THE DYNAMICS OF CULTURAL HUMILITY AND THE PILLARS OF PREJUDICE & DISCRIMINATION:

THE PATHWAY TO CONNECTING WITH DIVERSE LEARNERS

A Workshop Provided for the School of Medicine

Oregon Health & Science University

By Dr. Scott Finnie

March 1, 2024

CULTURAL COMPETENCY VS. CULTURAL HUMILITY

What is the difference?

Which one is pointing outwards? Which one points inward?

What is the difference in point of reference?

THE TROUBLESOME CASE OF AN UNWANTED INHERITANCE: INJURIOUS U.S. RACE RELATIONS

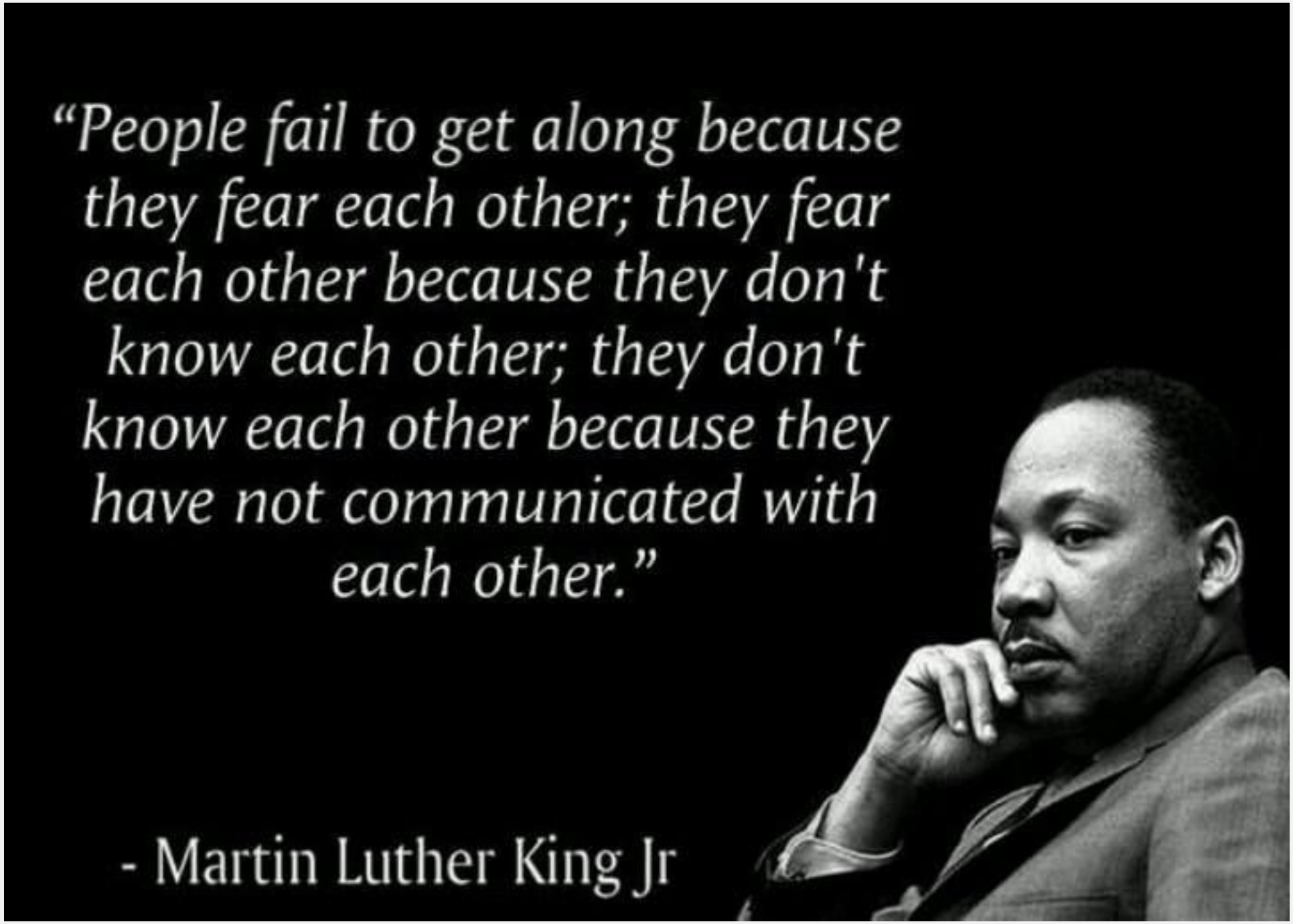
With This Lens in Mind:

1) Where and to whom is the blame for the current racial/cultural turbulence to be placed?
2) How can this understanding disarm participants in a conversation about the racial/cultural divide that exists among us?
3) What exactly is the human tendency within each of us that creates a "momentum" or "inertia" to fertilize prejudice and discrimination for centuries in our nation?

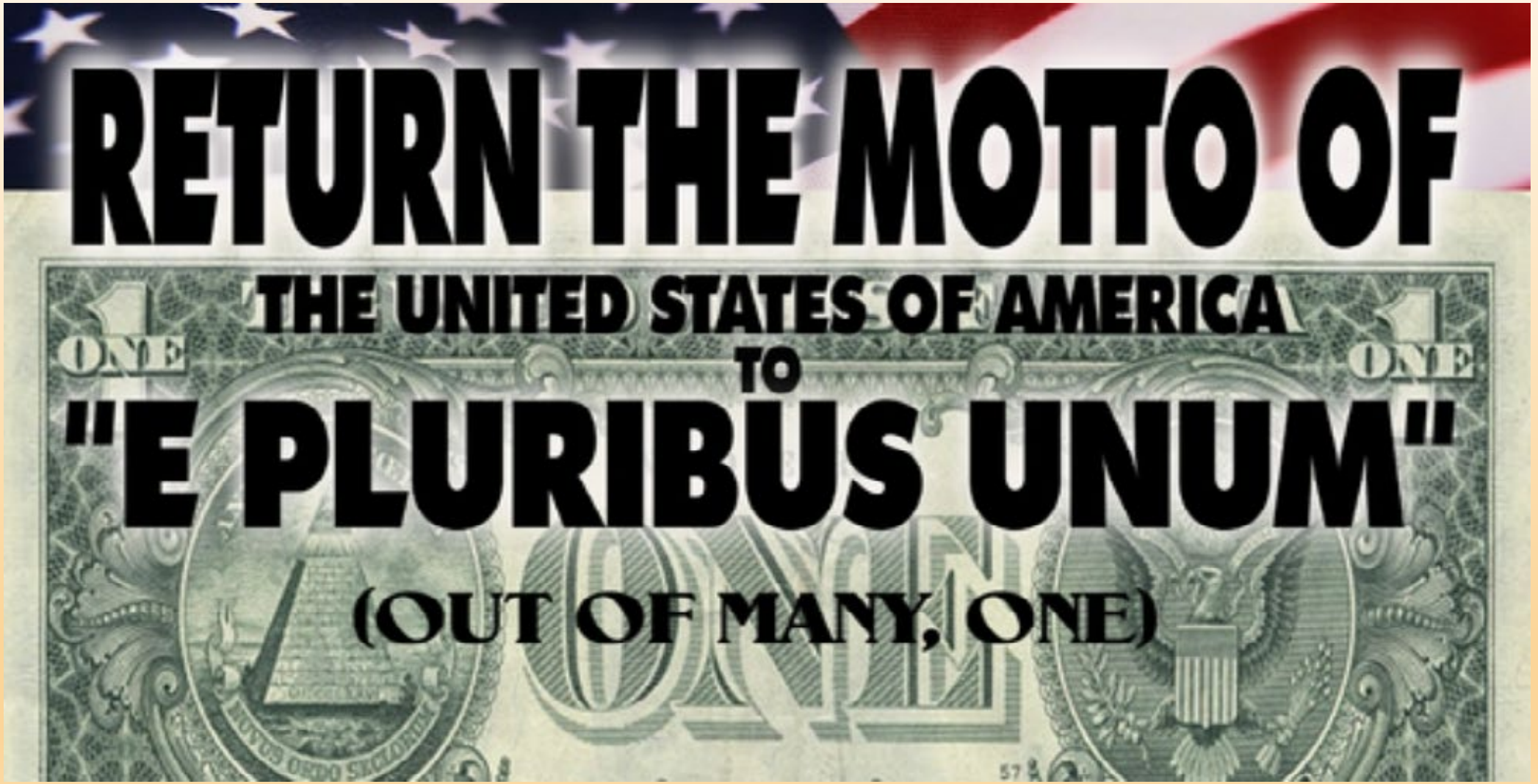
IS IT ANTAGONISM OVER DIFFERENCES OR IS IT SOMETHING ELSE?

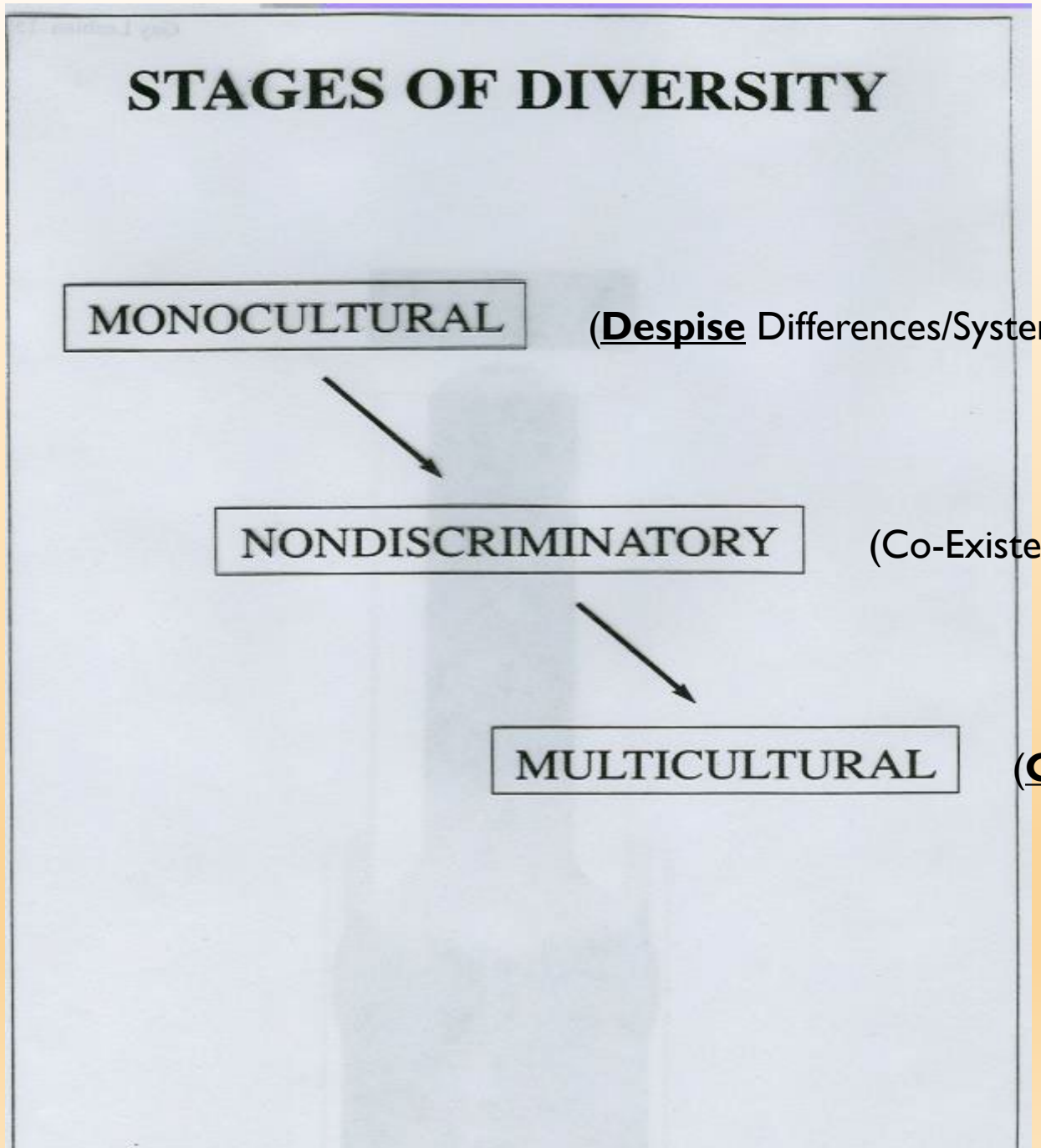
Such as:

- MISTRUST
- SUSPICION
- ASSUMPTIONS
- UNCERTAINTY
- STEREOTYPING


"People fail to get along because they fear each other; they fear each other because they don't know each other; they don't know each other because they have not communicated with each other."
- Martin Luther King Jr

UNITED STATES OF AMERICA
E·PLURIBUS
·UNUM·
ONE CENT


RETURN THE MOTTO OF
THE UNITED STATES OF AMERICA
TO
"E PLURIBUS UNUM"
(OUT OF MANY, ONE)



(**Despise** Differences/Systemic "White Privilege")

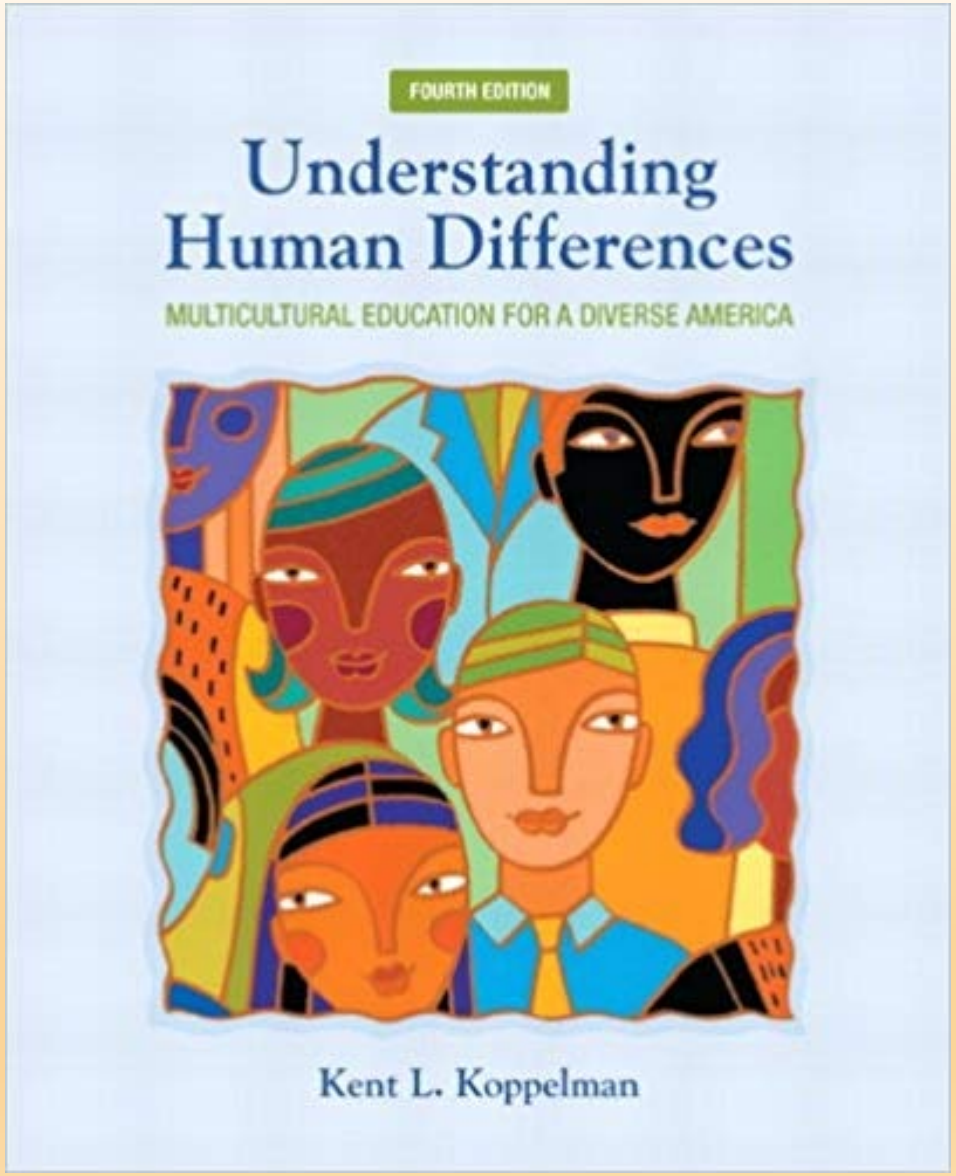
(Co-Existence, **Tolerate** Differences)

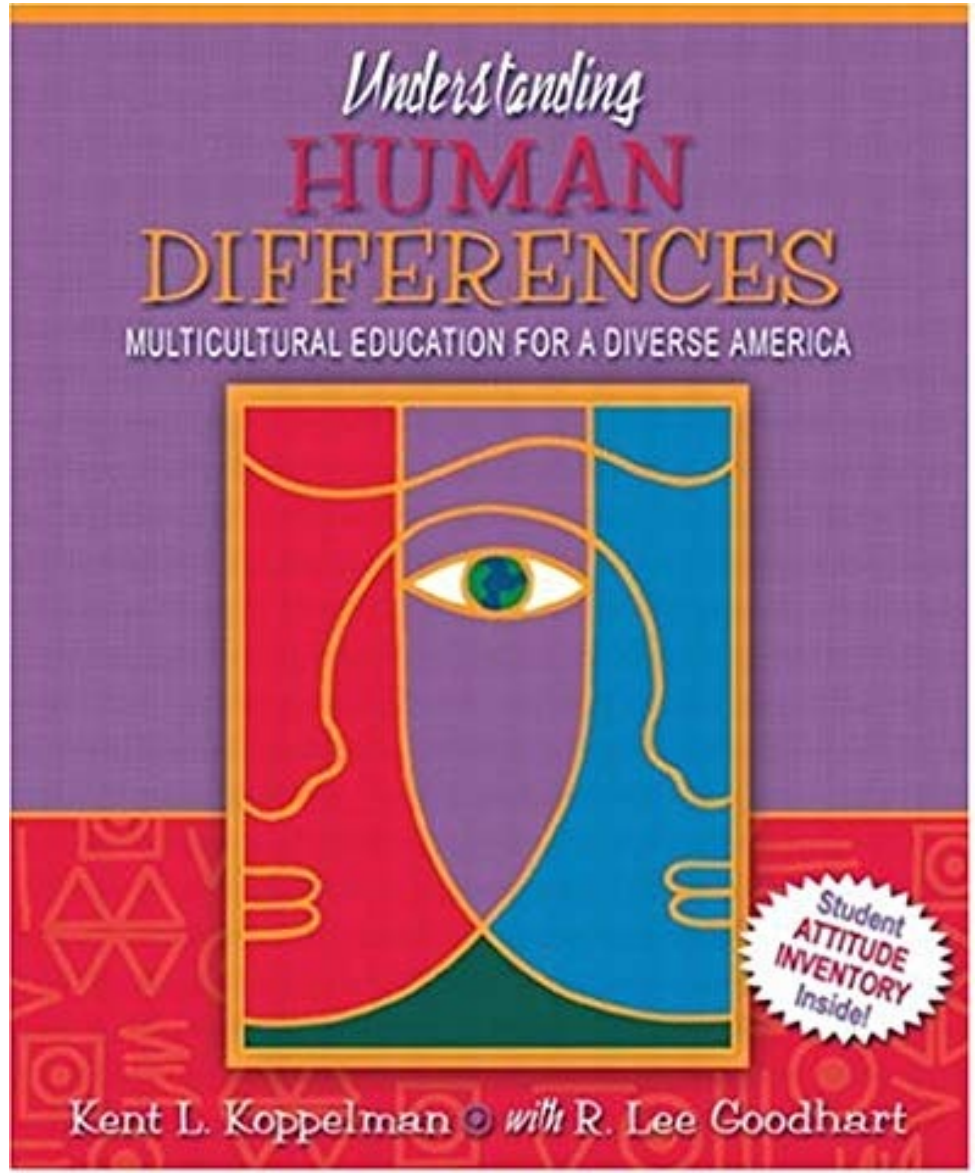
(**Celebrate** Differences)

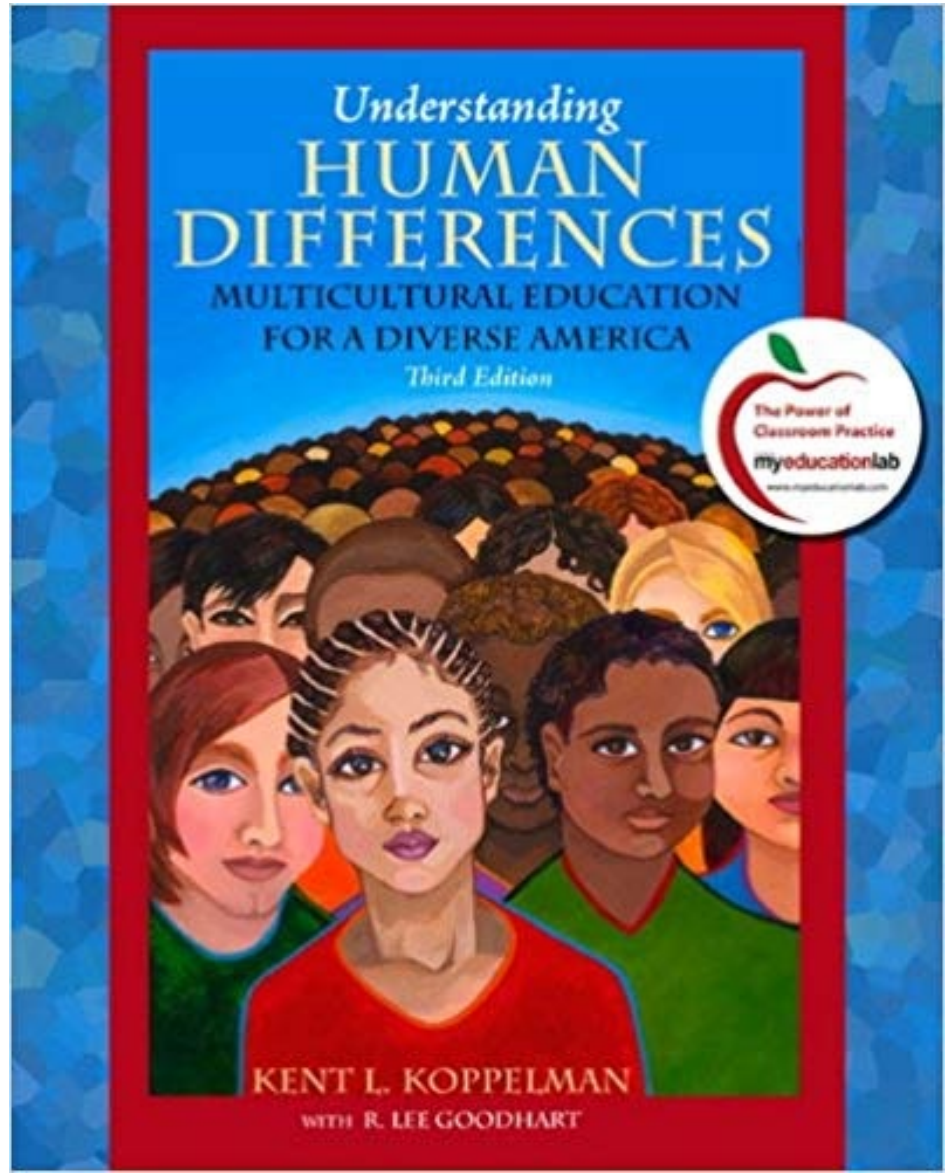
I. INTRODUCTION TO THE JOURNEY:

Discerning the Dynamics of Cultural Humility

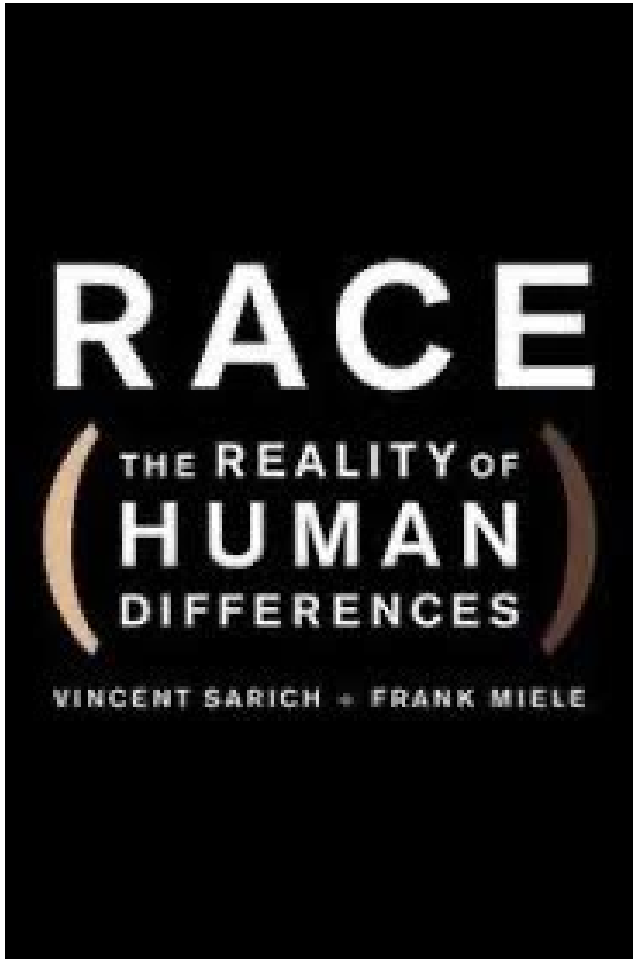
HUMAN DIFFERENCE: BLESSING OR CURSE?

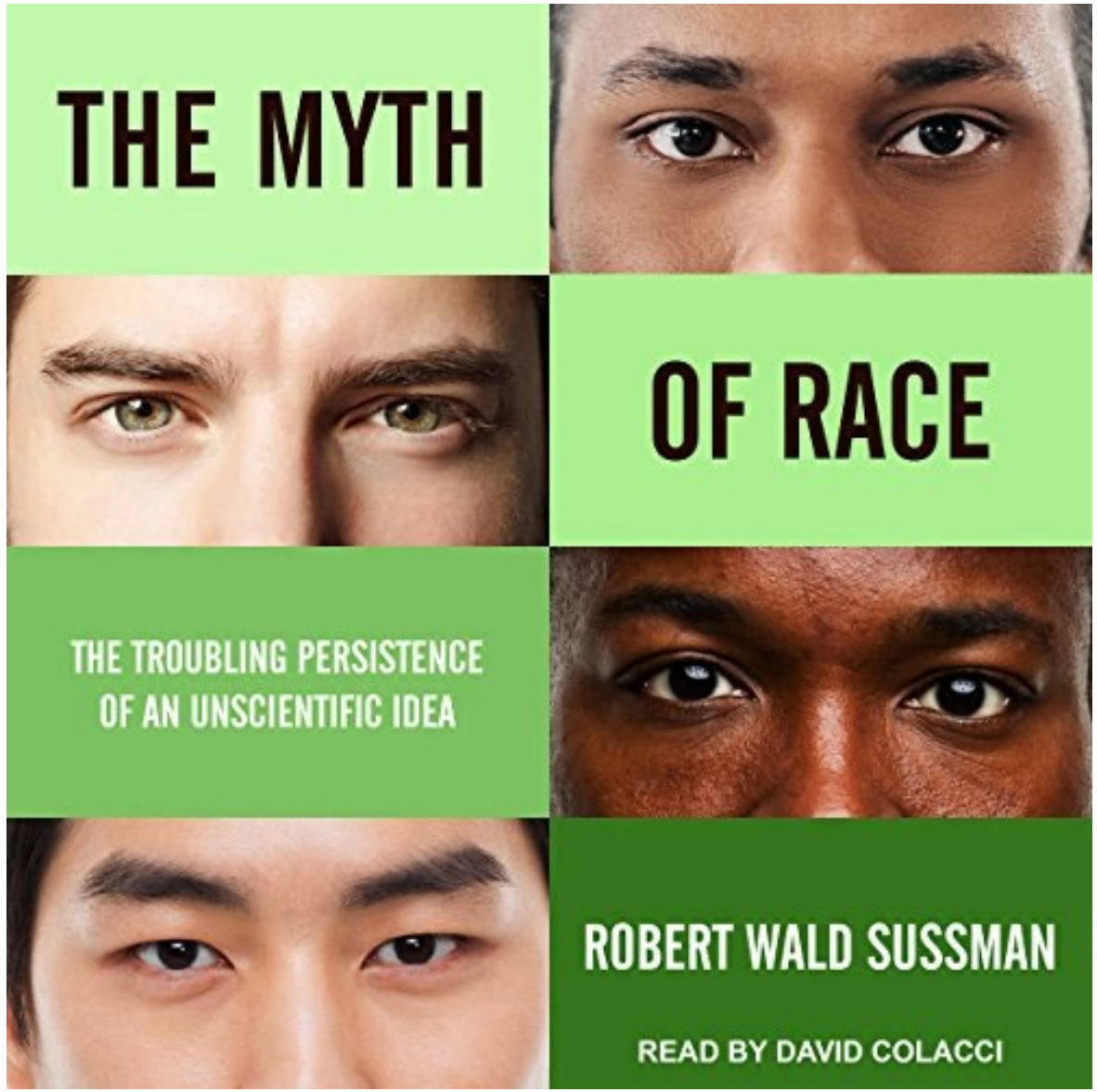

FOURTH EDITION
Understanding
Human Differences
MULTICULTURAL EDUCATION FOR A DIVERSE AMERICA
Kent L. Koppelman

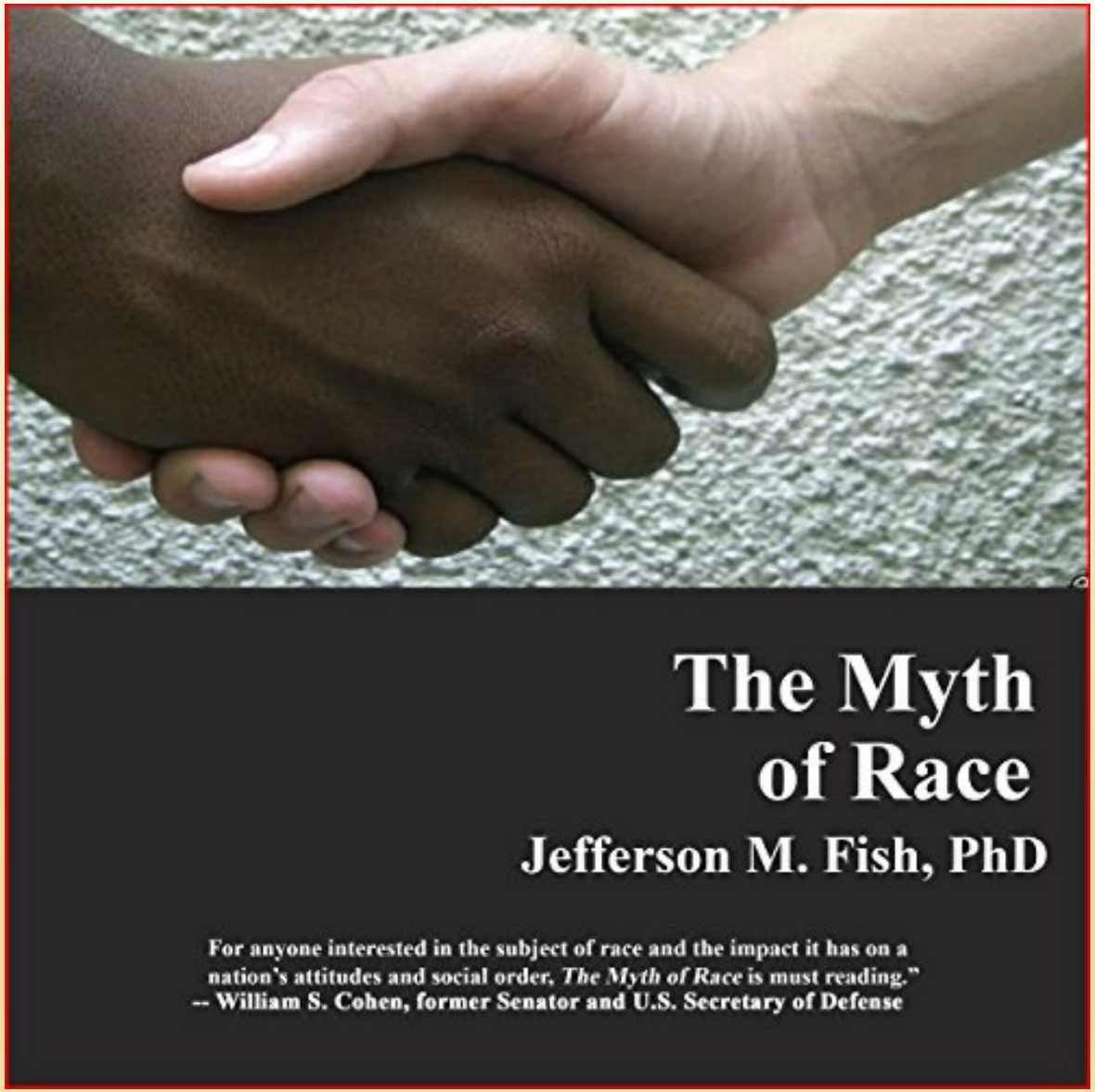

Understanding
HUMAN
DIFFERENCES
MULTICULTURAL EDUCATION FOR A DIVERSE AMERICA
Student
ATTITUDE
INVENTORY
Inside!
Kent L. Koppelman with R. Lee Goodhart

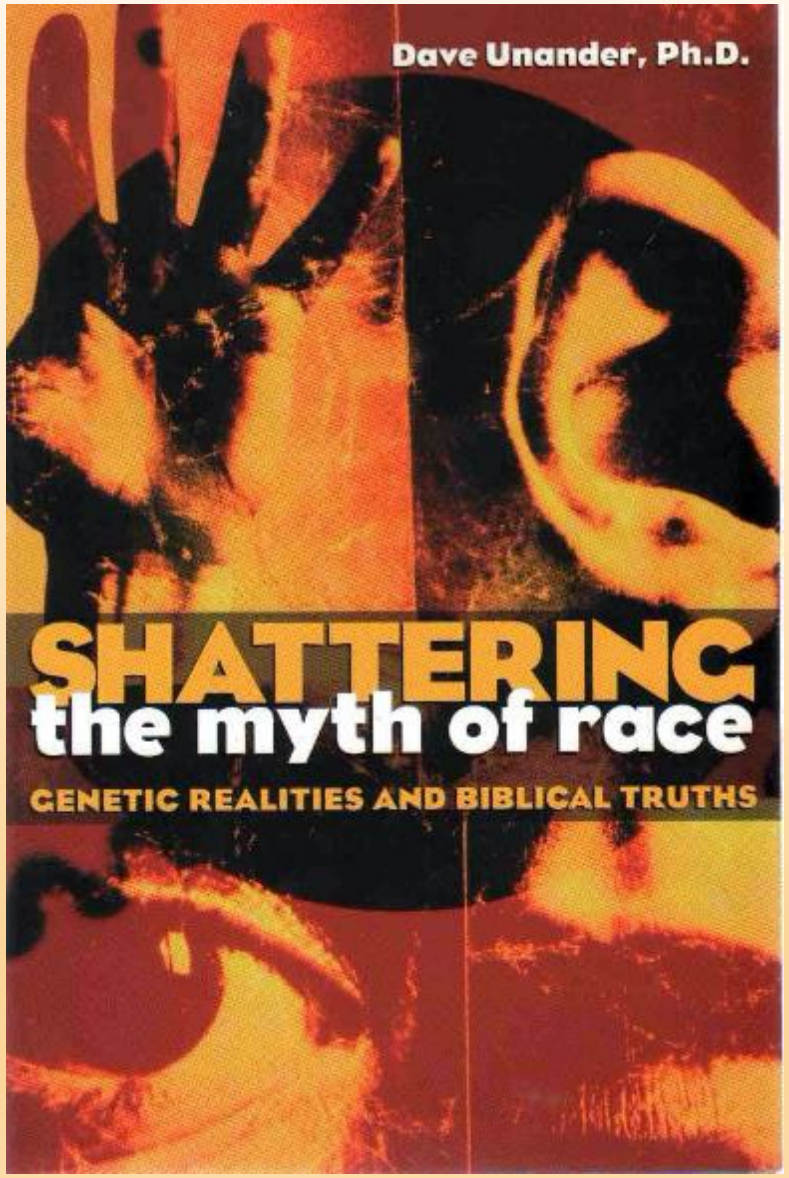

Understanding
HUMAN DIFFERENCES
MULTICULTURAL EDUCATION FOR A DIVERSE AMERICA
Third Edition
The Power of Classroom Practice
myeducationlab
KENT L. KOPPELMAN
WITH R. LEE GOODHART

RACE: A MODERN INVENTION


RACE
THE REALITY OF
HUMAN
DIFFERENCES
VINCENT SARICH + FRANK MIELE


THE MYTH
OF RACE
THE TROUBLING PERSISTENCE
OF AN UNSCIENTIFIC IDEA
ROBERT WALD SUSSMAN
READ BY DAVID COLACCI


The Myth
of Race
Jefferson M. Fish, PhD
For anyone interested in the subject of race and the impact it has on a nation's attitudes and social order, *The Myth of Race* is must reading."
-- William S. Cohen, former Senator and U.S. Secretary of Defense


Dave Unander, Ph.D.
SHATTERING
the myth of race
GENETIC REALITIES AND BIBLICAL TRUTHS

The Biology of SKIN COLOR

SKIN DEEP: THE SCIENCE OF RACE
DAWN OF THE WHITE MINORITY
US AND THEM: WHY WE DIVIDE
DRIVING WHILE BLACK
SPECIAL ISSUE
NATIONAL GEOGRAPHIC
Black and White
These twin sisters make us rethink everything we know about race
APRIL 2018
WHAT'S YOUR STORY? #IDefineMe

Minnie

DADDY

INSIDE
edition

NATIONAL
GEOGRAPHIC

MY OWN STORY

AND THE INTERVENTION OF
ROCHESTER'S MAYO CLINIC

"Provocative." —*Philadelphia Tribune*

THE RACE MYTH

WHY WE PRETEND RACE EXISTS IN AMERICA

THE MYTH OF RACE

Our DNA Defines Who We Are

Thomas C. Spelsberg Ph.D.

Multicultural Resource Center

WHY IS RACE A SOCIAL CONSTRUCT?

Debunking the Myth of Race as Biological

The MRC invites you to have dinner with Dr. Scott MacEachern, professor of Anthropology and Sociology at Bowdoin College.

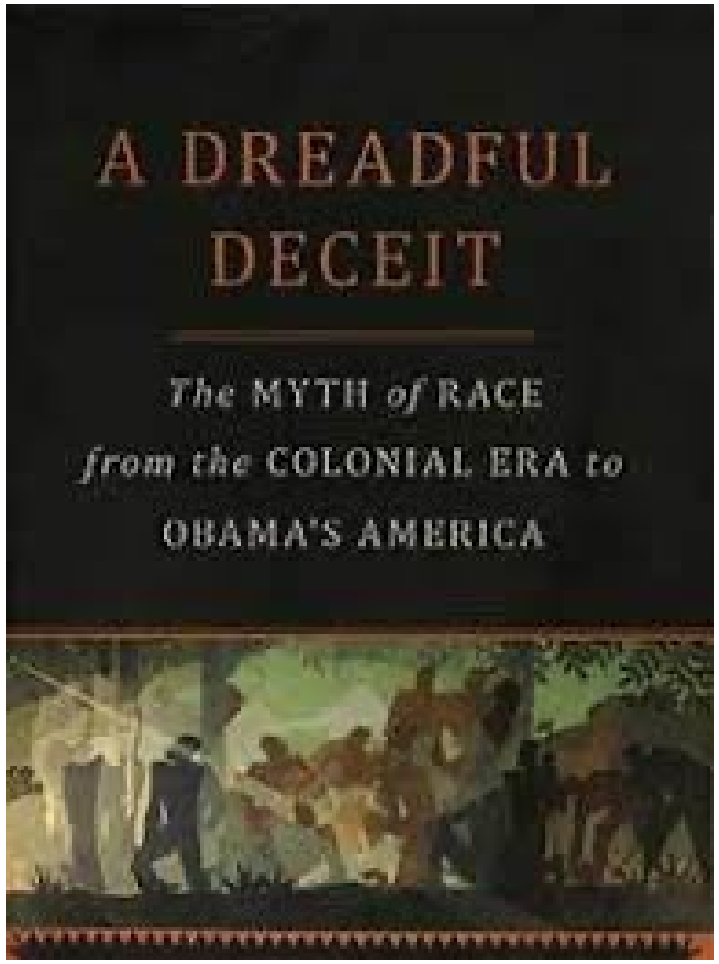
Professor MacEachern will talk about current understandings of race in Anthropology and what we should know when we talk about race as a social construct!

Co-sponsored by the QRC, Black Studies, Anthropology and Sociology & Five College African Studies Council

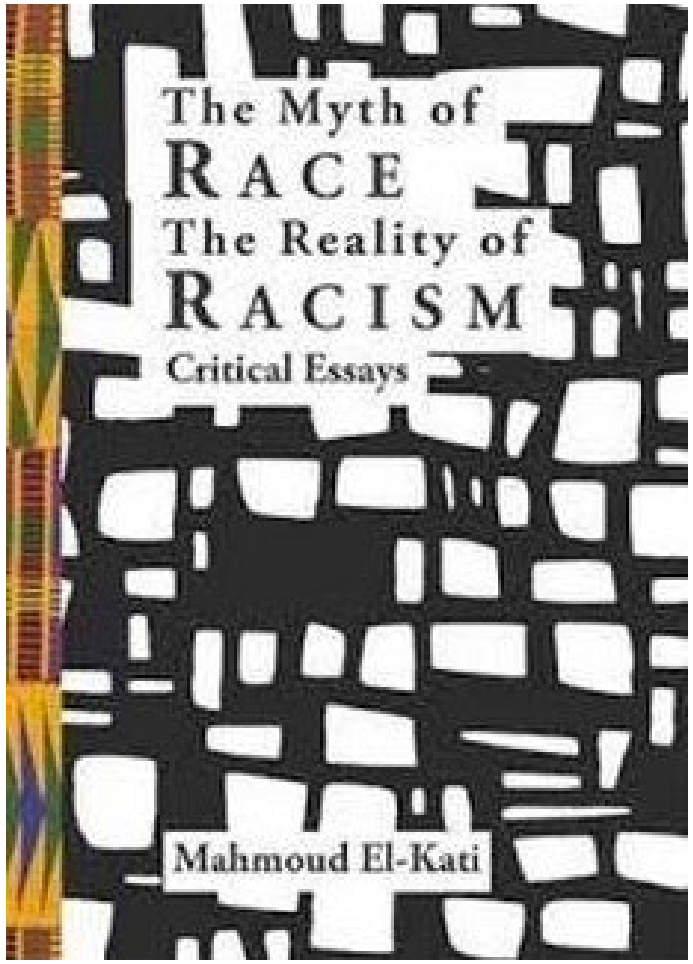
THURSDAY APRIL 17

7PM @ MRC

Keefe Campus Center 112 | MRC | FB: Facebook.com/Amherst.MRC


A DREADFUL DECEIT
The MYTH of RACE from the COLONIAL ERA to OBAMA'S AMERICA

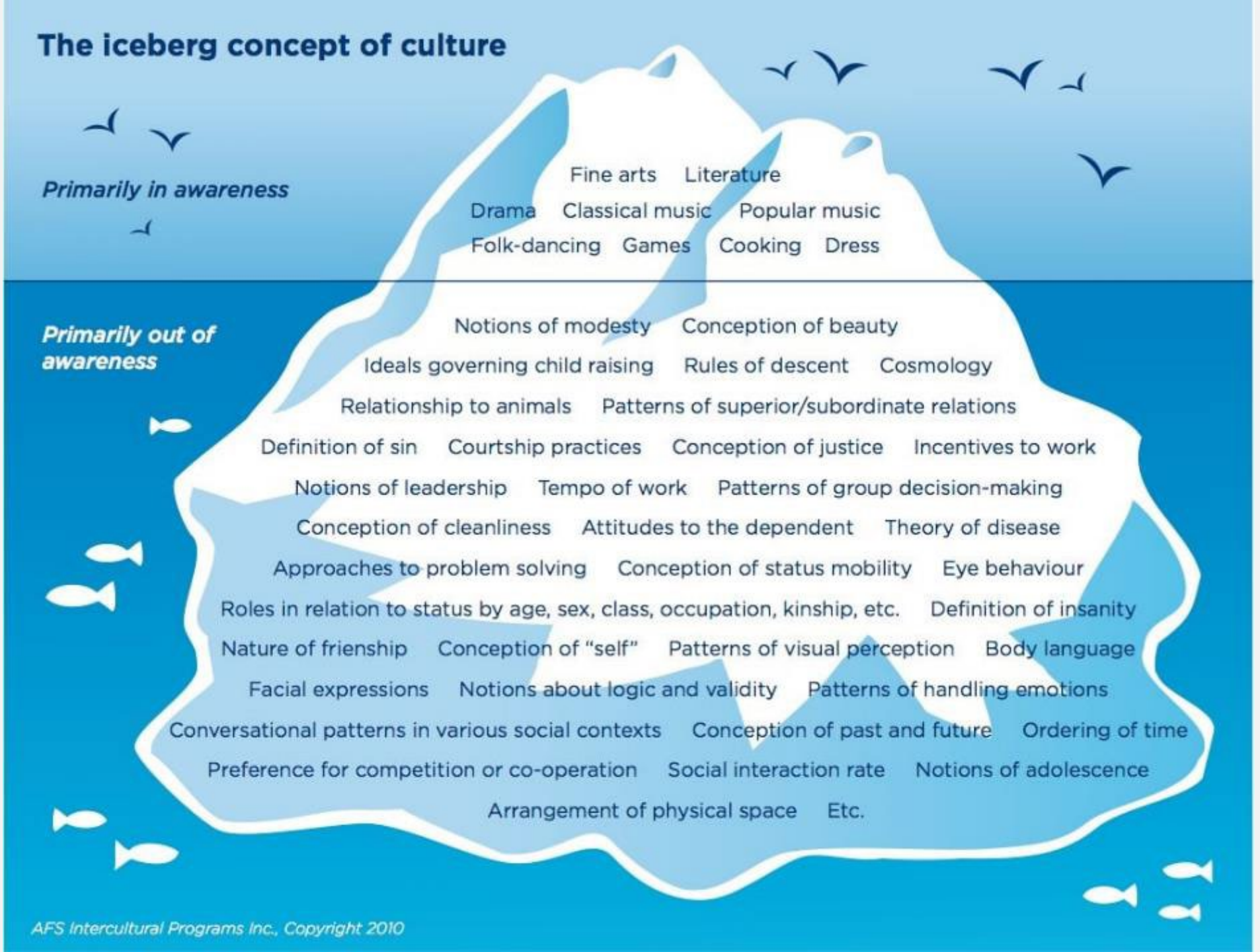
latina
latina
latina
latina
latina
LATIN@ IS AN ETHNICITY NOT A RACE.


The Myth of
RACE
The Reality of
RACISM
Critical Essays
Mahmoud El-Kati

THE MOST BASIC AND OPERATING DIFFERENCE AMONG US IS

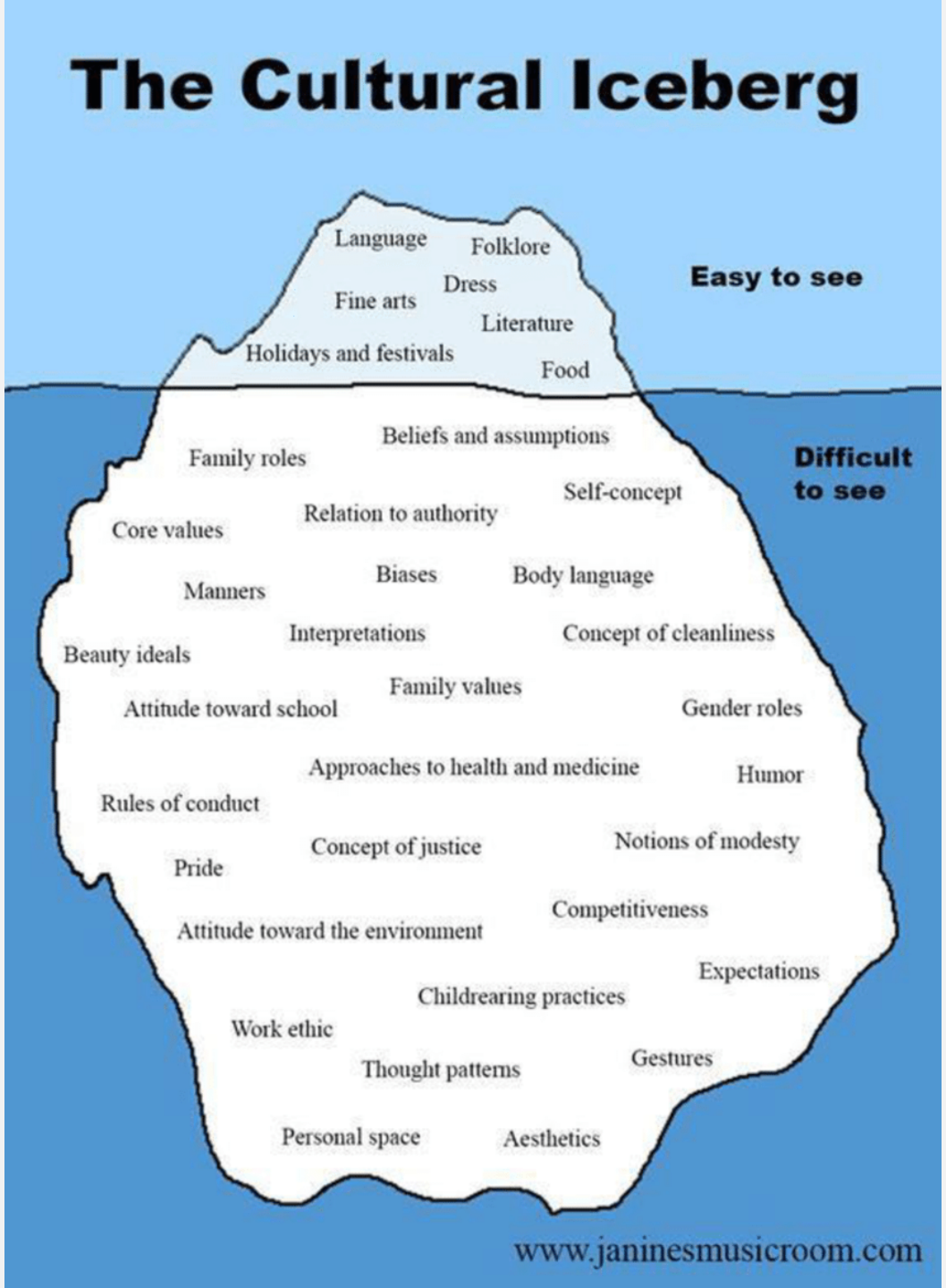
CULTURE

The iceberg concept of culture



AFS Intercultural Programs Inc., Copyright 2010

The Cultural Iceberg



The Iceberg Concept of Culture

Like an iceberg,
nine-tenths of culture is below the surface.

Surface Culture
Most easily seen
Emotional level - low

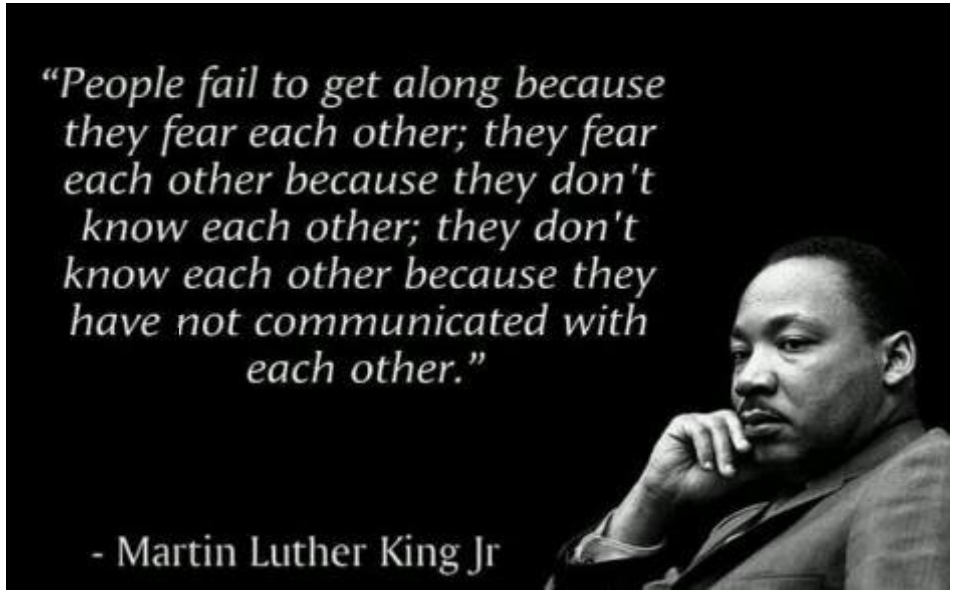
Food, dress,
music, visual arts,
drama, crafts,
dance, literature,
languagae, celebrations, games

Shallow Culture
Unspoken Rules
Emotional level - high

courtesy, contextual conversational patterns, concept of time,
personal space, rules of conduct, facial expressions,
nonverbal communication, body language, touching,
eye contact, patterns of handling emotions,
notions of modesty, concept of beauty, courtship practices,
relationships to animals, notions of leadership, tempo of work,
concepts of food, ideals of child rearing, theory of disease,
social interaction rate, nature of friendships, tone of voice,
attitudes toward elders, concept of cleanliness, notions of adolescence,
patterns of group decision-making, definition of insanity,
preferences for competition or cooperation,
tolerance of physical pain, concept of "self",
concept of past and future, definition of obscenity,
attitudes toward dependents,
problem solving roles in relation to age, sex, class, occupation,
kinship, and ...

Deep Culture
Unconscious Rules
Emotional level - intense

Critical to a Work Atmosphere of Harmony or Corrosion: Do I Feel **Respected** or **Dismissed**?



THE PATHWAY OF REMEDY:
1)GENUINE TWO-WAY COMMUNICATION
2) KNOWING EACH OTHER BY RESPECTING EACH OTHER
3) DISSIPATING THE FEAR THRU DIALOGUE
4) OUTCOME: ATMOSPHERE OF HARMONY & MUTUALITY

Exploring Cultural Values & Habits

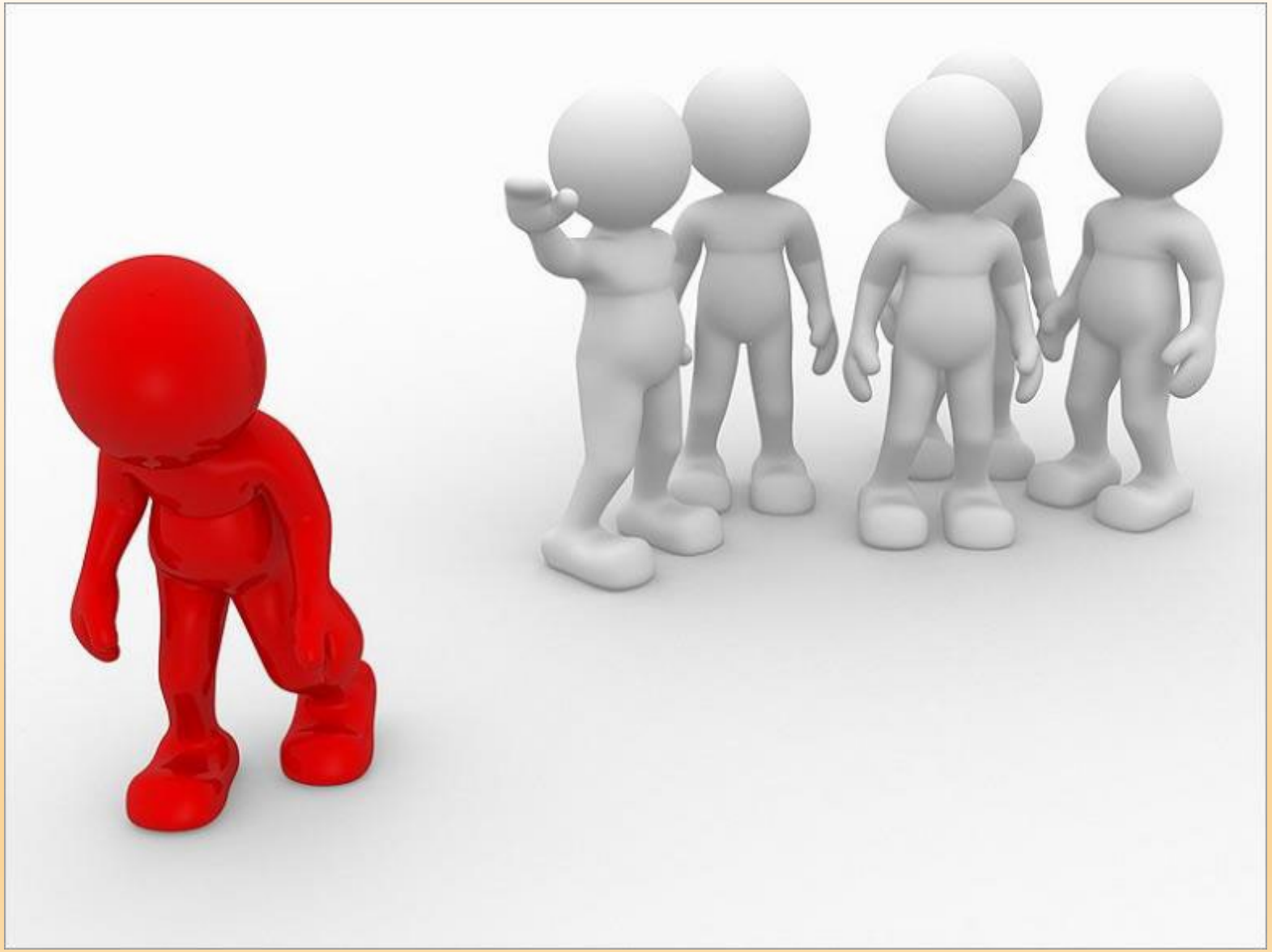
Cultural competence is having enough self-awareness
to move beyond habit and make choices about when and why to reach for which cultural tool.

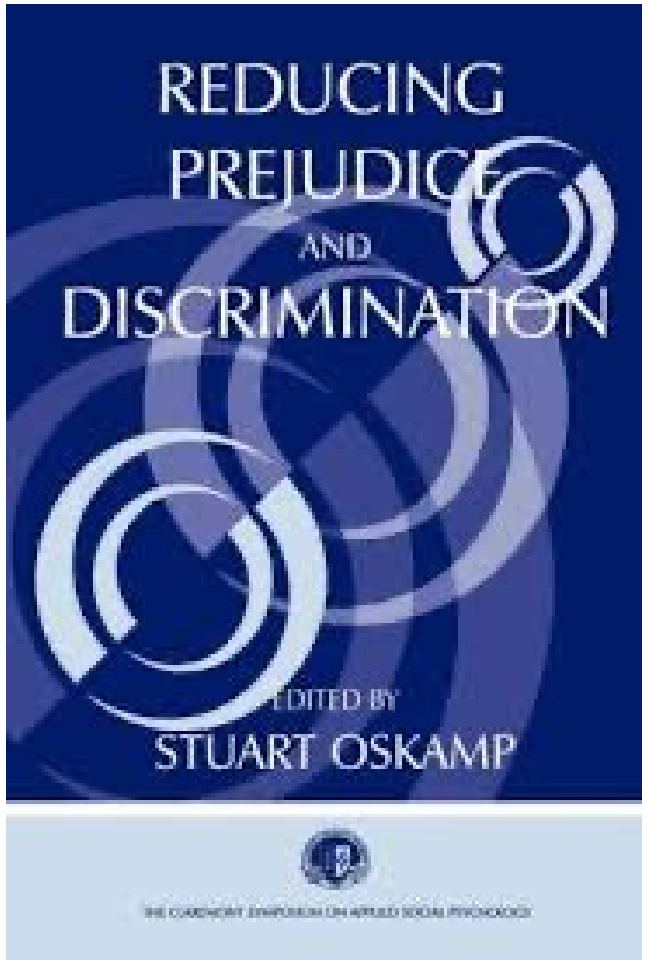
Dominant (White) Cultural Values & Habits		Transformational Cultural Values & Habits
Transactional	1	Relational
Hierarchical, authoritative, controlling		Collaborative, engaged, navigating
Dominated space		Shared space
One right way, one right perspective	2	Multiple approaches, multiple perspectives
Eurocentric, American Exceptionalism	3	Global Community, Global Citizenship
Formal education is best knowledge	4	Lived experience is essential knowledge
Either/or	5	Both/and
Emotional Restraint		Emotional Honesty
Polite, compliant		Authenticity, feedback encouraged
Conflict Avoidance		Conflict navigation & resolution skills
Linear, one-dimensional thinking		Complex, interwoven, critical analysis
Intellect	6	Intuition
Comfort is my right	7	Courageous discomfort leads to growth
Sense of urgency, Fast	8	Faster not always better
Be Busy	9	Be Present
Quantitative	10	Qualitative
"Rugged Individual," Self-sufficiency	11	Interdependence, Community
Talk at, be the knower		Ask & Listen, be the learner
Thick skinned, competitive		Open, compassionate, cooperative
Assumption & Judgment		Curiosity
Product/outcome	12	Process
Poor disadvantaged you		What can I learn from you?
Be more like me		What makes you tick?
Denial, defensiveness		Acknowledgement, Owning Impact
Blame		Reflecting on own role
Interrupt	13	Settle down to observe and listen
Punishment	14	Reconciliation
Bravado	15	Humility
Prefer absolutes	16	Can tolerate ambiguity
Perfection		Learning from mistakes
Withholding (empathy, trust, $, knowledge)		Generosity (empathy, trust, $, knowledge)
Time is Scarce	17	No such thing as wasting time
Winners & Losers/Zero Sum Game		Collective Advancement/Expand the Pie
Individual Status	18	Group Functionality
Permanence, Status Quo, Stagnant		Impermanence, Growth, Vitality

II. THE FIVE MAJOR PILLARS OF PREJUDICE AND DISCRIMINATION

Prejudice, Stereotypes, and Discrimination

Why do we treat "others" differently?




REDUCING
PREJUDICE
AND
DISCRIMINATION
EDITED BY
STUART OSKAMP

THE FIVE SOURCES AND THE FIVE REMEDIES

Fear

Ignorance

Myopia [Cultural]

Insecurity

Selfishness

THE FIVE SOURCES AND THE FIVE ANTIDOTES

Fear
(remedied by Exposure)

Ignorance
(Education)

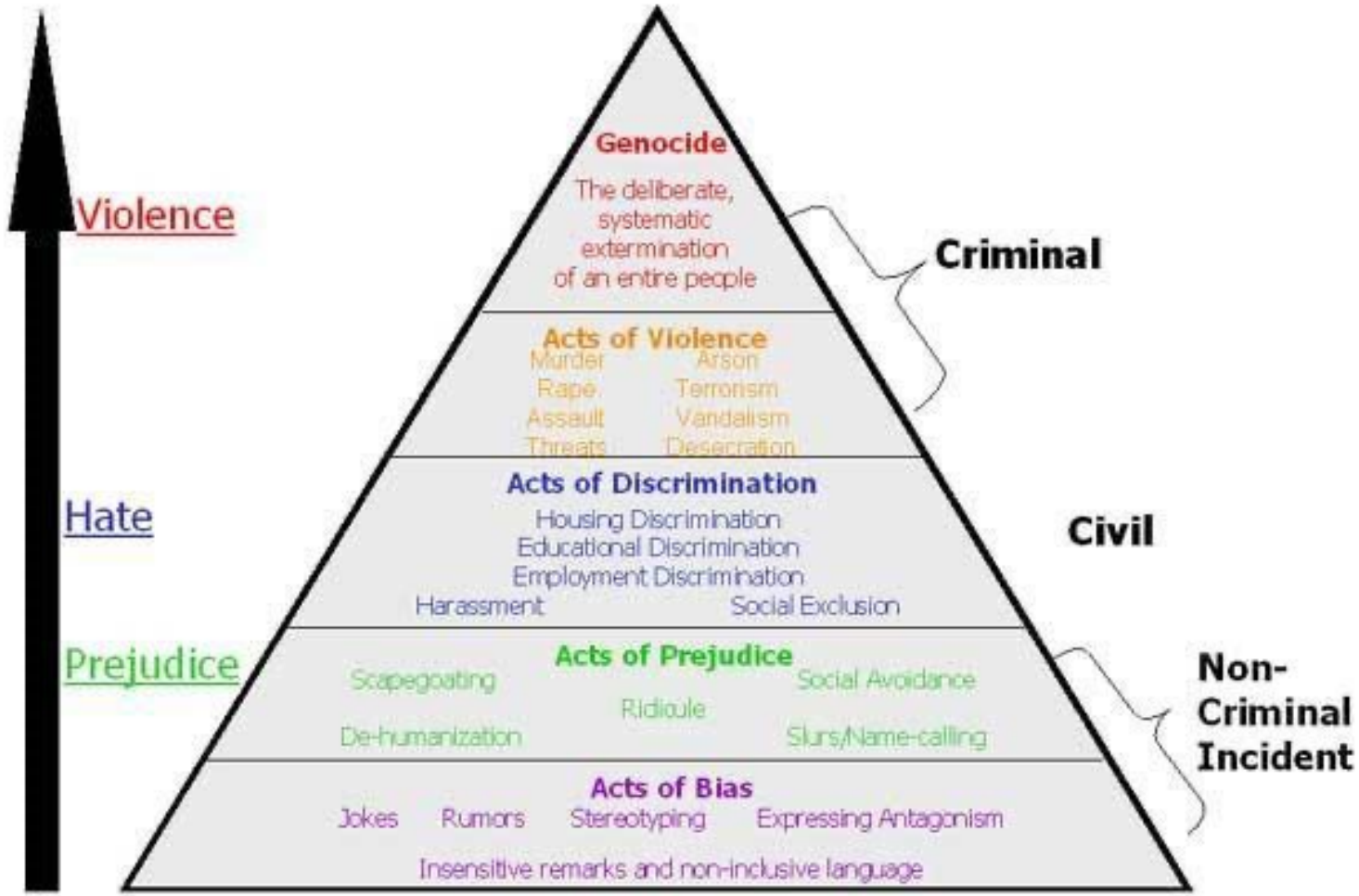
[Cultural] Myopia
(Immersion)

Insecurity
(Dignity)

Selfishness
(Sacrifice)

Genocide
The act or intent to deliberately and systematically annihilate an entire people
Bias Motivated Violence
Murder, Rape, Assault, Arson, Terrorism, Vandalism, Desecration, Threats
Discrimination
Economic discrimination, Political discrimination, Educational discrimination, Employment discrimination, Housing discrimination & segregation, Criminal justice disparities
Acts of Bias
Bullying, Ridicule, Name-calling, Slurs/Epithets, Social Avoidance, De-humanization, Biased/Belittling jokes
Biased Attitudes
Stereotyping, Insensitive Remarks, Fear of Differences, Non-inclusive Language, Microaggressions, Justifying biases by seeking out like-minded people, Accepting negative or misinformation/screening out positive information

PYRAMID OF HATE



INTERCULTURAL COMPETENCE: SELF-REFLECTION

PART ONE. The items listed below are invaluable in developing intercultural competence and in interacting effectively and appropriately with people from other cultures. Please rate yourself on the following:

5 = very high 4 = high 3 = average 2 = below average 1 = poor

1. Respect (valuing other cultures)	**5 4 3 2 1**
2. Openness (to intercultural learning and to people from other cultures)	5 4 3 2 1
3. Tolerance for ambiguity	**5 4 3 2 1**
4. Flexibility (in using appropriate communication styles and behaviors, in intercultural situations)	5 4 3 2 1
5. Curiosity and discovery	**5 4 3 2 1**
6. Withholding judgment	5 4 3 2 1
7. Cultural self-awareness/understanding	**5 4 3 2 1**
8. Understanding others' worldviews	5 4 3 2 1
9. Culture-specific knowledge	**5 4 3 2 1**
10. Sociolinguistic awareness (awareness of using other languages in social contexts)	5 4 3 2 1
11. Skills to listen, observe, and interpret	**5 4 3 2 1**
12. Skills to analyze, evaluate, and relate	5 4 3 2 1
13. Empathy (do unto others as you would have others do unto you)	**5 4 3 2 1**
14. Adaptability (to different communication styles/behaviors, to new cultural environments)	5 4 3 2 1
15. Communication Skills (appropriate and effective communication in intercultural settings)	**5 4 3 2 1**

III. THE QUIET TRAUMA OF EUROCENTRISM:

The Assumed Dominance of the Master Narrative

DEFINITION OF EUROCENTRISM:

1

Taking Europe as the unique focal point of reference

2

Assuming European superiority

3

Minimizing the accomplishments of other peoples

Christopher Columbus

TIMELINE

1451 Christopher Columbus is born in Genoa, Italy.

1492 Columbus makes his first voyage to America with three small ships, the Niña, the Pinta, and the Santa María; the queen refuses one to refund his money from bankers.

1493 With seventeen ships and 1,200 male colonists, Columbus sets sail for the West Indies a second time.

1494 After founding a colony on Hispaniola, Columbus explores the West Indies.

1498 On Columbus's third voyage from Spain to the New World, he becomes the first European to set foot on South America.

1502 On his last voyage, Columbus explores the coast of Central America, while searching for a passage to the Indian Ocean.

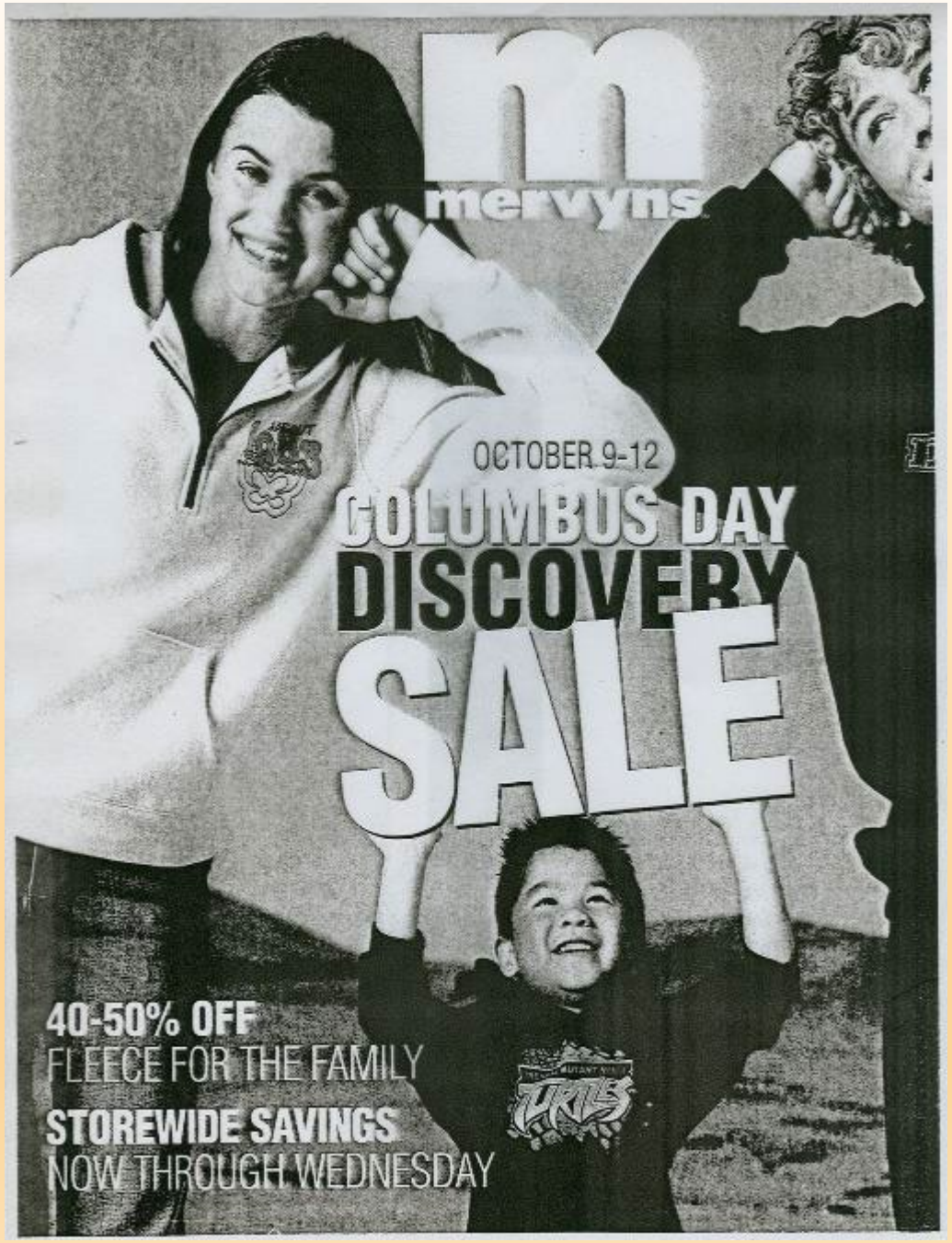
1506 Columbus dies near Jerez de la Frontera, Spain.

In 1492, Christopher Columbus, an Italian adventurer, set sail for Asia. He never reached his destination. Instead, he encountered a whole new world — the Americas. Columbus's discovery opened up the New World to Europe. Within a brief time, European colonists and explorers claimed many parts of North, Central, and South America and the West Indies. These colonies brought great wealth to Europe and changed forever the history of Europe and the Americas.

Columbus believed he could reach Asia by sailing west across the Atlantic, but it took more than to find someone to pay for his venture. Many educated people of the 15th century had a good idea of how large the world was, and they knew that Columbus was underestimating the distance across the western ocean to the Orient. For this reason, they thought Columbus was foolish to sail west to reach the Indies. As one mallard, however, that two great continents also separated Europe from the Far East. Finally, King Ferdinand and Queen Isabella of Spain gave Columbus three ships, and he set sail into the uncharted seas of the Atlantic. After five weeks at sea, a sailor sighted land — an island in the Bahamas that Columbus called San Salvador. Columbus decided the island must be near India, so he called the people he found there "Indians." Searching for gold and other riches, Columbus explored many islands in the Caribbean Sea, then he sailed back to Spain, leaving some of his men at a fort on Hispaniola. He found none decided into Haiti and the Dominican Republic. The men mistreated and rode from the natives. Columbus returned the next year with 1,200 Spanish soldiers and found that islanders had killed the Spaniards he left behind and burned the fort.

Columbus then founded a colony farther north on Hispaniola and continued searching for gold. The settlers were hostile soldiers who hoped to become wealthy in the New World. They grew angry about the small amount of gold found on the island. Columbus tried to quiet the Spaniards by giving them land and letting them enslave natives to work it. Columbus also sent Indians back to Spain to be sold as slaves. Fighting erupted between islanders and Spaniards. Soldiers fell to native illnesses while Indians died from European diseases. Many Spaniards would not use Indian food and refused to grow their own. They blamed Columbus for the scarcity of gold and food. Some rebelled against him, and Columbus hanged them as leaders. Even as he dealt with these many problems, Columbus continued to explore the New World.

On his fourth and last voyage, Columbus searched for a passage to India. He planned, if his search was successful, to sail around the world to return home. He ran into terrible weather, and his vessels suffered leaks. After making three unsuccessful attempts to find a passage, Columbus and his crew were shipwrecked in Jamaica for a year. When they sailed for home in a new broken, Spaniards rescued them. Columbus finally returned to Spain, where he spent the rest of his life.

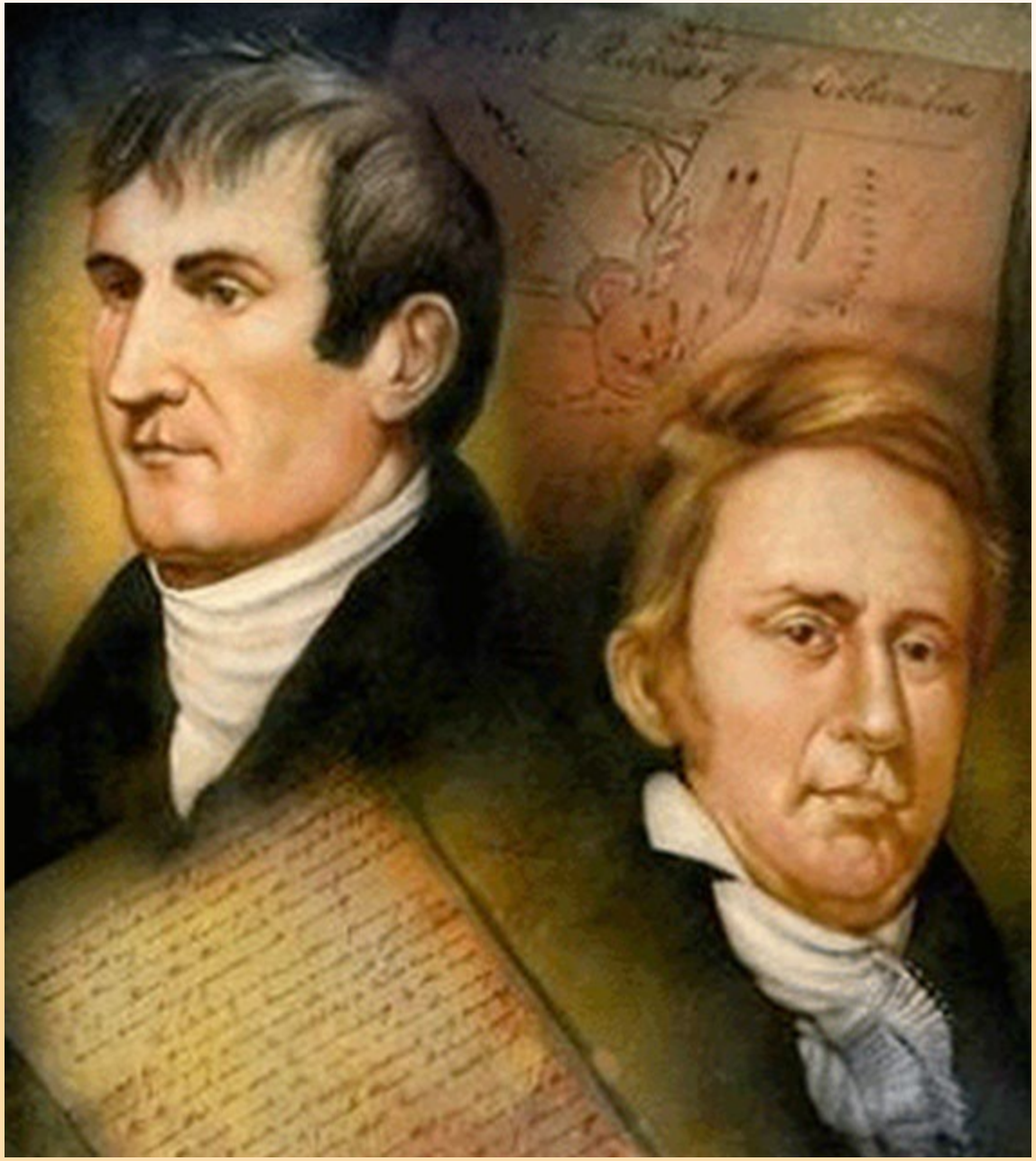

mervyns
OCTOBER 9-12
COLUMBUS DAY
DISCOVERY
SALE
40-50% OFF
FLEECE FOR THE FAMILY
STOREWIDE SAVINGS
NOW THROUGH WEDNESDAY

COLUMBO
NOT
COLUMBUS
ABOLISH
COLUMBUS DAY
the Hypo
NO MORE COLUMBUS-HOLE DAY
GENOCIDE IS FOR CAPITAL($)

WANTED

CHRISTOPHER COLUMBUS

Grand Theft, Rape, Torture,
Initiating the Destruction of
a culture, and Genocide



Preparing for Lewis and Clark bicentennial

Jesse Tinsley/The Sp

Allen Pinkham leads Nez Perce riders in opening ceremonies of the Lewis and Clark gathering in Lapwai. The bicentennial of the Lewis and Clark journey is unprecedented public relations opportunity for the tribes. It's a chance to capture tourist dollars and set the historical record straight.

Tribes to tell their story

Role often overlooked in Lewis and Clark tale

By Julie Titone
Staff writer

LAPWAI, Idaho — Cliff Snider is a descendant of Chinook Indian chiefs who met William Clark and Meriwether Lewis when they reached the Pacific Ocean.

President Thomas Jefferson set the stage for white settlement, which led to countless Indian deaths and the destruction of their way of life.

But sadness and resentment are braided along with pride and solidarity this week as Indian leaders gather to plan for the Lewis and Clark bicentennial. After all, the expedition would have been lost without Indian guides. Its members would not have survived without Indian help.

The bicentennial is seen as an

through Thursday at the Red Lion in Lewiston.

The Nez Perce Tribe, whose ancestors saved the explorers from starvation after they stumbled out of the snowy Bitterroot Mountains, are the hosts. Event coordinator Sharen Stevens was expecting up to 150 people and representatives of about 20 tribes.

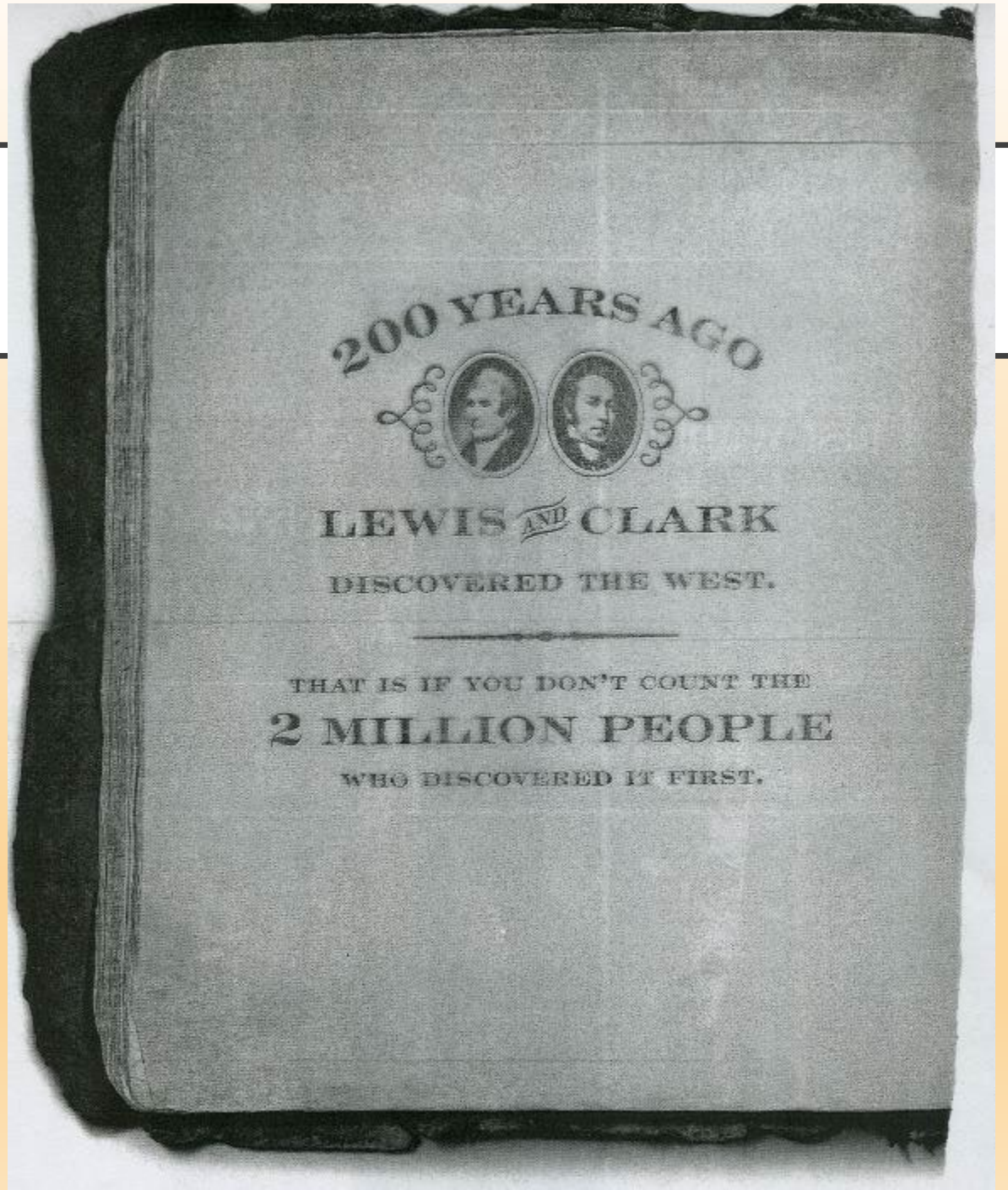
In their epic 1804-06 adventure, Lewis and Clark came into contact with 48 tribes west of their departure point near St. Louis, Baker said.

Bureau of Land Manage
Montana.

Some tribes are feeling overwhelmed by the task. J Young, of the Assiniboine tribes, noted that there are and Clark campsites on his reservation in northeaster Montana.

"We've been doing it ab and feel we've only moved foot," Young said of effort bicentennial events.

The conference agenda


200 YEARS AGO
LEWIS AND CLARK
DISCOVERED THE WEST.
THAT IS IF YOU DON'T COUNT THE
2 MILLION PEOPLE
WHO DISCOVERED IT FIRST.

THE QUIET RESULT SUFFERED BY STUDENTS:

Internalized Trauma

as a Result of Being "Not Counted" =

Marginalized/Dismissed/Made Invisible--

Seen Only as *Victims* of History

Rather Than *Contributors* to History

End Result: Low Self-Image and

Bankrupt Confidence

ADDRESSING EUROCENTRISM IN THE CLASSROOM SETTING

How would you respond to a student's raised hand, asking the following question:

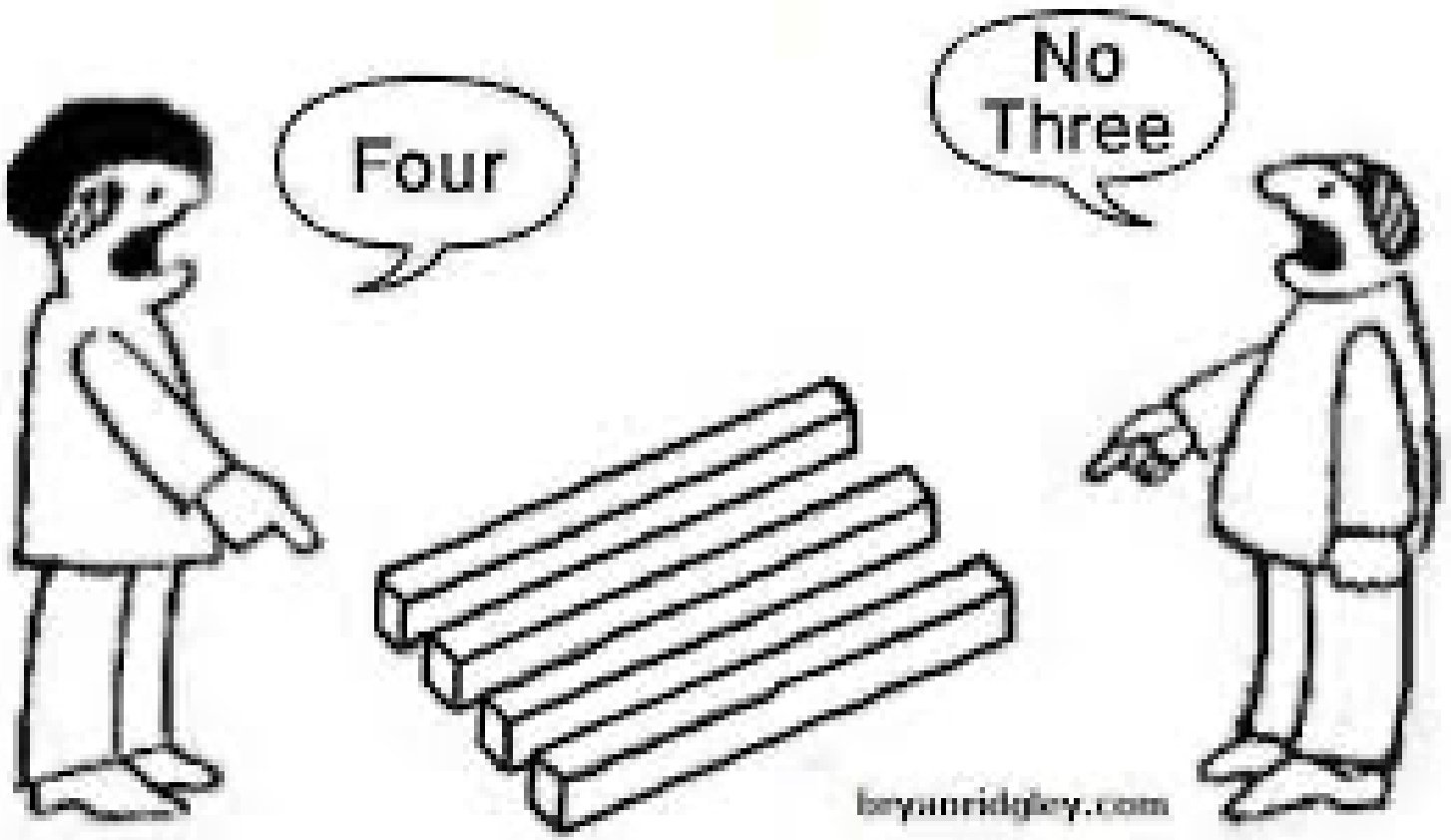
1) *Why does our textbook use the word "discover" when covering the arrival of Columbus to the Americas when Native Americans were here already?*

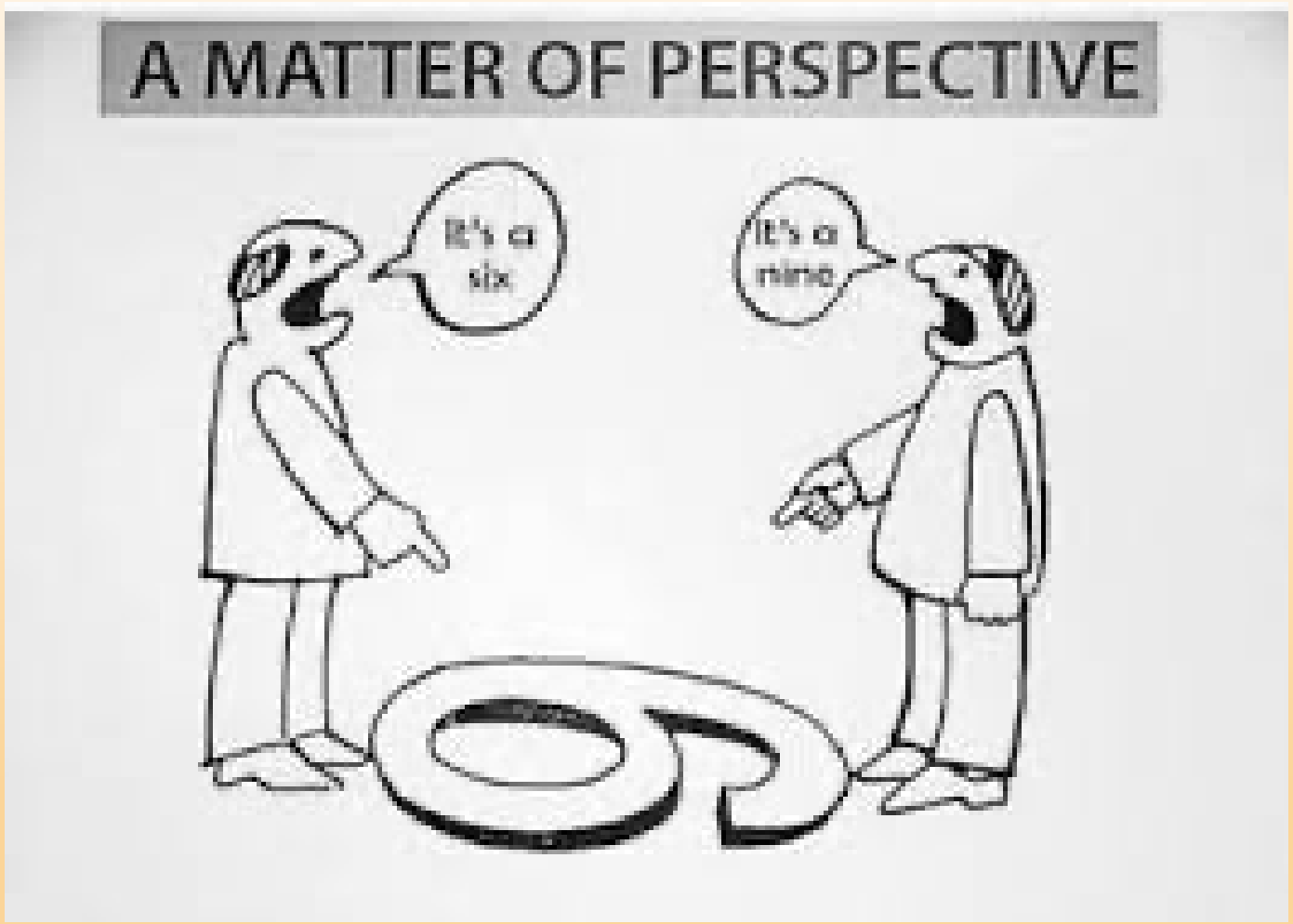
2) *Why do we use the terms of "hyphenated Americans" – aren't we all just simply "Americans?"*

3) *When I hear the phrase "Black Lives Matter," I say to myself "No— actually, All Lives Matter" – is this wrong or right?*

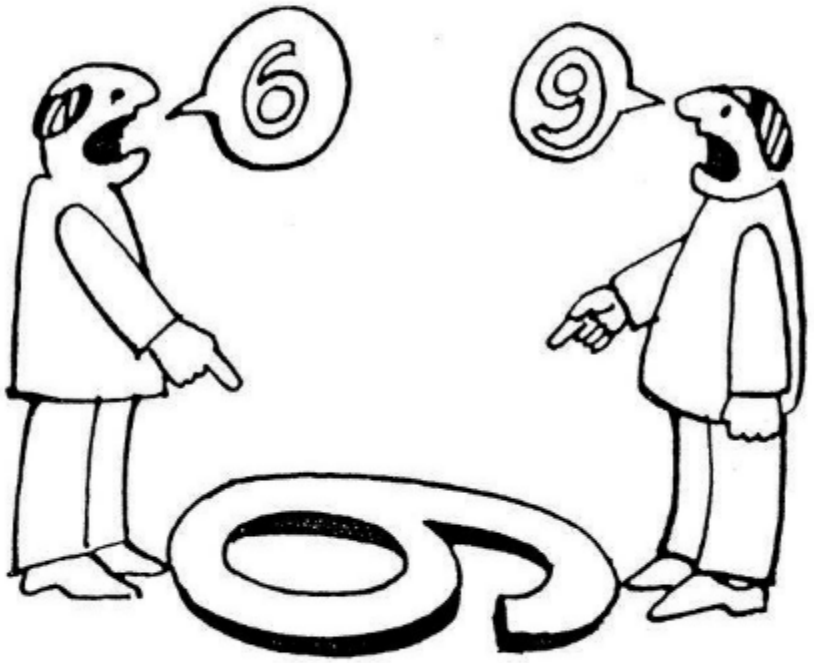
IV. THE SILENT & INVISIBLE ROLE OF PERSPECTIVE

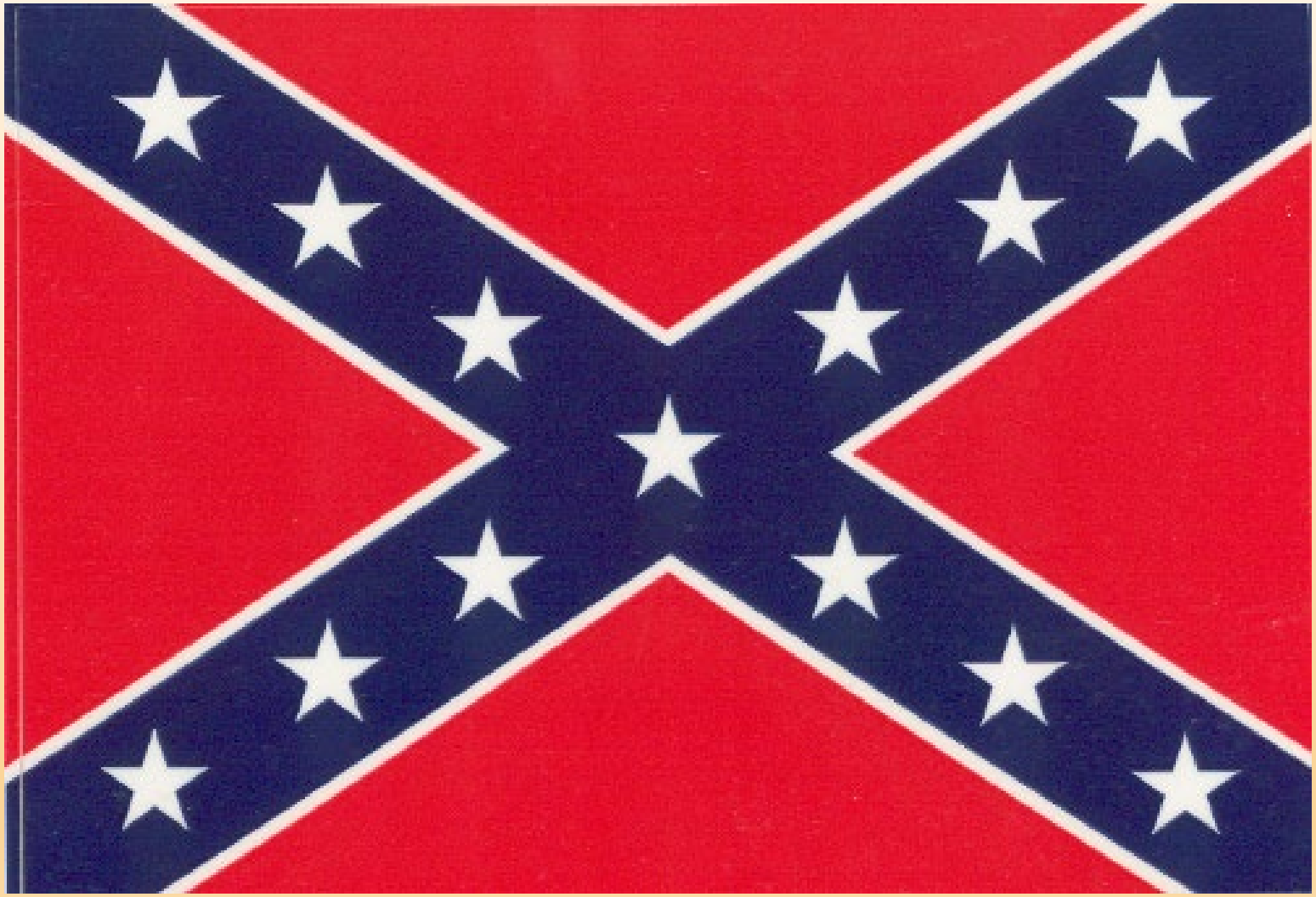
Reality can be so complex that equally valid observations from differing perspectives can appear to be contradictory.



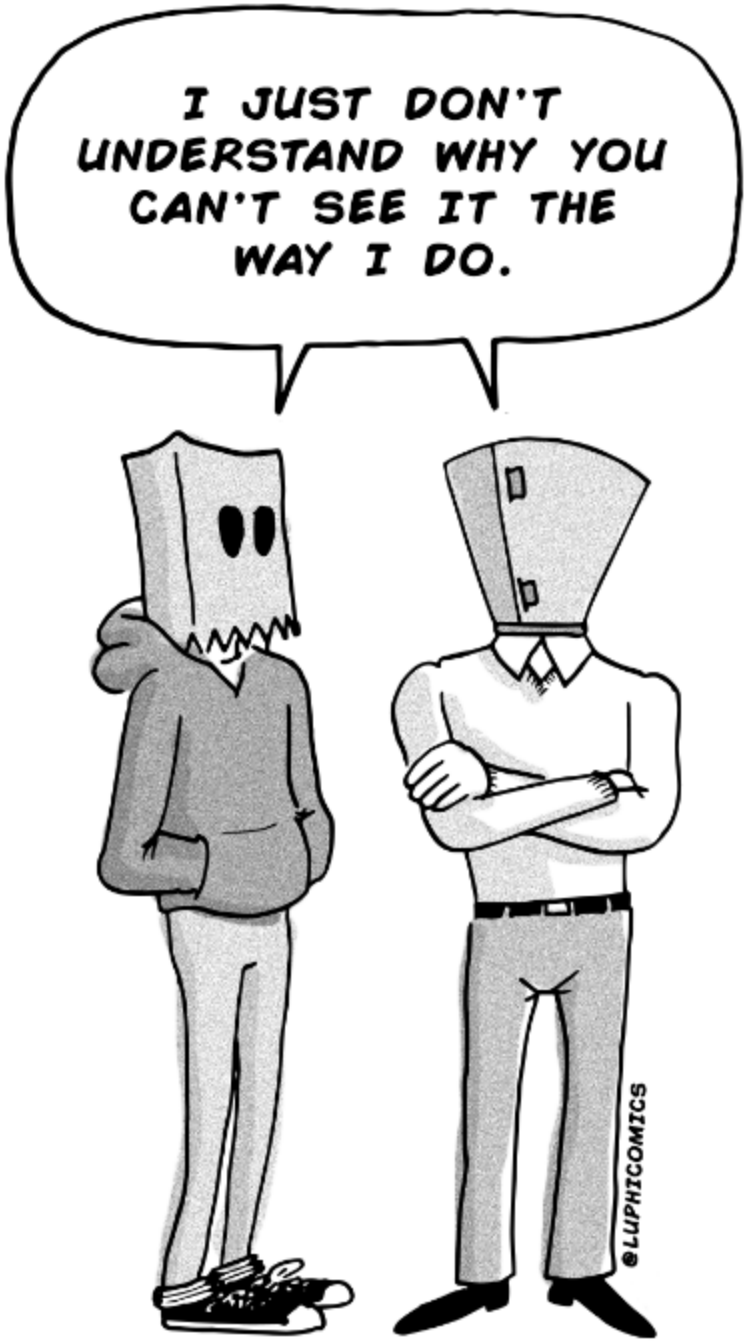

A MATTER OF PERSPECTIVE
It's a six
It's a nine

Just because you are right, does not always mean the other person is wrong.





...MY PEOPLE DIED BECAUSE OF THIS FLAG!..
SO DID MINE...
WALT HANDELSMAN
©2000 THE TIMES-PICAYUNE


I JUST DON'T UNDERSTAND WHY YOU CAN'T SEE IT THE WAY I DO.
©LUPHICOMICS

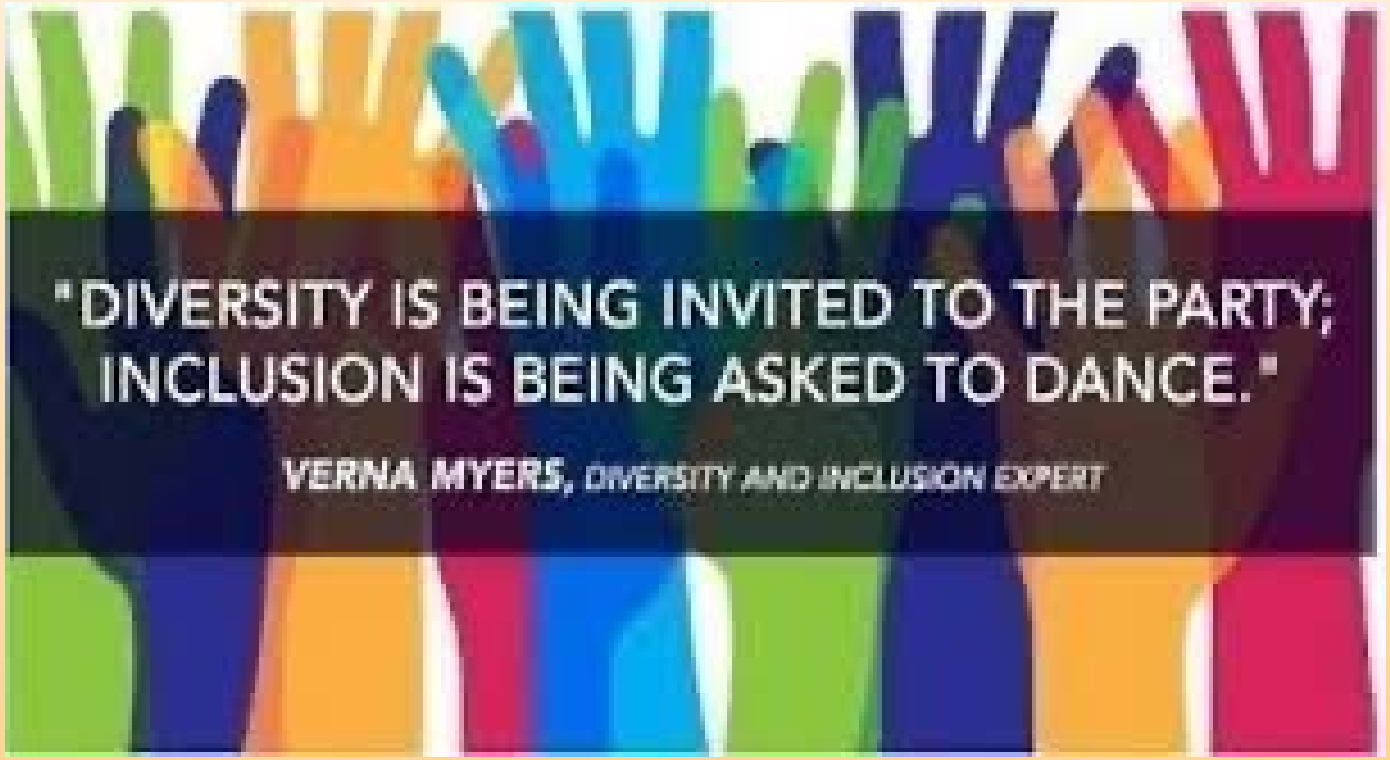
www.caglecartoons.com
THEY WON'T LEARN THE LANGUAGE, THEY'RE NOT ASSIMILATING, THEY DON'T LOOK LIKE US. I SAY—PUT 'EM BACK ON THE MAYFLOWER!
04/09/06 Mike Keefe THE DENVER POST

unconcious bias
Racism Awareness Training
covert bias
Implicit Association Test
The Lammy Review
Disproportionality
disadvantage
microaggression
racial injustice

Awareness		Never	Sometimes/ Occasionally	Fairly Often/ Pretty Well	Always/ very well
Value Diversity	I view human difference as positive and a cause for celebration				
Know myself	I have a clear sense of my own ethnic, cultural and racial identity				
Share my culture	I am aware that in order to learn more about others I need to understand and be prepared to share my own culture				
Be aware of areas of discomfort	I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity.				
Check my assumptions	I am aware of the assumptions that I hold about people of cultures different from my own.				
Challenge my stereotypes	I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause.				
Reflect on how my culture informs my judgement	I am aware of how my cultural perspective influences my judgement about what are 'appropriate', 'normal', or 'superior' behaviours, values, and communication styles.				
Accept ambiguity	I accept that in cross cultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information.				
Be curious	I take any opportunity to put myself in places where I can learn about difference and create relationships.				
Aware of my privilege if I am White	If I am a White person working with an Aboriginal person or Person of Colour, I understand that I will likely be perceived as a person with power and racial privilege, and that I may not be seen as 'unbiased' or as an ally.				
Aware of social justice issues	I'm aware of the impact of the social context on the lives of culturally diverse population, and how power, privilege and social oppression influence their lives.				
		1 pt x	2 pt x	3 pt x	4 pt x

V. DIVERSITY, INCLUSION & EQUITY IN ACTION:

A Culturally Responsive Classroom Through Servant Leadership


"DIVERSITY IS BEING INVITED TO THE PARTY;
INCLUSION IS BEING ASKED TO DANCE."
VERNA MYERS, DIVERSITY AND INCLUSION EXPERT

Diversity of people, perspectives

Inclusion: power, voice, organizational culture

Equity = results from policy, practice, position

Diversity

Existence of individual and social differences that contribute to identity.

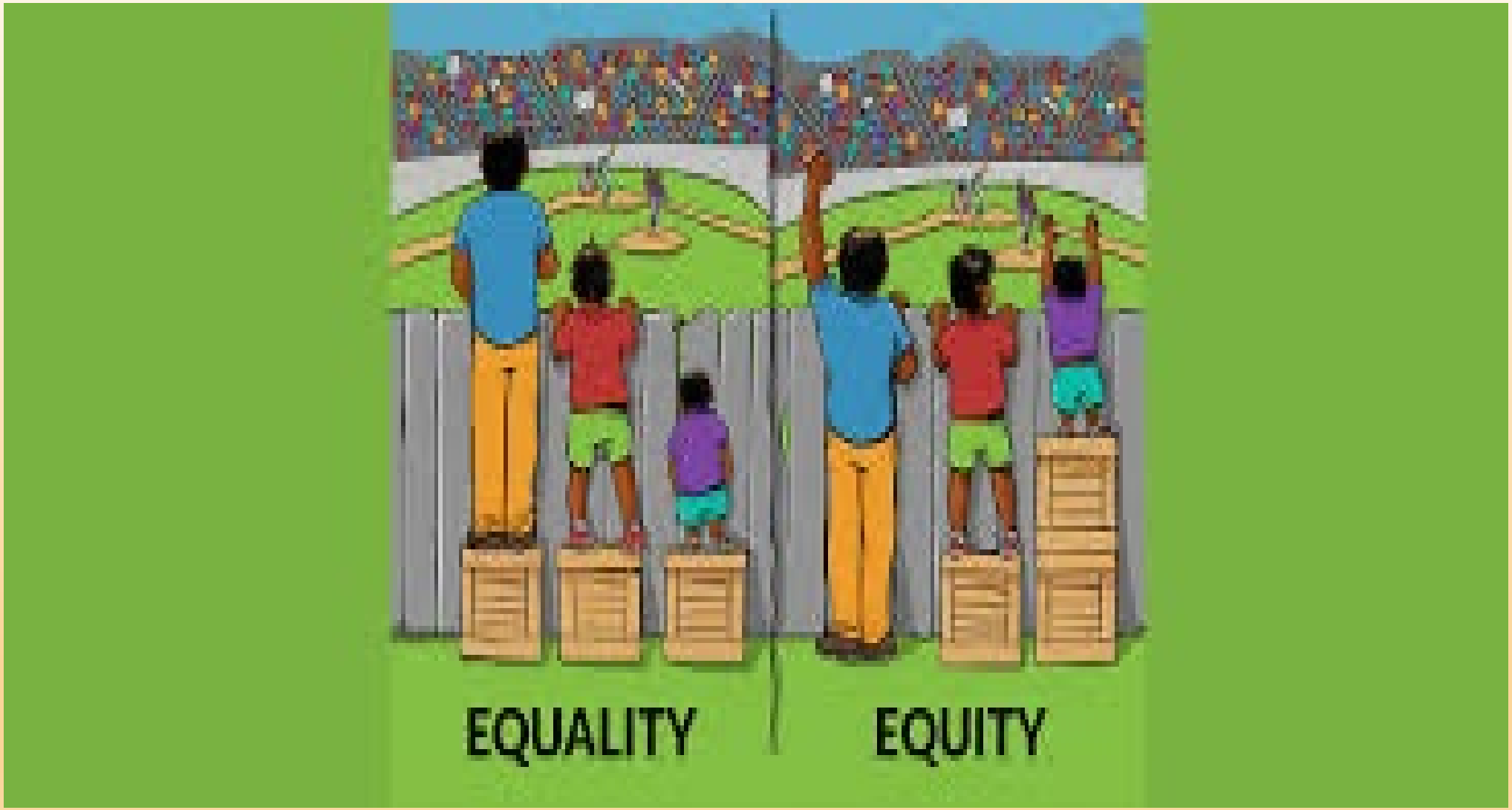
Inclusion

Intentionally fostering an environment in which each individual is valued and respected for their diversity, is empowered to engage and contribute, and is provided access to resources and opportunities.

Equity

Grounded in the principles of fairness, equity makes diversity and inclusion central to establishing policies and practices, creating opportunities, and ensuring each individual has the tools and support they need to achieve their individual success.

LONE STAR COLLEGE

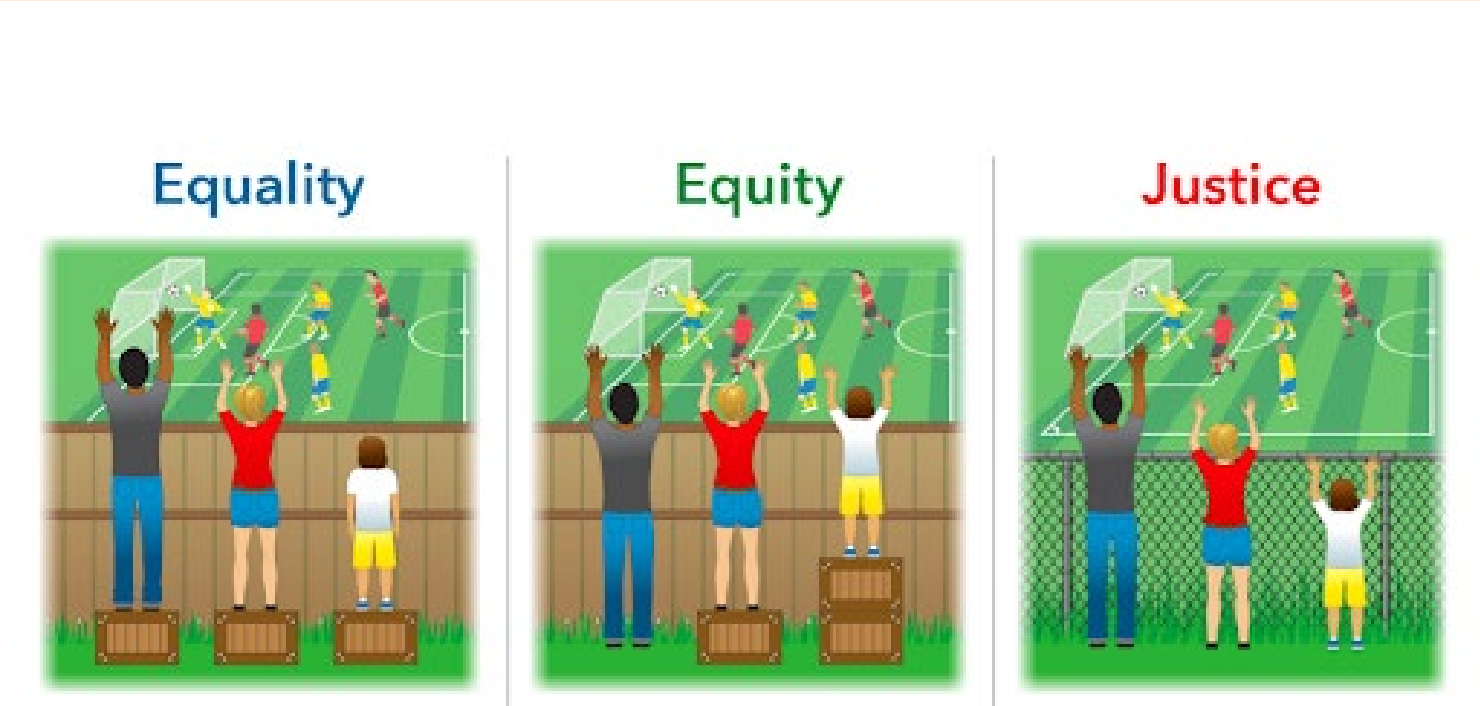

EQUALITY
EQUITY

EQUALITY VERSUS EQUITY

In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.

In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.

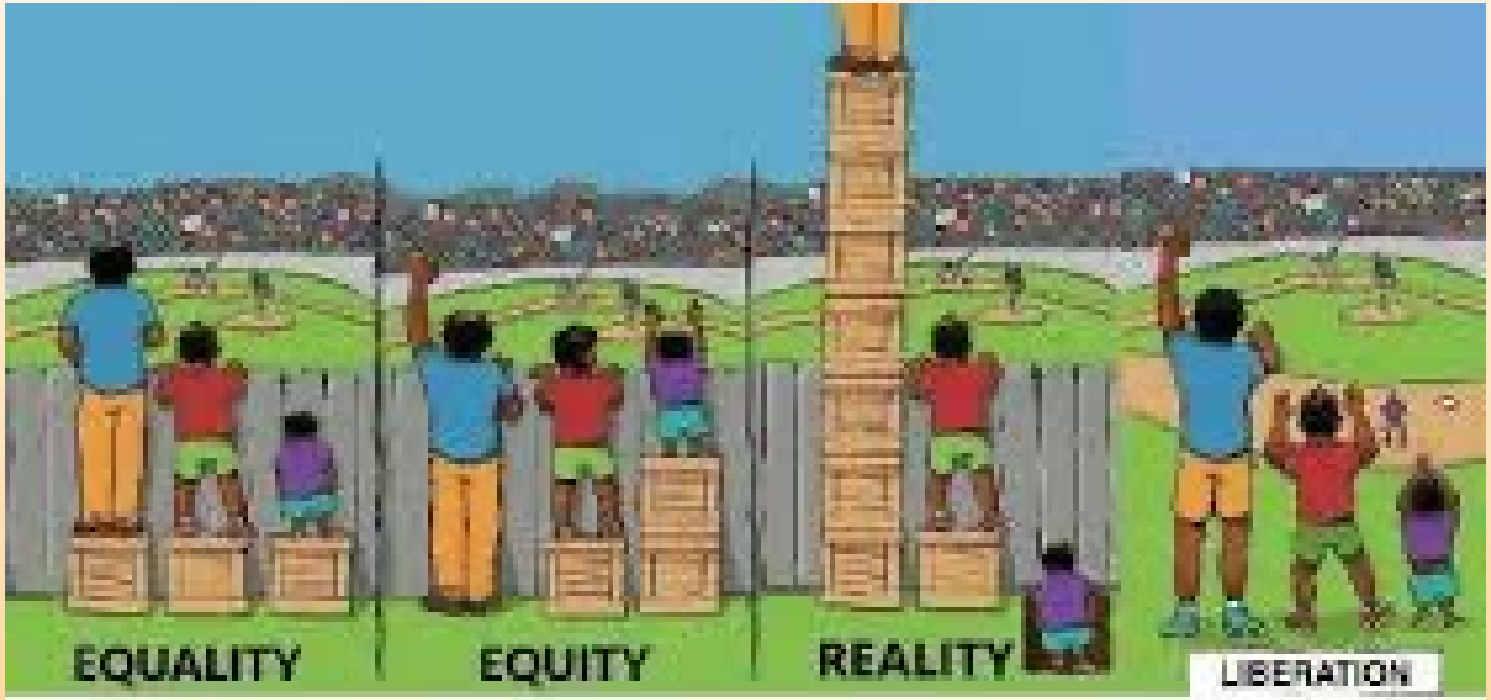
In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.



The assumption that **everyone benefits from the same supports**. This is equal treatment.

Everyone gets the supports they need (this is the concepts of "affirmative action"); thus producing equity.

All 3 can see the game without support or accommodations because **the cause(s) of the inequity was addressed**. The systemic barrier has been removed.



Liberation

A CULTURALLY RESPONSIVE CLASSROOM (THE BELOVED COMMUNITY)

Through Servant Leadership

THE NUMBER ONE TRAIT OF A SERVANT LEADER?

WHAT IS THE DIFFERENCE BETWEEN ***HEARING*** & ***LISTENING***?

THE FOUR-FOLD PATHWAY TO THE BELOVED COMMUNITY:

1 – Listening

“The essence of good listening is *empathy*.”

“The power of empathic listening is the power to *transform* relationships.”

“Listening strengthens our relationships by *cementing* our connection with one another.”

“Being listened to spells the difference between feeling *accepted* and feeling *isolated*.”

“Listening *bridges* the space between us.”

“Listening is the art by which we use empathy to *reach across* the space between us.”

“Better listening doesn’t start with a set of techniques; it starts with making a sincere effort to pay attention to what’s going on in your conversational partner’s *private world of experience*.”

"Listening is hard because it involves a loss of control – and if you're afraid of what you might hear, it feels unsafe to *relinquish control*."

"Learning to listen involves a paradox of control: controlling yourself and *letting go* of control of the relationship/conversation. It's like letting the other person drive. To

There is another element that must be present in our struggle that then makes our resistance and nonviolence truly meaningful. That element is reconciliation. Our ultimate end must be the creation of the beloved community

“Listening is part of our *moral commitment* to respecting each other.”

“LISTENING ISN’T A NEED WE HAVE, IT’S A *GIFT* WE GIVE.”

THE FOUR-FOLD PATHWAY TO THE BELOVED COMMUNITY:

1 – Listening

2 – Validation (“Educate Me”)

3 – Trust

4 – Mutuality
= The “Beloved Community”

THE TEN COMPONENTS OF A *CULTURALLY RESPONSIVE* CLASSROOM

1. Listen to Bridge
2. Care Beyond the Classroom
3. Students are the First Layer
4. Read, Select & Focus
5. Validate Differences
6. Be Fluid to Accommodate
7. Adapting as a Change Agent
8. Release From the Systemic Rut
9. Becoming Learners
10. The Realm of Risk = Growth

QUESTIONS AND RESPONSES