

# **Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies**

Cultural and Linguistic Competence  
Community of Practice

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Technical Assistance Partnership  
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## Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies

### “All My Relations”

*All My Relations* by Ulali from the sound track “Smoke Signals” (1998 movie by same name) is a combination of poetry and song on PowerPoint slides and song from CD. It serves as an invocation to open a gathering in a serious and moving way that speaks to the historical trauma and treatment of American Indians in our country over time.



All My Relations.pdf

### Brown Eyes and Blue Eyes\* – Jane Elliott

Introduces prejudice through Jane Elliott’s training on brown vs. blue eyed people.

<http://www.youtube.com/watch?v=OQ77QIz1QVo&feature=youtu.be>

### Brown Eyes and Blue Eyes (Adult Session)\* -- Jane Elliott

<http://www.youtube.com/watch?v=f21RGIAfW0g&feature=related>

### Brown Eyes and Blue Eyes (Child Session) -For demonstration purposes only\*- Jane Elliott

<http://www.youtube.com/watch?v=8bWITZZN3DY&feature=relmfu>

***\*Note: This is a very “high risk” activity that requires formal training. This exercise is controversial and should be done only under the supervision of a trained trainer. Please do not attempt to do this without formal training and supervision. It is very important that all who participate in this workshop remember to keep the things discussed confidential.***

### Convey a Message Without Using Words

Ask participants to break up into pairs. Pass out two messages on index cards, a different one for each member of the pair. Ask them to convey the message to the other in the pair without using words. The messages can be cultural in content such as; “identify the invisible populations,” “racism hurts.”

### Cross Cultural Communication Activity - “Partner Talk”

Objective: For participants to recognize that people communicate differently, based mostly from cultural context.

Audience: Medium- to large-size groups

Length: 15 to 25 minutes total (7-10 minutes for partner dialogue; 10-15 minutes for group discussion of activity)

Instructions:

- Participants may remain in their seat, unless sitting alone. In that event, they will need to sit with another participant.

- Pass out one slip of paper to each person, in A-B-C-D order of slips (1<sup>st</sup> person gets Group A slip, 2<sup>nd</sup> person get Group B slip, 3<sup>rd</sup> person gets Group C slip, 4<sup>th</sup> person gets Group D slip. Keep in that order until each person has received a slip).
- As you are passing out slips, ask participants to silently read their instructions, but do not share what is written on the slip with anyone.
- Each member of Group A will partner with a member of Group B; Group C members will partner with Group D members.
- If there are an odd number of participants, a helper will need to participate.
- Partners will have 7-10 minutes to learn more about each other, based on what is on their slip of paper.
- As a guide, you may post examples of questions partners could ask each other.
- Once you have reconvened, ask a volunteer from Group A to read their instructions aloud. After they have read their instructions, ask a Group B volunteer to discuss how they were impacted by Group A's behavior. Repeat for Groups B through D.
- Participants may then discuss how being unaware of differences in cross-cultural communication style may hinder the helping process.
- Ask group how the knowledge gained from the activity can be translated into specific enhancements or changes in their work with others.

**Group A (Follow directions outlined below)**

- Avoid eye contact when speaking to your partner
- Do not show any emotion or react to your partner when he or she is speaking

**Group B (Follow directions outlined below)**

- Sit/stand approx. 6 inches closer to your partner than you normally would
- Use gestures often when you are speaking

**Group C (Follow directions outlined below)**

- Speak more loudly than you normally would and interrupt your partner fairly often
- Initiate conversation by asking a lot of questions (include very personal ones)

**Group D (Follow directions outlined below)**

- Speak more softly than you normally would and don't interrupt your partner
- Silently count to six before responding
- Don't initiate conversation or ask questions

**Cultural Iceberg**

Put the word "culture" on a chalkboard or flipchart and ask participants to brainstorm what the word means. Record these ideas on the board or flipchart. Next to these ideas, draw a large iceberg on the board. Ask participants what they know about icebergs. Where should the waterline be on the iceberg? (Only about 20% of an iceberg is above the surface of the water.) Explain that some people have likened culture to an iceberg because there are some things you can tell about a person's culture just by looking at them (the 20% above the water). Most of the

aspects about a person's culture are not so obvious, though, and are hidden below the water's surface. Where on the icebergs would you place the aspects of culture that we brainstormed? Write them up on the board/flipchart in the appropriate places on the iceberg.

- Chances are that most of what they brainstormed will have been "tip" type things. Ask the participants to think of some of the aspects of culture that are not as readily apparent and would lie under the surface of the water. Most of these will have to do with values and perceptions of a situation. While music may lie above the water and be obvious, what the song is about often tells about what lies under the surface. Think about a song you like to listen to on the radio or your CD player. What kind of values does that song communicate about your culture? It's probably something that lies below the surface.
- Discuss with participants that many people get stuck at the tip of the iceberg. They assume they know someone based on what they see. We need to look deeper than that to truly understand someone. Explain that we are going to help each other do this by sharing some of the less obvious aspects of our culture with each other.
- Distribute blank icebergs and pencils to the participants. Explain that they will now have the opportunity to reflect on their own culture and complete an iceberg that reflects them. Show your example made during the planning session. Explain that some of the aspects about yourself are written on the tip. They correlate to the categories you put on the tip on your group iceberg. Some other things are below the water line and correlate with the categories we put below the surface on our group iceberg. Let participants know that they are not limited to or required to use all of the categories from the group iceberg on their personal cultural iceberg, but should use it as a guide. When participants appear to be wrapping up, call them together and ask that they share their icebergs with the large group.
- Ask participants to look deeper, beyond the tip of the iceberg, during the course of the day to try to figure out what aspects of the culture are being transmitted through the artwork this activity throughout the course of your day with participants. It is through reinforcement of key ideas and discussion around them that real learning takes place.

### **Cultural Introduction**

I would like for you to pair off with someone that you don't know, or know very little, and introduce yourself to that person. But, this is going to be different than your normal introduction. Please introduce yourself in a "cultural manner." I am defining "culture" in the broadest context. It may mean describing who you are by ethnicity, race, language, family, spiritual beliefs, religious affiliation, generation, sexual identity, birth order, or any other self-identifying manner. There are two rules: Please do not share what you do professionally, your job, position, degrees or title and do not ask any questions of the other person. Listen only, while the other person is speaking. Then I am going to ask you to switch to allow the other person to introduce themselves to you following the same two rules. Please start and spend about 2-3 minutes each depending on how much time you have for the exercise.

Discussion points/questions to ask the audience to promote dialogue.

How did it feel to?:

- Introduce yourself without describing what you do? Was it comfortable or not?
- Listen without asking questions?
- Trust someone you don't know with more information than you usually share in a typical introduction?
- Feel somewhat vulnerable, not knowing if/how the other person was going to judge you by how you self-identify?

(Reflect and summarize the points audience made). As we go about our daily lives, we tend to introduce ourselves to others by stating our name and what we “do,” that is, our profession, job or role. We tend not to introduce ourselves as people and “who” we really are. In other words, we tend to describe ourselves, and therefore see ourselves, as “human doings” as opposed to “human beings.” Let's take time now to reconnect ourselves with “who” we are instead of “what” we are and what we do.

### **Cultural Opening**

Good morning and welcome. During the next few minutes, we are going to engage in some short, but hopefully thought provoking, conversation with colleagues at your tables.

Have you ever asked yourself, “who am I culturally?” That is not a question that you would ask yourself in the course of a day, but when you are asked to identify yourself from a cultural perspective, what do you think of first, maybe your skin color, your language, where you or your family came from, your customs and traditions?

Other ways to ask yourself about who you are culturally are through activities you have engaged from your childhood forward. For example, play. What do you remember about your play as a child that may describe you culturally or say something about who you are, where you come from or how you identify culturally?

Keep those questions in mind. I am going to ask you to get together in groups of 2-3 at or near your tables, without much moving around and I would like you to introduce yourselves to your colleagues in any way you would like, but not by your work role, because we tend to place so much emphasis on our role and status in our society. Then tell the others in your group about what you remember about your play as a child that may describe who you were, or are, culturally or say something about where you came from or how you identify culturally. Please take about 7 minutes to do that and remain in your small group.

Could we have a few volunteers briefly share some memories about your play that reflected who you are culturally?

The second question, I would like for you to ask yourselves and then speak with your small group about is what you remember as children, or may even practice today, about your family's cultural approaches to healing common ailments. For example, a headache, cold, sore throat,

fever, cut, bump, scratch, stomach ache. Please share those with your small group for about 7 minutes.

Could we have a few volunteers briefly share your cultural healing approaches?

We have just heard a variety of ways that culture has manifested in our play and in our healing approaches to simple ailments. This tells us that we are complex individuals that are partially defined by our practices, even practices as simple as play and as complex as healing. When we add the fact that we live in a complex multicultural society the complexity index skyrockets. While we want to live simply, we must remember we are anything but simple.

### **Cultural Scavenger Hunt**

Cultural Scavenger Hunt is an interactive exercise that allows participants an opportunity to get to know each other from a cultural vantage point. This exercise illustrates the cultural dynamics and experiences individuals bring to the group setting. Individuals or teams are given the Scavenger Hunt List (Appendix A). They then circulate around the designated space to obtain initials of people who match a description on the list. Any individual can initial another person's sheet only once.

Suggestions for processing/debriefing:

- 1) Ask participants for their thoughts about the exercise.
- 2) How many were comfortable? How many were uncomfortable? Why/why not?
- 3) Did anyone have preconceived thoughts that were confirmed or debunked?
- 4) Did you learn something new about someone?

### **Culture from Childhood to Now**

To help participants connect issues of diversity and cultural competency with their own experience. Time: 20-25 minutes.

1. Ask participants to form pairs or small groups to identify and discuss the following questions:
  - Where did you grow up?
  - What other cultural groups/identities and practices did you encounter – ethnic, race, class, sexual orientation, religious, etc.?
  - What messages were you given about people who were different – messages from family, from peers, from the media, and others?
  - How has your background experiences influenced your perceptions of other "cultures" that you encounter in your outreach work?
2. Reconvene as a large group and ask participants to think about a time when they experienced being or feeling "different" in a group of people – for example, from an ethnic, gender, class, political, religious, or other perspective. Then ask them to identify and share with the group what others did that helped or hindered them to feel more welcomed.

3. Summarize the helpful and the less than helpful strategies one might use when interacting with someone who is "different" in a given situation.

### **Culturally Decorate Your Name Tag**

At a separate table from registration, ask the registrars to direct participants to a table that has materials available for participants to decorate their name tags. They can just tell them to decorate them or they can say, "please decorate your name tag in a way that you identify culturally." If participants ask for more definition of culture, the registrant can tell them that culture is defined in any way they want to define it. Once convened, ask participants to show their name tag and share why they decorated it in that manner.

### **Dot Exercise**

You must have a set of at least 4 sets of different colored round/square "stickies" (like those used to mark manila folders) all the same shape and one "odd" one that should be a different shape, type, texture, etc., as long as it is different from all the others. You need at least 3 of each of the 4 different colored stickies. Depending on the size of your audience, ask for a certain number of volunteers (if you have over 40 or more people in the audience, you can ask for approximately 13-15, if you have less, then ask for approximately 9-10). Tell the audience: "I am asking for X number of volunteers. I would like approximately the same number of women as men. I won't be able to tell you what we are going to do until after you are up here with me. So, you will need to trust me to some degree." (Sometimes the group requires prodding, so you can say "Don't be shy.")

Ask them to line up facing the audience. Ask them for permission to put a "sticky" on their back. You can say, "I would like to put a "sticky" on your back, do I have your permission to touch your back with a sticky?" Make sure that you have each person consenting to this before proceeding. Proceed to walk behind them saying, "please keep facing the audience and do not turn back or sideways." Place a "sticky" on each person's back so that it is visible even with long hair. If you have 13 people, 3 people would have one color sticky, 3 would have a second color sticky, 3 would have a third color sticky and 3 people would have a fourth color sticky. The 13<sup>th</sup> person would have a totally different sticky altogether. Place them randomly on their backs without consciously thinking who should have which sticky, especially the "odd" sticky. Once you have done that say that you are going to give two sets of instructions, one for the audience and one for the volunteers. To the audience say, "you have a very important role to play in this exercise. I want you to be very keen observers of the folks you see on stage. Watch them closely because I will ask you some questions afterward." To the volunteers say, "without saying a single word, no talking whatsoever, I would like for you to find others with the same sticky as you and group yourselves together. You can use any way you would like to do it as long as you don't use words. As soon as you are all done, separate your group from the others and individually raise your hand so that I know everyone of you is done."

When they have all raised their hands indicating they are done, ask the audience, "what did you observe?" "What stood out?"...and ask the volunteers not to respond. Reflect with the audience what they saw. Then turn to the volunteers and say that you will ask the person that is standing

alone last, but of the others ask, “what was this experience like for you?” “How did you feel?” Give the microphone to any one of the volunteers to respond. Ask the person that had the “odd” sticky last, “what was it like for you?” “How/when did you realize you must have a different sticky?” Process with the volunteers and the audience together. Sometimes the audience wants to ask the volunteers questions, which is ok. Summarize by talking about themes the audience and volunteers brought up, such things as being ostracized, realizing you are different, how you cope, how others try to include/exclude you, style different people use-some more assertive and directive and others more passive and allowing others to decide for them, etc. Ask the volunteers to return to their seats. Ask everyone why we did this exercise, the “moral(s) of the story” or the messages that we can take from it. Reflect and summarize. (Exercise takes 15-20 minutes)

### **Draw a Picture on Your Name Tag to Symbolize Your Culture**

Ask people at registration to go to a nearby space/table that is equipped with drawing materials and draw a picture on their name tag that symbolizes their culture, however they define culture. After the training session begins, ask participants to volunteer to tell the audience what animal they chose and why.

### **Linguistic Competence - Challenges in Working with an Interpreter (10 minute video)**

Video and discussion (20 minute total). Present first scene in “Challenges in Working with an Interpreter” (5 min). Based on information presented, ask participants to point out the positive and negative elements of the interaction between client, clinician and interpreter.

Present the second scene in the video containing subtitles for the conversation between the client and interpreter (5 min). How might the clinician have handled the interview differently? The interpreter?

Access to video: "Challenges in Working with Interpreters" (1999); Salt Lake City, UT: The Utah Division of Mental Health and Valley Mental Health.

### **Linguistic Competence**

For this exercise you need access to interpreters and enough handsets for the group that needs them. The exercise/workshop leader speaks only the non-dominant language, for example Spanish and does not speak the dominant language (in most cases, English) at all. Even the chit chat and instructions are given in the non-dominant language. Instead of handing out headsets to those who speak the non-dominant language (Spanish), the handsets are given to all who can't speak it (English speakers). Usually there is confusion, about what to do, who should receive the headsets, how to work them, etc. Additionally, the interpreters manipulate some of the headsets to not work so there is no sound coming through at all. Since all communication is done in the non-dominant language, they have to communicate in any way they can with the exercise/workshop leader that they are having problems and the leader only responds to them in the non-dominant language. Once the headset problems are taken care of, the workshop begins in earnest.



Inevitably, there will be varied reaction (dislike, discomfort, disgust, complaints, etc.) about having to use headsets by the dominant language participants. After a period of time (15-20 minutes), the leader can stop the formal workshop/exercise and begin to process with the dominant language participants about how it felt for them to be the one to navigate an unnatural way of communicating (through headsets) and all the shortcomings of this method including even a 2-3 second delay in interpretation from one language to the other causes a disconnect with the speaker, affect communication is sometimes delayed (the ones without the headsets are laughing before the ones with headsets get the interpretation), feeling separate or different, quality of actual interpretation varies and sometimes it does not communicate exactly what the speaker is saying, etc. The leader reminds the audience that this is what speakers of the non-dominant language go through every time they are in meetings, sessions, trainings where interpretation is required. The leader can assist the English-speaking participants to understand the needs of the Limited English Proficiency (LEP) participants.

### **Lesbian, Gay, Bisexual, Transgender, Questioning, Intersex, Two-Spirit (LGBTQI2-S) Definitions Exercise “Match Game”**

This document provides materials and directions on an LGBTQI2-S definition exercise.



### **Outside the In-Group**

Ask the group to form a tight circle and lock arms. Another participant, outside the group, tries as hard as s/he can to break into the group. When, and if, this participant successfully breaks into the circle, s/he becomes part of the group. Another person takes his/her place outside and tries to break in. Each participant takes turns outside the group. Each participant should have a turn being outside the group.

Processing:

- Ask participants to reflect on how they felt being outside of the group (isolation, left out, alone, etc.).
- How did you feel/act after a few unsuccessful attempts to get in? (aggressive, clowning around, withdrawn, uninterested)
- How might this relate to real-life experiences? Have you ever been left out or kept someone out of a group?
- Are there justifiable reasons someone might be kept out of a group? What could these be?
- Are there unjustifiable reasons for keeping someone out of a group? What could some of these be? Bring in issues or examples of differences in race, language, or culture that people use to exclude others.
- Explain that today we are together as a group and that it is important to include and get to know each other.

## **Standing Up for Cultural and Linguistic Competence!**

This [video](#) highlights individuals, from the past and present, who stood up for their heritage, ethnicity, sexual orientation, identity, civil rights and ideology. While some of these pioneers may be gone, their messages of hope, resilience, determination, and justice remain. Their refusal to accept mistreatment of themselves, their people and others has helped forge the human rights advances we have today.

**Available here:** <http://www.youtube.com/watch?v=GHwy7SU9cTE&feature=youtu.be>

### **Privilege Walk** (1 hour for two-day training)

The purpose of the Privilege Walk exercise is to learn to recognize how power and privilege can affect our lives even when we are not aware it is happening. The purpose is not to blame anyone for having more power or privilege or for receiving more help in achieving goals, but to have an opportunity to identify both obstacles and benefits experienced in our life. It is important for the individuals participating in this exercise to challenge themselves and understand some of the privileges that have been granted to them because of their race, religion, education, family upbringing, etc. This activity must be done in silence and if any of the participants feel uncomfortable, they should excuse themselves from the exercise.

***\*Note: This is a very “high risk” activity that requires trust building and safety for participants; introducing this activity too early in the training or before building trust risks creating resentment and hurt that can inhibit further sharing and openness. This exercise can be controversial and should be voluntary. It is very important that all who participate in this workshop remember to keep the things discussed confidential.***

#### Requirements/Supplies:

- List of statements related to privilege or obstacles
- Slide with instructions for the privilege walk
- Space large enough for participants to form a straight line with an arm’s length between them and the person on their left; there should be space in front of the line to move forward 10 steps or behind to be able to move back 10 steps.

#### Directions:

1. Have participants form a straight line across the room approximately an arm’s length apart, leaving space in front and behind.
2. Facilitator Says: Listen to the following statements, and follow the instructions given. For example, when I read “If you are a white male, take one step forward,” only white males will move and everyone else will stand still. Each step should be an average length step. No one is going to check up on you, so if you feel you qualify to take a step then do so, if not then you may stay where you are. You are the judge of what you should do.

3. Read the statements one at a time allowing time for participants to take a step. A more complete list can be found in Appendix B.

Example statements:

- If your primary ethnic identity is American, take one step forward.
- If your ancestors came to the United States by force, take one step back.
- If there were more than 50 books in your house growing up, take one step forward.
- If you ever felt unsafe because of your sexual orientation, take one step back.
- If you were ever denied employment because of your race or ethnicity, take one step back.
- If you were ever paid less or treated less fairly because of your gender, please take one step back.
- If you feel as though you currently have the resources necessary to raise a child, take one step forward.
- If you have ever inherited money or property, take one step forward.
- If you ever had to rely primarily on public transportation, take one step back.
- If you were ever stopped or questioned by the police because of your race, take one step back.

4. When all the statements have been read process the activity with participants.

Example process questions:

- What do you see around the room? Who do you see in the front, middle and back?
- In what ways do the people near you reflect or not reflect your community?
- How do you feel about where you are relative to the others in the room? How do you feel about where others are in relation to you?
- What went through your mind as you moved forward and backward?
- Which of the statements did you find most meaningful or eye opening? Why?
- Which of the statements, if any, hurt? Why?
- What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
- How has privilege affected you, your family and your community, in terms of opportunity and access?
- How are social class and privilege tied to prejudice

### **Share Three Descriptors about Yourself**

Break up into groups of two. Share three descriptors about yourself and the other has to guess three other descriptors about you. Were they accurate? Process with the other person the reasons they may have chosen those descriptors. Was it because of skin/hair/eye color, accent, language, height, build, style of relating, etc? Facilitator asks for group volunteers to share (so both parties give permission to share and not just one) an example or two of descriptors they chose to use and the reasons they chose them and whether they were accurate or not.

### **Similarities and Differences**

Give participants 10 minutes to circulate in the room talking with group members they don't know. The goal is to find out one non-physical thing that is similar and one non-physical thing

that is different from them about that person. As they meet people, they should write down the name of each new friend and the similarity and difference they have between them. Participants should try to get to at least 10 people.

### **Social Identity 1**

- Brainstorm and list groups that we may belong to, whether we belong by choice or not. Some examples include: oldest child, son, Jewish, Spanish speaker, Hmong, football player, etc.
- Give each participant an index card. Instruct them to write four groups that they feel are most significant to them on the card, one in each corner.
- Find someone who has none of the same groups as you. Get to know each other and find at least three things you have in common. Write those things in the center of your cards.
- At the end of the time allotted, introduce each other to the large group and what you have in common.

#### **Processing:**

- People often put themselves and others into groups, with or without getting to know one another. How did it feel to have to label yourself?
- Once you got to know the other people, were you surprised by what you had in common? Were there groups you hadn't thought of that you did have in common?
- Imagine if you had put someone in a group that was different from yours and assumed you had nothing in common?
- One of the purposes of today's event is to get beyond the labels and groups and get to know and appreciate each other for our similarities and differences.

### **Social Identity 2**

- Have participants find a partner they don't know or use a strategy to partner up such as born in the same month, have a matching letter in their first name, etc.
- Brainstorm and list of groups that we may belong to, by choice or not. Some examples include: oldest child, son, Jewish, Spanish speaker, Hmong, football player, etc.
- Give each participant an index card and instruct them to choose and record the group they are a member of that they feel is most significant to who they are. In other words, the group membership they feel contributes most to their identity.
- Have participants interview each other using the questions below.

#### **Processing:**

- Have participants introduce their partner and share a little about what they learned about them with the large group.
- People often put themselves and others into groups, with or without getting to know one another. How did it feel to have to label yourself?
- One of the purposes of today's event is to get beyond the labels and groups and get to know and appreciate each other for our similarities and differences.

#### **Interview Questions:**

- How and why did you become part of this group? (Were you born into it, chosen by the group, started your own group)

- What are the rules for joining the group? What do you like/dislike about these rules?
- What do you like/dislike about being a member of this group?
- In what ways are group members similar/different?
- What do you do about individuals of the group whose views, ideas, or behavior you don't like? Have you had to do anything as a member of this group that you did not like? Did you do it?
- Are there things about the group you would like to change?

### **A Tangled Web**

Gather participants in a circle sitting around you on the floor. Hold a large ball of yarn. Start by telling the participants something about yourself as it relates your culture. Then roll the ball of yarn to a participant without letting go of the end of the yarn. The participant who gets the ball of yarn tells his or her name and shares something about his or her culture (traditions, practices, fun, etc.). Then the participant rolls the yarn to somebody else, holding on to the strand of yarn. Soon participants have created a giant web. After everyone has spoken, you and all the participants stand up, continuing to hold the yarn. Start a discussion of how this activity relates to the idea of teamwork, togetherness, connectedness -- for example, the participants need to work together to establish a common culture.

### **A Tale of "O"**

A Tale of "O" explores the consequences of being different. It focuses on a group of people in which some are "the many", who are referred to as the X's, and some are the few, the O's. Look at the factors that create Os and Xs in groups and the impact. The animated A Tale of "O" clarifies and explores the personal and societal dynamics of being different. 9:31 minutes

Written and is narrated by Dr. Rosabeth Moss Kanter, professor, Harvard Business School, with Dr. Barry A. Stein. A Trainer's Toolchest release.

[http://trainerstoolchest.com/show\\_product.php?idnum=356](http://trainerstoolchest.com/show_product.php?idnum=356) (to order)

Preview: <http://youtu.be/p56b6nzslaU>

### **Think of an Animal That Represents your Contribution to Your \_\_\_\_\_ (CLC work/SOC)?**

Describe why they chose that animal. Would others see them as that animal or another? If they don't, which animal would they see them as.

### **Two Truths and a Lie**

In groups of three to eight (depending on how much time you want to devote to this exercise) have individuals take turns making three statements about themselves -- two which are true; one that is a lie. After an individual makes their statements, the other participants in the group discuss among themselves which seem most plausible and what is most likely to be the lie.

Once they reach some sort of consensus, the individual who made the statements not only tells which is the "lie" but also provides a bit more background about the "truths" as well as what made them think folks might have thought the "lie" was a "truth." A group of three can easily do this in less than 10 minutes. A group of eight can take from 20 to 30 minutes. (Consider

debunking myths/stereotypes about people groups, and discuss how individuals can be empowered to speak up against stereotypes/discriminatory comments made by others)

### **What Household Appliance Represents You Best?**

Ask why they chose it and how it may relate to how they view themselves culturally or their role in their CLC/SOC role.

### **What's in a Name?**

Starting with the trainer, each person takes a turn introducing themselves, where they are from, and says something about the origin of their name, for example its meaning or significance. Are there any cultural reasons why their parents chose those names?

### **What Is Your Birth Order?**

What does it/has it meant to you? Has it influenced how you relate to others, your choice of profession, your style of relating, your self-identification, etc.?

### **YouTube Videos**

Take a current event that may be on YouTube and use it as a discussion point

## **Movies and Documentaries**

### **Boys of Baraka**

Devon, Montrey, Richard, and Romesh are just at that age — 12 and 13 years old — when boys start to become men. But in their hometown of Baltimore, one of the country's most poverty-stricken cities for inner-city residents, African-American boys have a very high chance of being incarcerated or killed before they reach adulthood. The boys are offered an amazing opportunity in the form of the Baraka school, a project founded to break the cycle of violence through an innovative education program that literally removed young boys from low-performing public schools and unstable home environments. They travel with their classmates to rural Kenya in East Africa, where a teacher-student ratio of one to five, a strict disciplinary program and a comprehensive curriculum form the core of their new educational program. The Boys of Baraka follows along with their journey, and examines each boy's transformation during this remarkable time.

### **The Education of Little Tree**

Little Tree is an 8-year-old Cherokee boy, who, during the time of the depression, loses his parents and starts to live with his Indian grandma and grandpa and learn the wisdom of the Cherokee way of life. The film documents his growth as befriends an older Cherokee who teaches him about the Trail of Tears, and his abuse after he is placed in a Native American school by the government. The movie provides a harsh look at the forced assimilation of Native Americans and the racism that Little Tree faces.

### **For the Birds**

Award winning Pixar short animation movie, For the Birds. For the Birds is an animated short film, produced by Pixar Animation Studios released in 2000. It is shown in a theatrical release of the 2001 Pixar feature film Monsters, Inc. This is a light and fun way to talk about differences and diversity. 3:24 minutes

Available at: <http://youtu.be/2Cers3vJcos>

### **Hoop Dreams**

Filed over five years, Hoop Dreams follows two African-American boys in Chicago through high school to college, chronicling their lives and desires to make it big in the NBA. From playground pick-up games to college recruitment, the movie documents the obstacles William Gates and Arthur Agee face, including injuries, poverty, parental drug abuse, and inner-city violence. The film shows how monumental the odds against these two are, as well as how committed each of their families are to them and to their dreams, and the development of these secondary characters turns Hoop Dreams into an exceptional movie.

### **It's Elementary**

It's Elementary is the first film of its kind to address anti-gay prejudice by providing adults with practical lessons on how to talk with kids about gay people. Hailed as “a model of intelligent directing,” It's Elementary shows that children are eager and able to wrestle with stereotypes and absorb new facts about what it means to be gay or lesbian.

Since it aired on more than 100 public television stations in 1999, It's Elementary has fueled a growing movement of educators and parents — gay and straight alike — who are committed to preventing pervasive homophobia and anti-gay violence. The film shows what happens when kids in kindergarten through eighth grade discuss lesbian- and gay-related topics in age-appropriate ways. Shot in six public and private schools, It's Elementary models excellent teaching about family diversity, name-calling, stereotypes, community building and more.

It's Elementary has won numerous [awards](#), has been acquired by nearly 3,000 educational institutions, and has received widespread [acclaim](#) from educators, policymakers, parents and religious leaders. Not surprisingly, It's Elementary has also been relentlessly condemned by the conservative right. Since its release, the producers have run a remarkably successful grassroots distribution campaign, intended to make It's Elementary accessible to every conceivable type of institution working with children today. Through this effort, the film has had an unprecedented impact, creating a tidal wave of activism and public dialogue about addressing lesbian and gay issues in school.

### **Let's Get Real**

Name-calling and bullying are at epidemic proportions among youth across the country, and are often the root causes of violence in schools. Let's Get Real gives young people the chance to tell their stories in their own words—and the results are heartbreaking, shocking, inspiring and poignant. Unlike the vast majority of films made for schools about the issue, Let's Get Real doesn't sugarcoat the truth or feature adults lecturing kids about what to do when “bad” kids pick on them.

Let's Get Real examines a variety of issues that lead to taunting and bullying, including racial differences, perceived sexual orientation, learning disabilities, religious differences, sexual harassment and others. The film not only gives a voice to targeted kids, but also to kids who do the bullying to find out why they lash out at their peers and how it makes them feel. The most heartening part of Let's Get Real includes stories of kids who have mustered the courage to stand up for themselves or a classmate.

The accompanying 130-page Let's Get Real [curriculum guide](#) features valuable lesson plans, discussion starters, classroom activities and handouts for teachers to use in conjunction with the film. When used with students, Let's Get Real has inspired honest dialogue that establishes an awareness about their own roles in society and what they can do to prevent prejudice and promote understanding. Schools and community groups may also sign up for staff training on how to use Let's Get Real as a teaching tool in classrooms.

### **Lost Sparrow**

The Billing family appeared to be a model family: devout, multiethnic, and prospering. The 10 children included adoptees: four Crow siblings, two boys and two girls, who'd come from a broken and violent home on a Montana reservation. In 1978, seven years after they became part of the Billing family, the boys, early adolescents, disappeared one night and were hit and killed by a freight train the next morning. They were buried nearby. Their deaths, still shocking in the memory of those living in the community at the time, were never explained. Thirty years later, Chris Billing uses a cross-country journey to re-bury his brothers where they were born, on the Crow reservation, as backdrop for unraveling the story of how and why they left their adoptive family. It also raises larger questions about the legitimacy of removing the children from the Crow community in the first place.

### **Moving Beyond Survival Mode**

Based on a national research project on the state of mind and mental health of low-income African Americans, this 45-minute documentary focuses on the stresses and challenges African American families living in poor and at-risk communities face daily, along with the huge and growing need for stronger mental wellness support systems. It showcases the voices of Americans who too often fall through the cracks. Young Black Americans-who feel beaten down by the struggle to survive poverty, broken homes, child abuse, violent communities, poor schools, institutional racism, police harassment and other social ills-share their stories and their emotional "injuries."

### **The Only Good Indian**

Set in Kansas during the early 1900s, a teenage Native American boy, Charlie, is taken from his family and forced to attend a distant Indian "training" school to assimilate into White society. When he escapes to return to his family, Sam Franklin, a bounty hunter of Cherokee descent, is hired to find and return him to the institution. Sam, a former Indian scout for the U.S. Army, has renounced his Native heritage and has adopted the White Man's way of life, believing it's the only way for Indians to survive. However, along the way, as he bonds with Charlie, Sam comes to realize that in giving up his heritage, he has given up something essential about himself. Unrated.

### **Quinceañera**



Magdalena is the daughter of a Mexican-American family who runs a storefront church in Echo Park, Los Angeles. With her fifteenth-birthday approaching, all she can think about is her boyfriend, her quinceañera dress, and the Hummer Limo she hopes will carry her on her special day. But a few months before the celebration, Magdalena falls pregnant. Forced out of her home by her religious father, Magdalena moves in with her great-great uncle, Tomas, an old man who makes his living by selling champurrado--a Mexican hot drink--in the street. Already living with him is Carlos, Magdalena's cousin, a tough cholo who was thrown out by his parents. The back house rental where Tomas has lived happily for many years is on a property that was recently purchased by an affluent white gay couple--pioneers of gentrification in the neighborhood. As Magdalena's pregnancy grows more visible, she, Carlos, and Tomas pull together as a family of outsiders. But the economics of the neighborhood are turning against them. Ultimately, this precipitates a crisis that threatens their way of life.

**Substance Abuse and Mental Health Services Administration, Homelessness Resource Center, Larkin Street Stories** (three-episode video series, 2011, <http://homeless.samhsa.gov/Channel/Larkin-Street-Stories-681.aspx>)

Meet Toby, Loch, and the youth of Larkin Street Youth Services and learn more about the experiences of lesbian, gay, bisexual, transgender, and questioning (LGBTQ) youth who are homeless. The video series offers tips on best practices for providers serving LGBTQ youth who are homeless.

- Episode 1: Homeless LGBT Experience
- Episode 2: Confronting Hate Speech and Homophobia
- Episode 3: Neither/Nor: Working with Transgender Youth

### **Spinning into Butter**

A vicious hate crime at an elite New England college thrusts the new dean of students into the investigation. When charged with maintaining order on campus, she is forced to examine her own feelings about race. Based on the critically acclaimed play, *Spinning into Butter* is a compelling movie that examines the emotional fallout of prejudice within the cloistered walls of academia.

Available at: [http://www.amazon.com/s/ref=nb\\_sb\\_ss\\_c\\_1\\_20?url=search-alias%3Dmovies-tv&field-keywords=spinning+into+butter&prefix=spinning+into+butter%2Caps%2C365](http://www.amazon.com/s/ref=nb_sb_ss_c_1_20?url=search-alias%3Dmovies-tv&field-keywords=spinning+into+butter&prefix=spinning+into+butter%2Caps%2C365)

### **Straightlaced: How Gender's Got Us All Tied Up (Groundspark)**

With a fearless look at a highly charged subject, *Straightlaced* unearths how popular pressures around gender and sexuality are confining American teens. Their stories reflect a diversity of experiences, demonstrating how gender role expectations and homophobia are interwoven, and illustrating the different ways that these expectations connect with culture, race and class.

From girls confronting media messages about culture and body image to boys who are sexually active just to prove they aren't gay, this fascinating array of students opens up with brave, intimate honesty about the toll that deeply held stereotypes and rigid gender policing have on all our lives. Filmed in the same intimate style as [\*That's a Family!\*](#) and [\*Let's Get Real\*](#), the heart of *Straightlaced* is candid interviews with more than 50 teens from diverse backgrounds.

***Straightlaced*** includes the perspectives of teens who self-identify as straight, lesbian, gay, bisexual or questioning and represent all points of the gender spectrum. With courage and unexpected humor, they open up their lives to the camera: choosing between “male” and “female” deodorant; deciding whether to go along with anti-gay taunts in the locker room; having the courage to take ballet; avoiding the restroom so they won’t get beaten up; or mourning the suicide of a classmate. It quickly becomes clear that just about everything teens do requires thinking about gender and sexuality.

Coming of age today has become increasingly complex and challenging; ***Straightlaced*** offers both teens and adults a way out of anxiety, fear and violence and points the way toward a more inclusive, empowering culture.

## Appendix A

### Cultural Scavenger Hunt

**DIRECTIONS:** Circulate around the room and find people who fit the description on your list. When a person fits a particular description, ask them to initial your sheet. Any individual can initial another person's sheet only once. You can add your own items.

- \_\_\_\_\_ 1. Knows a folk dance or line dance.
- \_\_\_\_\_ 2. Has American Indian/Alaskan Native ancestry.
- \_\_\_\_\_ 3. Has cooked or eaten ethnic food in the last week.
- \_\_\_\_\_ 4. Can say "hello" (or similar greeting) in four different languages.
- \_\_\_\_\_ 5. Has sat under a palm tree.
- \_\_\_\_\_ 6. Has attended a religious service of a religion other than their own.
- \_\_\_\_\_ 7. Has attended a Kwanzaa celebration, or knows what Kwanzaa is.
- \_\_\_\_\_ 8. Has visited another continent.
- \_\_\_\_\_ 9. Plays a musical instrument or a vocalist.
- \_\_\_\_\_ 10. Has had to utilize crutches, a wheelchair, a cane, or has worn a cast on a limb.
- \_\_\_\_\_ 11. Can name four different kinds of breads from other cultures.
- \_\_\_\_\_ 12. Has seen a Spike Lee movie.
- \_\_\_\_\_ 13. Is bilingual, or has relatives who speak a language other than English.
- \_\_\_\_\_ 14. Knows some American sign language.
- \_\_\_\_\_ 15. Likes to do crossword puzzles.
- \_\_\_\_\_ 16. Has studied a foreign language.
- \_\_\_\_\_ 17. Has had a pen pal.
- \_\_\_\_\_ 18. Has attended a Las Posadas celebration or knows what it is.
- \_\_\_\_\_ 19. Lived in another country part of his/her life.
- \_\_\_\_\_ 20. Has been told that he/she is a good cook.
- \_\_\_\_\_ 21. Has a teenage daughter or son.
- \_\_\_\_\_ 22. Owns a home.
- \_\_\_\_\_ 23. Has visited a South America country.
- \_\_\_\_\_ 24. Is of mixed race or ethnicity.
- \_\_\_\_\_ 25. Is an animal lover and has had more than one pet.

- \_\_\_\_\_ 26. Grew up in a poor or low-income community.
- \_\_\_\_\_ 27. Has a member of their family who is suffering from a mental health condition.
- \_\_\_\_\_ 28. Has served in the Armed Forces.
- \_\_\_\_\_ 29. Was a high school or college athlete.
- \_\_\_\_\_ 30. Is an advocate for social justice.

## Appendix B

### Privilege Walk

#### Purpose

The purpose of this activity is to demonstrate how social identifiers that are out of participants' control have affected their privilege and the rights of members of their community.

#### Instructions

Participants take a step forward or backward based on what the statement asks and if it applies to them. If a statement is not relevant or they do not wish to respond, they may stand still.

Encourage participants to be as honest as possible. However, if they do not feel comfortable they do not have to move.

1. If your primary ethnic identity is American, take one step forward.
2. If your ancestors came to the United States by force, take one step back.
3. If there were more than 50 books in your house growing up, take one step forward.
4. If you ever felt unsafe because of your sexual orientation, take one step back.
5. If you were ever denied employment because of your race or ethnicity, take one step back.
6. If you were ever paid less or treated less fairly because of your gender, please take one step back.
7. If you feel as though you currently have the resources necessary to raise a child, take one step forward.
8. If you have ever inherited money or property, take one step forward.
9. If you ever had to rely primarily on public transportation, take one step back.
10. If you were ever stopped or questioned by the police because of your race, take one step back.
11. If you ever felt uncomfortable about a joke about your gender, but felt unsafe confronting the situation, take one step back.
12. If you feel as though you have a safe environment in which to raise a child, please take one step forward.
13. If you ever had to rely on public assistance (i.e. welfare, food stamps), please take one step back.
14. If your family ever had to skip a meal because there was not enough money to buy food when you were growing up, please take one step back.
15. If you can show affection for your romantic partner in public without fear of ridicule or violence, please take one step forward.
16. If your family ever had to move because they could not afford to pay the rent or mortgage, please take one step back.
17. If you were often embarrassed or ashamed of your clothes or house while you were growing up, please take one step back.
18. If your parents or guardians attended college, please take one step forward.
19. If you have ever felt as though members of your community were feared or unwanted members of American society, please take one step back.
20. If you were raised in an area where there was crime, drug activity, gangs, poverty, etc., please take one step back.

21. If you ever felt that you were being discriminated against by a health-care provider, please take one step back.
22. If you ever tried to change your appearance, speech or mannerisms to gain more credibility, please take one step back.
23. If you studied the culture of your ancestors in school, take one step forward.
24. If your native language is not English, please take one step back.
25. If it was assumed from a young age that you would go to college, please take one step forward.
26. If you have been followed or profiled when you entered a store, please take one step back.
27. If anyone in your immediate family has ever been addicted to drugs or alcohol, please take one step back.
28. If you went on regular family vacations, please take one step forward.
29. If you grew up and had a maid and/or a gardener, please take one step forward.
30. If you don't have to cope with frequent catcalls because of your gender, please take one step forward.
31. If you can legally marry anyone you might fall in love with, please take one step forward.
32. If you have ever been discriminated against in automobiles (sales, parts, etc.) because of your gender, please take a step back.

### **Select Process Questions**

1. What do you see around the room? Who do you see in the front, middle and back?
2. In what ways do the people near you reflect or not reflect your community?
3. How do you feel about where you are relative to the others in the room? How do you feel about where others are in relation to you?
4. What went through your mind as you moved forward and backward?
5. Which of the statements did you find most meaningful or eye opening? Why?
6. Which of the statements, if any, hurt? Why?
7. What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
8. How has privilege affected you, your family and your community, in terms of opportunity and access?
9. How are social class and privilege tied to prejudice?