three minutes, then go back to the other engineers and strategize for up to three minutes. Bridge building then begins. When it has been built or after 14 minutes, stop the game and reconvene the large group. .

Reflection after the game:

The two groups (3 if you have an observer group) take a piece of newsprint and note their comments to the following three points about their interactions:

- Facts: Note only facts, not perceptions.
- Feelings: What emotions did you observe?
- Interpretation: Using what you saw, describe the situation.

Review the newsprint for similarities and differences. What role did cultural assumptions play in the interactions? How did people deal with cultural differences once they identified behavior as such? Discuss the tendency to think that others (should or do) think the way we do; that we often interpret things that are different as being right or wrong, without considerations of the differences in cultural behavior.

## **ALTERNATE ACTIVITY 2: How to Tell People They Sound Racist (15 minutes)**

### **MATERIALS FOR ACTIVITY**

- Computer with Internet access and a digital projector, speakers, and projection screen or a large monitor

### **PREPARATION FOR ACTIVITY**

- Test equipment and queue the video “[How To Tell People They Sound Racist](http://www.youtube.com/watch?v=b0Ti-gkJiXc)” (<http://www.youtube.com/watch?v=b0Ti-gkJiXc>).

### **DESCRIPTION OF ACTIVITY**

Participants discuss how to respond to racist comments.

Watch the video by Jay Smooth, who participants saw in Session 1, Closing.

After the video, ask youth to share their experiences telling people that they made a racist remark or telling people that they made any remark which would be offensive to a marginalized group. Youth might, in particular, have experience telling people their remark was homophobic. Ask: What has worked well? What did not work well? After watching the video and holding discussions in these sessions, what would they say to a friend or family member who made a racist remark?

# RESOURCES

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## LEADER RESOURCE 1: Only Begun

By William Sinkford, from *Voices from the Margins: An Anthology of Meditations* edited by Jacqui James & Mark D. Morrison-Reed (Boston: Skinner House Books, 2012). Used by permission of the author.

Spirit of Life and Love, dear God of all nations:  
There is so much work to do.  
We have only begun to imagine justice and mercy.

Help us hold fast to our vision of what can be.  
May we see the hope in our history,  
and find the courage and the voice  
to work for that constant rebirth  
of freedom and justice.  
That is our dream.  
Amen.

## LEADER RESOURCE 2: Role Cards

### DELEGATE(S) FROM MONTZA:

On Montza, an outgoing, friendly person speaks loudly and uses their hands a lot. Additionally, it is considered polite to begin speaking before the other person finishes a sentence to show that you are really listening. You have just arrived and will shortly be attending a gathering. You wish to be especially friendly and polite with the people you are meeting. You would like to find out more information about how their justice systems work.

### DELEGATE(S) FROM LANIVIA:

Lanivians value touching a great deal. People who are just meeting for the first time usually hold hands for a few minutes to express their pleasure in meeting each other. Also, conversations among Lanivians include a great deal of touching to emphasize points and to maintain the friendly spirit. You have just arrived and will shortly be attending a gathering. You want to show the Americans how happy you are to be here. You want to talk with other delegates about their thoughts around drug use.

### DELEGATE(S) FROM ZHABORIA:

On your planet, it is considered extremely impolite to look someone you do not know directly in the eyes when talking to them. It is customary to look at the ceiling or your feet - never directly at the person's face. In addition, your religion does not allow you to drink any kind of fruit juice in a formal gathering. You have just arrived and will shortly be attending a gathering. You want to be extremely polite to the people you meet. You would like to discuss ideas about how to help the street youth of Zhaboria.

### DELEGATE(S) FROM SYRABIA:

In your country, it is rude to not consider another person's words carefully. Thus, you never respond to a person right away. You usually wait a few seconds before answering. You have just arrived and will shortly be attending a gathering. You want to be respectful to the Americans. It is considered impolite to talk about work when at a gathering.



## LEADER RESOURCE 3: Ladder of Reasoning Background

Adapted in part from the People Power Booklet, by the North Shore Multicultural Society of North Vancouver, British Columbia, Canada ([www.nsms.ca](http://www.nsms.ca)).

### STEREOTYPES

Stereotyping refers to a shared idea about the generalized attributes of others based on perceived physical or cultural characteristics. These are generalizations about all members of a group, in part because they may contain some element of truth. Some stereotypes may seem positive, but they are always detrimental because they put people in a box and deny our uniqueness and individuality.

The following are some examples of stereotypes you may have heard:

- Youth are troublemakers.
- White men can't jump.
- Chinese people are bad drivers.
- Black people are good dancers.

It's very important for everyone to know and acknowledge that stereotyping is something that we all do, but that does not make it okay.

### *Good Stereotypes?*

- Why are stereotypes that sound good, actually not good?

Look at this, "Chinese people are good at math." If you were Chinese and not good at math how would you feel being judged by this assumption? Stereotypes set up expectations, standards, and assumptions that are unfair and untrue. When we group people under one statement (or stereotype) we are essentially ignoring all of the things that make each person unique.

Stereotyping is different from discrimination and prejudice. Stereotyping can lead to prejudice and discrimination. Prejudice is different from discrimination. Prejudice is an opinion, value or attitude; discrimination is an action.

### *Prejudice and Discrimination*

Prejudice is a dislike of others based on faulty and inflexible generalizations, involving a negative prejudgment. This mindset then goes on to create false assumptions about a group of people such as minorities, women etc.. that can prevent you from forming fair and accurate judgments. Have you ever seen the blog "Stuff White People Like?" or "Stuff Black People Don't Like", (a response to the blog "Stuff Black People Like")? Some of the content of these blogs can be seen as perpetuating stereotypes.

Below are some more examples of prejudice:

- Youth are all troublemakers; you cannot trust them.
- Everyone has to be careful of Chinese drivers.
- Black people are good dancers, so they all like to dance.

Notice how these examples take the stereotypes listed above and go a step further towards discrimination. It is very important to recognize that we all have prejudices, and like stereotypes there are no good or 'safe' prejudices when we are referring to people. You don't know how a person will react to a prejudice that you feel is okay to say out loud.

Prejudice is different from discrimination. Prejudice is an opinion, value or attitude whereas discrimination is an action one takes based on their prejudices. Never assume that forms of oppression are the same. For example, discrimination based on race or color is different from age discrimination. There may be some similar feelings but the effects are very different. You don't grow out of your color.

Discrimination is putting prejudices into action. We move from being prejudiced to discriminating when we start to treat people negatively because of their gender, race, sexual orientation, language, religion, political belief, etc.

Examples of discrimination include:

- Suspiciously following someone who is shopping in a store
- Name calling (racial slurs, sexist and homophobic comments)
- Avoiding or excluding people, such as discrimination in housing and jobs
- Physical violence

Prejudice and discrimination can lead some people to commit hate crimes based on irrational or uninformed assumptions. Take a look at and discuss some of the hate crime statistics below released in 2010 by the FBI.

FBI Hate Crime Statistics, 2010 includes the following information:

- Of the 6,624 single bias incidents, 47.3 percent were motivated by a racial bias and 12.8 percent were motivated by an ethnicity/national origin bias.
- There were 4,824 hate crime offenses classified as crimes against persons. Intimidation accounted for 46.2 percent of these crimes, simple assaults for 34.8 percent, and aggravated assaults for 18.4 percent. In addition, seven murders were reported as hate crimes.
- Of the 6,008 known offenders, 58.6 percent were white and 18.4 percent were black. For 12.0 percent, the race was unknown, and the remaining known offenders were of other races.

## LEADER RESOURCE 4: Instructions for Deridians

### **The situation**

You live in the country of Deridia. Your town is separated from the next town by a deep valley. To reach the market you have to walk three days. If you had a bridge across valley you could get there in two hours.

Your government has contracted with foreigners to come and teach you how to build a bridge. The bridge will be made of paper, tape and string using scissors, rulers and pencils. You know the material but you don't know anything about construction.

### **Social behavior**

The Deridians are used to being very close to each other. Communication doesn't work without being very close to the person you are conversing with. Not being very close while talking is considered very rude. If you join a group conversation you should huddle together. It is also very important that you greet every one when you meet. Conversation must begin with an introduction: example "I am Jay of Deridia." If the person doesn't respond in kind it is considered rude. (See below.)

### **Greetings**

The Deridians greeting is to touch right elbows with the person they are greeting. Shaking hands is a great *faux pas*. Deridians are insulted by not being greeted (touching right elbows) or if a person stands too far away in a conversation. When insulted, Deridians shout loudly.

### **YES/NO communication**

Deridians don't use the word "NO". They always say YES, although if they mean "NO" they shake their head up and down emphatically while frowning and saying "YES".

### **Work behavior**

Tools are hair color-specific:

Scissors and Rulers can be touched only by people with dark hair. (1)

Tape and string only by people with light hair. (2)

Pencils and Paper are neutral. (1&2)

### **Foreigners**

Deridians like company. But they are very proud of their culture. They expect that foreigners will adapt to their culture. Their behavior is very natural for them. That's why they cannot explain it to the others.

## LEADER RESOURCE 5: Instructions for Engineers

### Instruction for Engineers

You are group of engineers in international company. Your firm has just signed a very important contract with the government of Deridia to teach Deridians how to build a bridge. You have to make this in a short time (you've got only 20 minutes to teach Deridians how to build a bridge) otherwise the contract will be cancelled and you will lose your job. Deridia is very mountainous country and it takes many days for Deridians to go to the nearest town. With a bridge, Deridians could make a trip in two hours.

**But remember you cannot build the bridge. You have to TEACH Deridians how to build it.**

### Playing the simulation:

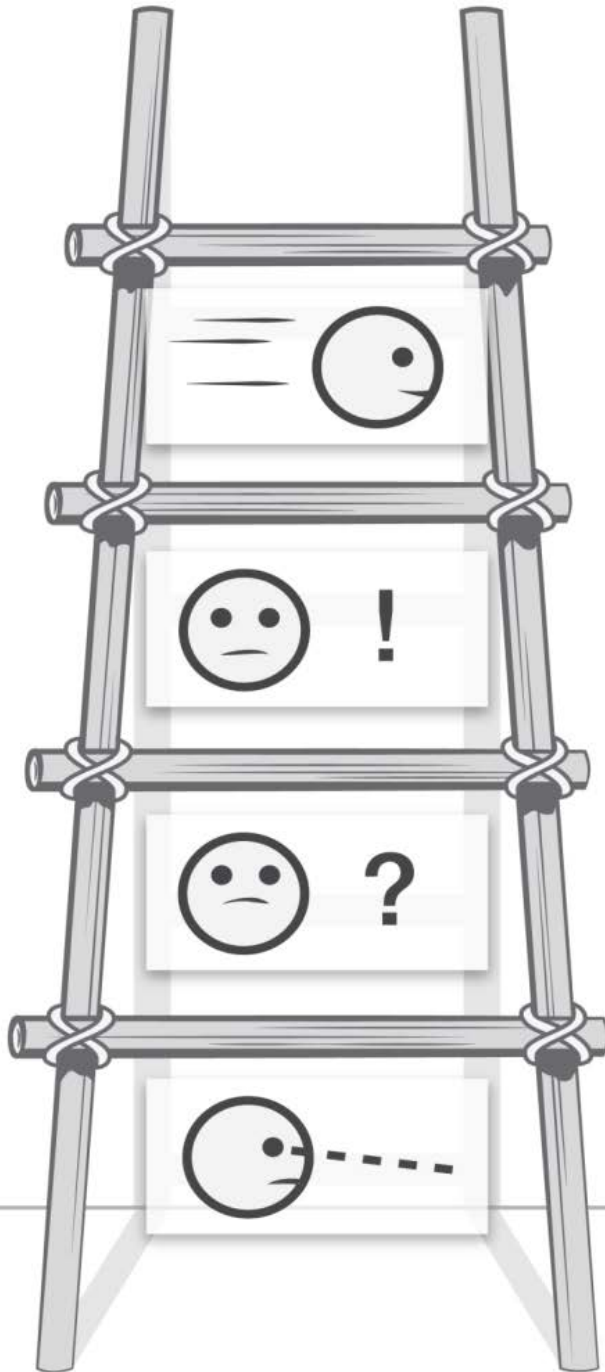
- Read the instructions carefully and decide together about the way you are going to build the bridge.
- Two members of your team will be allowed to go and make contact for three minutes with the Deridians.
- You have up to three minutes to analyze their report.
- Then your group goes to Deridians to teach them how to build the bridge. You have 14 minutes left.

### The bridge construction:

- Bridge should link two chairs over a distance 31.5 inches. It has to be stable. The pieces of the bridge must be cut out and assembled in Deridia so that the Deridians learn all stages of the construction.
- Each piece has to be drawn on poster board with pencil and ruler and cut out with scissors.

# HANDOUT 1: The Ladder of Reasoning

## The Ladder of Reasoning



Actions

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Interpretations

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Assumptions

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Observations

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