

Diversity & Equity

in the Classroom



Valerie Ooka Pang

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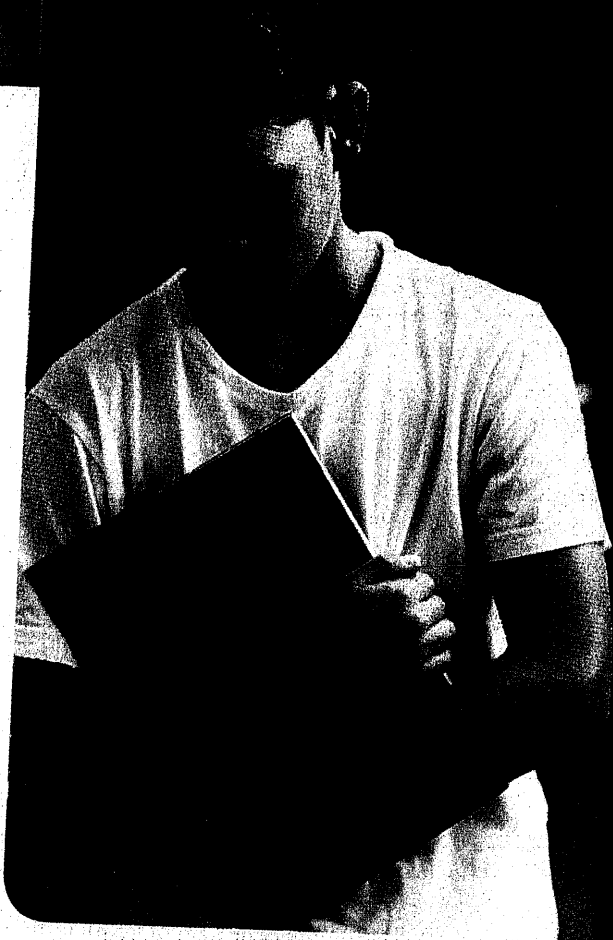
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Prejudice and Bullying



Learning Objectives

- LO1** Explain how most people have prejudices against others based on social categories such as race, ethnicity, gender, age, class, religion, sexual orientation, exceptionalities, language spoken, and/or appearance.
- LO2** Define the stages of prejudice development and levels of prejudice that can be found in society, schools, and individuals.
- LO3** Assess how White privilege has been used to keep the dominant group in power.
- LO4** Evaluate what bullying is and why it occurs.
- LO5** Suggest ways that teachers can move students from ethnocentrism to working together to eliminate prejudice and bullying.

STANDARDS COVERED

NAEYC 1, 5, 6
naeyc

CAEP 1 **CAEP**

National School
Climate Standards
1, 2, 3, 4, 5 **NSCS**

INTASC 1, 2, 3, 4,
5, 6, 7, 8, 9, 10

IntASC

LO1 Explain how most people have prejudices against others based on social categories such as race, ethnicity, gender, age, class, religion, sexual orientation, exceptionalities, language spoken, and/or appearance.

Hidden Hurdles of Prejudice

naeyc CAEP NSCS INTASC

Most people experience hidden hurdles. Individuals and groups of people hold biases about financial status, languages, accents, gender, age, class, religion, sexual orientation, disabilities, body shapes, height, and many other aspects of life. Their beliefs may act as barriers to making connections with other people. Do your beliefs influence the way you interact with or see others? Personal biases may act as barriers to your caring for others. Looking at oneself can be difficult, but it is part of our own development and of creating more authentic and trusting relationships with others (Figure 9.1). Teachers, especially, must review their biases as important elements of the ethic of care and education for democracy, theories presented in Chapter 1.

If, as you begin to “unpack” your own biases, guilt creeps in, move it aside; guilt is not an effective motivator. Rather, most people need a chance to think about their own prejudices that are due to ethnicity, age, or gender in order to purge them from their minds. They must consider the person they heard these stereotypes or biases from and if the information is accurate. Reflection about the biases is important because most people do not realize they have them. It is not as easy as removing old software from a computer. Getting rid of personal prejudice takes hard work because one must challenge oneself. Caring teachers persist at being open-minded and refrain from labeling others. As one teacher put it, “Biases are hurtful.”

We are all connected in many ways; when one of us succeeds, in a way we all succeed. The opposite is also true: when a person is treated unfairly, in a way we are all being treated that way because the act and intention to exclude one person can jeopardize the building of compassion, respect, and equality in our community. The field of multicultural education holds the long-term aim of creating a caring society that affirms cultural diversity, and emphasizes our common values of democracy, justice, equality, and freedom. Martin Luther King, Jr. believed that we all are connected and to create a strong community based on equality we must work together.

If you are like many teachers, you may think the most important task in learning about multicultural education is to understand more about the cultural customs, holidays, and

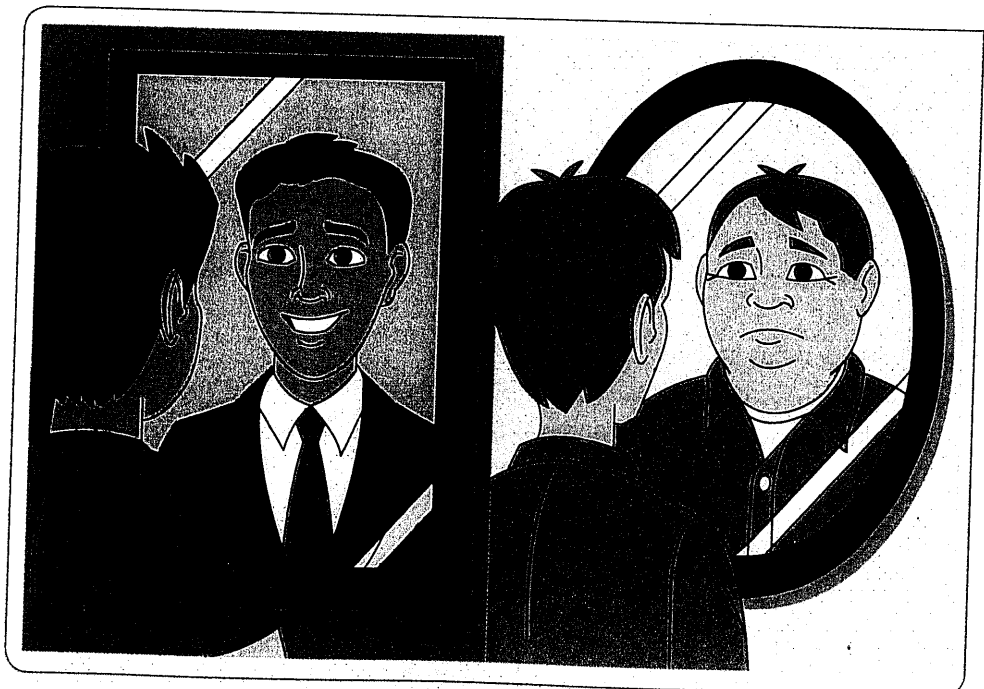


Figure 9.1: We all have personal biases such as those in relation to financial status and/or appearance. We must work hard to identify and eliminate them from our minds.

history of your diverse students. Yes, educators need cultural knowledge. However, the biggest hurdle many teachers face is to challenge and rid themselves of personal biases and prejudices and to view others with new eyes. This can be a painful and lifelong process, and it is helpful when we support each other through this undertaking. When asked about the obstacles they must address, a couple of teachers acknowledged the need to look at their own attitudes, and responded as follows:

- “How can I go into a classroom and not just give my narrow-minded White perspective on subjects?”
- “I want to limit my prejudices and biases.”

Everyone has unconscious hurdles or prejudices. For example, many people may have been conditioned by society over years to see others as either “we” or “they.” For teachers, these hurdles can act as obstacles to seeing the ability of some students. It can take numerous years to understand how a person’s biases have worked as powerful filters that shape the information she or he gathers about others every day. It is hard work to recognize one’s biases; no one wants to think she or he is a prejudiced person.

Most of us have been influenced by cues and messages we received growing up, from friends, parents, siblings, aunts, uncles, grandparents, family friends, and others. This is part of how we learn about our culture. However, today, besides people in our family and neighborhood, another influential force is the media, especially television. If you were a child who watched a lot of television, by the time you entered school, you probably watched as many hours of television as it takes to get a four-year college degree. The messages you saw on television were continual, visual, and uncensored. While some of the messages were helpful, other messages should probably have been talked about with an older adult who could have explained the context behind the message. On the computer, for example, we can easily use the delete key and, in less than a second, those thoughts and ideas are gone. Unfortunately, it isn’t as easy to delete beliefs and attitudes from our minds as it is to erase words from a computer document.

You may believe that you are not a prejudiced person because you are fair and have strong morals; this may be very true. You probably didn’t decide to get an education degree or be a teacher in order to make money—most people know that teachers do not make megabucks. Rather, you are most likely an educator, or want to become one, because you are committed to making a difference in young people’s minds. As a society, we need you! Yet, ethnic and cultural prejudices are often carefully hidden in the nooks and crannies of our minds, and you may hold some attitudes that could limit how you view your students. The truth is that many education students, as well as practicing teachers, take multicultural education classes believing that they do not need any instruction in personal biases because they are not prejudiced (Stephan, 1999; Dessel, 2010; Nelson & Pang, 2013).

Biases Are Like Weeds

Biases and prejudicial attitudes often have deep roots similar to weeds. If you cut off the top portion of the weed and leave several tiny roots, there’s a possibility that the weed will sprout again (Figure 9.2). People are socialized by society, and most have heard stereotypical comments, seen stereotypical images, and have probably taken on stereotypical beliefs about others. In our society there are many examples of stereotypes. African American males are often seen as athletic and therefore expected to be great football and basketball players, while some stereotypes are harsh, like when people call children from European American families who have little money “poor White trash.” Because of this type of label, others assume students with parents who are low income can’t read well and aren’t motivated.

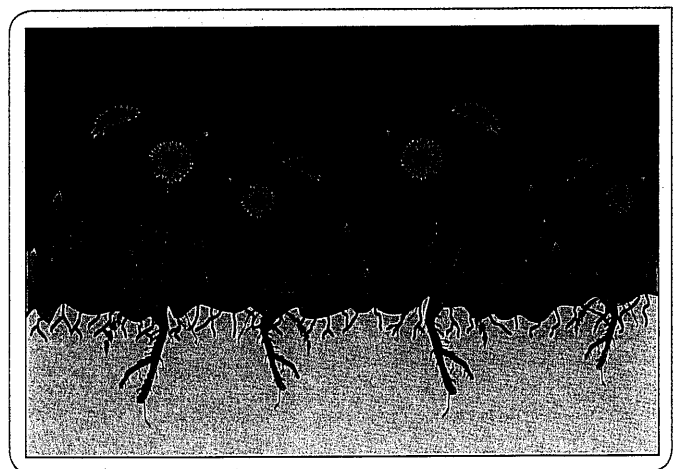


Figure 9.2: Prejudice is like weeds such as these dandelions. Even when the surface aspects of bias have been eliminated, there are still deep roots to address and get rid of. Prejudice reduction takes time and much effort.

Business people with a great deal of money are viewed as greedy and selfish. Asian American, Pacific Islander American, and Mexican American women are often seen as weak and subservient rather than competent leaders. Native Americans are stereotyped as people who live on reservations, although most Native Americans live in cities. Women are sometimes portrayed as emotional rather than logical, and men are seen as macho instead of gentle. The list could go on and on!

How do prejudices look in society? On a television news program in 1991, ABC's *Primetime*, a news team conducted an experiment in which they sent out two men, one African American and one European American, into the community. Both had comparable bachelor's degrees in business; in fact, they were college buddies. First, the men went out to buy a car. Although both men showed interest in the same car, the African American man was quoted a price several hundred dollars higher than his White friend. The two were sure that this was just an isolated incident of prejudice, so they found an ad for an apartment and called on its owner. The European American male went to see an apartment and was given the keys to the apartment and the master key so he could look at the dwelling. Next, the African American male went to the same person renting the apartment and was told that all the apartments were already rented. The manager told the European American that an apartment was available and could be rented on the spot. The news team had a television camera and filmed each incident. When the experiences of the two were compared, it was sadly obvious that the Black male faced a great deal of discrimination. The two friends were shocked by their experiences because the year was 1991—more than 25 years since the Civil Rights Acts of 1964 had been passed.

Another experiment was shown in 2009 on the ABC program, *What Would You Do?* John Quinones, the reporter, hired three young White male actors around 14–15 years old to vandalize a car in a park that was located in a White neighborhood. In the several hours that ABC filmed the young people jumping on the car, spray painting it, hitting the car with large tools, and using a large piece of metal in the window trying to get into the car, only one person called the police. Most people, many who were taking walks in the park, did not say anything to the young men and ignored what was happening. However, then John Quinones had three young Black male actors around 14–15 years old do the same thing. During the same amount of time, 10 calls were made to the police. There was much more willingness to treat the young people as “outsiders” and to call the authorities. What would you have done?

Do you think if these experiments were conducted today the results would be different? How much progress do you think we have made as a society toward breaking down prejudice and stereotypes since the Civil Rights Acts of 1964?

Prejudice Development

naeyc CAEP NSCS InTASC

LO2 Define the stages of prejudice development and levels of prejudice that can be found in society, schools, and individuals.

Prejudice is not always easy to detect or understand. When prejudicial attitudes are all around, we may not notice the negative beliefs about others. Prejudice may be hard to see unless it is directed at you. In the *Primetime* example, the White American male was shocked when he viewed the videos showing the high levels of prejudice aimed at his friend. The African American male knew that racial discrimination still occurs, but he was also surprised at how much he encountered in such a short time. The people who would not rent to the African American male had no apparent reason to reject him. He had the same qualifications as his friend. It was clear they were reacting to his physical and perceived racial differences.

Sociologist Gordon Allport defined **prejudice** as a feeling, favorable or unfavorable, toward a person or thing prior to, and not based on, actual experience (Allport, 1954). Allport believed that most ethnic prejudice is primarily negative. Why? When people use

Prejudice is a feeling, favorable or unfavorable, toward a person or thing prior to, and not based on, actual experience.

over generalizations in looking at others, they do not see the real person. For example, let's say that someone meets you for the first time at a school board meeting. During the course of the meeting, you provide excellent reasons why a new math series should be adopted. You answer questions professionally and effectively. Unfortunately, by the end of the meeting, that person maintains that since you are a female and a kindergarten teacher, he or she is unsure of your professional judgment.

A prejudiced person will use selective memory in her or his judgment and continue to hold on to overgeneralizations about members of a group (Stephan, 1999; Mio, Barker, & Rodriguez, 2016). Prejudice can act as a filter that prejudges people and can cause us to hear or see only the information that reinforces what we already believe about others in a category. Our minds automatically use categories to sort the millions of pieces of information that we take in every day.

Allport believed that an individual can prejudge a person without being prejudiced when he or she is open to new information about a group or person. However, ethnic and cultural prejudices are often difficult to get rid of and can contribute to the inequitable treatment of people. Allport defined **ethnic prejudice** as hostility based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he or she is a member of that group (Allport, 1954). (See Figure 9.3.)

Prejudice and Bullying: Levels of Prejudice

Allport believed that there are various stages when children develop prejudice and when it becomes permanent. Assess Table 9.1 and think about how you may see students in your classes forming prejudices and how their behavior shows the level of their biases.

As you read through the table, think of how all of these types of behaviors are also linked to bullying. Often a victim is targeted because the person is perceived as being different. Many times teachers do not realize that prejudice is often a core ingredient in bullying. The perpetrator may see someone as being weaker, atypical, uncommon, unusual, or a threat

Ethnic prejudice is hostility based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he or she is a member of that group



Figure 9.3: Prejudice based on categories such as race, culture, gender, and age can lead to hurtful and damaging injustices.

Table 9.1 Gordon Allport's Five Levels of Prejudice

Level of Prejudice	Description
1. Antilocution	Negative comments made about someone in private conversations that reinforces the "our group" and/or "those people" orientation.
2. Avoidance	Avoiding a person or group of people because of a social category. People make comments such as, "Don't play with 'those' people."
3. Discrimination	Treating someone unfairly or inequitably because of a social category.
4. Physical Attack	Prejudice turns into aggressive physical behavior. Organized institutions like the Ku Klux Klan may actively lobby, write, and organize events that are aimed at discriminating against people of color.
5. Genocide	Most extreme form of prejudice is genocide, or extermination. This is the elimination of a people. This has happened in the Holocaust and destruction of Native American tribes. Contemporary examples have occurred in Cambodia, Iraq, Rwanda, and Bosnia.

and so targets that person. The perpetrator then avoids, spreads rumors, discriminates, excludes, or hits the targeted victim. One of the goals may be to make the student so uncomfortable and threatened that the victim feels he or she must move to another school. In the most extreme case, a student may feel hopeless and attempt suicide. This is similar to the Allport level of genocide. The victim feels driven enough to act in drastic ways. According to Bullying Statistics (www.bullyingstatistics.org), an organization devoted to the elimination of bullying, bullied victims are two to nine times more likely to attempt suicide. More than 14 percent of high school students have thought about committing suicide. Prejudice results in extremely damaging circumstances that perpetrators often do not consider. Teachers must stop bullying immediately when they see it in their classroom or school. Our schools are supposed to be places of equality, respect, and community.

Stereotypes: Forms of Bias

Many people realize that stereotypes can be harmful, but it is difficult to be aware of one's own stereotypical thoughts (Stephan, 1999; Mio et al., 2016). Let's say you are driving down the freeway and a blue car cuts you off. Immediately a thought comes to your mind, "Those women drivers!" However, what if you are woman and have studied sexism and know there are numerous stereotypes about females in society? Oftentimes it is easy to fall back into old patterns of thinking, even if you have worked to rid yourself of stereotypes about women (Stephen, 1999). Labeling all women is overgeneralizing. Gordon Allport

Consider this . . .

Many teachers believe all Asian American students are good in math, and that may come from a stereotype about Asian Americans. However, there are Asian American students who are not good at mathematics, but their teachers expect them to excel. They, like other students, may need extra help.

In addition, many Asian American children are pushed by parents, teachers, and even themselves toward math, science, and computer careers. Yet they may be more interested in careers in drama, politics, or law enforcement. Sometimes students feel the burden of fitting the stereotype of Asian Americans (Pang, Han, & Pang, 2011), as do students in other groups.

Q How can stereotypes which seem positive hurt students? Can you come up with another example?

would say that the driver held “a fixed idea.” He defined a **stereotype** as a favorable or unfavorable exaggerated belief associated with a category whose function is to defend a person’s conduct as it relates to the category (Allport, 1954). A stereotype is an untrue, fixed picture or idea or an inaccurate caricature that has a value judgment attached to it (Ormrod, 2013; Mio et al., 2016). For example, the woman driver stereotype promotes the belief that all women are incompetent drivers who can’t be expected to drive carefully and correctly. Stereotypes are used as a screening measure in accepting or rejecting a person or group. Many stereotypes are based on a variety of reasons such as:

- Fear of the group
- Lack of knowledge of the group
- Differences in beliefs and practices
- Misconceptions

Stereotypes are destructive because these overgeneralized images act as filters about how a person views others based on group membership. Most of us belong to various groups that may hold stereotypes about other groups. We all need to continue to challenge our perceptions of others throughout life and remember that groups are comprised of individuals who may be extremely different from each other.

Discrimination Hurts!

Prejudice often results in **discrimination**. Discrimination is characterized as being excluded because of one’s group membership; this often means not being treated equally. How does it feel when someone discriminates against you? What impact does it have on you? Unfortunately, students are also discriminated against, and it makes them feel bad.

Most of us have felt hurt, frustration, embarrassment, humiliation, and anger over discrimination, whether we are Irish, Muckleshoot, African American, Filipino American, Cuban American, or Swedish. Discrimination not only hurts but can also be deadly. After the terrorist attack of September 11, 2001, hate crimes directed toward Arab Americans and other Middle Eastern Americans increased. Many people and students were called “rag heads” or “dot heads.” Clergy at mosques received threatening telephone calls and messages. This continues today as new terrorist attacks have occurred in places like Paris, France; San Bernardino, California; and Orlando, Florida. Though terrorism is more than discrimination because it involves violence with a political goal, the root of many acts of terrorism is prejudice and genocide. Prejudice is harmful because it leads to discrimination and more serious acts such as physical violence and extermination.

Teachers have also felt discrimination. Many teachers are from a variety of cultural communities and have been hurt by prejudicial comments or discriminatory actions within the institutions that they work. It is important that educators and other service providers understand the pain and destructive nature of discrimination to more fully understand how difficult it is for children in classrooms to cope with discrimination.

Prejudice can severely harm the spirit and self-image of a person. It is especially important for teachers to examine the force of their own and others’ prejudice and discrimination because these influences can limit our ability to create caring relationships in classrooms and schools. Educators often witness students being excluded either on the playground, in the classroom, or in the cafeteria. They see the hurt and loneliness that exclusion creates. When teachers and students discuss their experiences in small groups, they begin to understand each other more fully and, through dialogue, build bridges with others. This is a vital discussion that must be undertaken especially as our nation grapples with issues of racism.

These discussions often help to establish compassion within themselves and others. In addition, all teachers, pre-service and in-service, need to gain a better understanding of how **individual racism**, **institutional racism**, and **cultural racism** can shape the experiences of people of color. Many people do not believe acts of discrimination

Stereotype is defined as a favorable or unfavorable exaggerated belief associated with a category whose function is to defend a person’s conduct as it relates to the category.

Discrimination is characterized as being excluded because of one’s group membership; this often means not being treated equally.

Individual racism refers to the attitudes, beliefs, and behaviors of someone who believes that she or he is superior to another because of her or his race.

Institutional racism is a system of legalized privileges, practices, and penalties designed to keep the dominant group in power.

Cultural racism refers to beliefs found within a community that perceives elements of another group’s culture as being inferior.

CASE
STUDY

Institutional, Cultural, and Individual Prejudice

Krystal Rodriguez, Mexican American Female

There have been many times in which I have felt discrimination. . . . People would verbally tell me such things as, "Are you sure you're in the right place? You look like you don't belong here." But the words and the looks did not hurt as much as my fourth grade teacher did. . . . In the fourth grade, my teacher was Mrs. McGeorge (pseudonym). I will never forget her name. The very first day I started to notice things about her that I never noticed about other teachers. I started to notice that she spoke to the White students with a softer tone and with more passion. She spoke to the rest of us in a voice that was sterner. The first day she also put the class into reading groups. There were three reading groups: The robins, the blue jays, and the black birds. Everyone wanted to be in the robin group because we all knew that they were the group

that could read the best and that the black birds were the "dumb" group. As Mrs. McGeorge was placing people into the groups, I remember thinking that my third grade teacher said I read very well for a third grader so I knew that I was at least going to go into the blue jays. But I was wrong. I was placed into the black birds.

The next day it was reading time, so the class had to separate into their reading groups. As I was in my reading group, I remember looking around at all three reading groups. That is when I noticed something else. The robins were all White. The blue jays had two minorities and the rest were White. And the black birds were all minorities.

Even though I noticed many things that year, I just thought that that was the way it was supposed to be. I never questioned the teacher or told anyone about the things I noticed. . . . It was time again, in the fifth grade, to get put into our reading groups. Most of the same students that

were in my fourth grade class were now in my fifth grade class, so the teacher just had us go into the same groups. . . . The teacher heard me read. After we were finished the teacher came up to several students in our group, including myself, and told us that she did not know why we were put in the lower group. We read very well. I was then moved up to the robins.

Ronnie Daniels, African American Female

I am a woman, Black, short in stature, thick in build, with kinky hair. I began my life in a small diverse California city, but as I neared the age of eleven, my family and I migrated to a small town in the Mojave Desert. . . . There are people of a variety of ethnicities such as Hispanic, African American, and Asian, but they are still in the minority. I attended both private and public schools during my years in the desert, and I was often the only or one of the few African Americans in

are isolated events. These discussions also assist teachers from underrepresented groups because they often do not realize that White Americans also have been targets of prejudice (Figure 9.4).

As discussions progress, new and experienced educators begin to become aware of the negative impact prejudice can have on the self-esteem and the aspirations of their



Figure 9.4: Discrimination can be aimed at anyone no matter their cultural background.

CASE STUDY *continued*

my classes. By this point in my life, race was a well-known factor to me, and I also knew that I was considered to be a minority. . . . I was never taught to be anyone other than myself, which in a large sense is Black.

About two weeks ago, my friend K and I were sitting in the living room with a mutual friend. During our conversation, she told me that I was not "Black." I was not majorly affected by it because it came from a friend, but what did she mean by saying that I'm not Black? She told me that I was not really Black. I suppose she meant to say that I was not "ghetto" or like the "other Black" people she sees on campus because I express my Blackness and my culture to her quite often.

How did she discriminate against me if she was not truly harsh? She discriminated against me because she put Blackness in a small little category and she excluded me from it. By doing this she is claiming that I do not know my culture, that I do not accept my culture, or

that I have no part of my culture. Could this be true? No. I believe that she made this judgment based on clothing, hairstyles, and other outward appearances. She knows that I grew up with horses and off-road vehicles, which in California is typically termed as White.

Due to the color of my skin I was separated. I had to read the words "GO BACK TO AFRICA NIGGERS" spray painted on the walls of my high school cafeteria one morning. In addition, I had to endure racial jokes at our local public pool, and I had to realize as I grew up that no one looked quite like me in many of my classrooms . . . As I mentioned before, my home life was very Afro-centric . . . It is sad that I am considered to be non-Black because of my interests and hobbies.

Patty Mason, Middle Eastern American Female

I am Muslim and so are all of the members of my family. I have light skin and do not wear a hijab (veil or head covering). However my sister wears a hijab every place she goes. What I notice is

that at the airport, I place my small suitcase onto the TSA rubber belt and my things are quickly screened. Then I walk through the security gate without any problems. However, my sister who wears a hijab is always stopped and searched. I do not know how they can say that people are randomly searched when she is searched every time she goes through the security checkpoint on her way to the airplane. I believe that she is being targeted because of our religion. I do not think it is right.

These case studies may represent more than one type of racism. Take some time to think about the judgment questions below.

Reflection Questions

- Q** Which case study is about institutional racism? Why?
- Q** Which case study is about individual racism? Why?
- Q** Which case study is about cultural racism? Why?

students. They gain more understandings of how the commitment to care for children includes knowing how prejudice and discrimination develop and become part of our everyday lives.

Why Do People Discriminate or Bully?

There are many different reasons why people discriminate against or bully each other, as presented in the Case Study. Here are some reasons:

1. Peer acceptance
2. To secure prestige with peers
3. To secure a high status in a peer group
4. To feel superior
5. To be accepted in a particular group
6. To be seen as popular
7. To scare or intimidate another person
8. To make another person feel inferior
9. To strike out at others because of shame and/or guilt
10. Is ignorant or given erroneous information
11. To have social control and dominance

Many of the teacher examples show how discrimination can be found in school. Prejudice and discrimination can be as destructive to a 10-year-old fifth grader as to a 70-year-old grandfather because they may question themselves. Thoughts like "What's wrong with me?" and "Why don't people like me?" may surface. Yet people may not realize that discrimination says more about the oppressor than the victim. A former principal, Mako Nakagawa, reminds teachers, "When a person points a finger at you, she has three fingers and her thumb pointing

Consider this . . .

"When a person points a finger [a prejudicial comment] at you, she has three fingers and her thumb pointing back at herself." Mako Nakagawa

Q How can you use Mako Nakagawa's comment in the classroom with students? Can you see how her idea can help you explain why the perpetrator is really the one who is biased?

back at herself." In many cases, the person who is oppressing someone else is trying to create a separation and show he or she is superior (Daniels & Kitano, 1970).

Blaming the Victim

As previously discussed, people can be treated unfairly for many reasons. First, we may have been taught that people from another group are not as capable or as good as people in "our" group. The "our" group represents an ingroup affiliation and a sense of belonging. As members of specific ingroups, we may learn that to be part of this group, we are expected to think of other groups unfavorably. People who are members of the outgroup are often seen as less desirable. When people feel insecure about themselves, they may want to believe that their way of doing something is the one right way. Believing that others are not as smart or virtuous may make one feel better, but it is often a hollow feeling that comes from putting others down without reason.

Another example of discrimination is **scapegoating**. This involves shifting the blame for a problem to a victim or targeted group. I have heard comments such as, "All those Mexicans are taking our jobs" or "Our economy is so bad here in the United States because those Japanese are flooding the market with cheap cars." These are examples of scapegoating.

Historically there have been numerous examples of scapegoating all over the world. Prior to and during World War II, the Nazis continually condemned the Jewish community. The Jews were used as scapegoats for the economic and political problems in Germany. Another group that has been used as a scapegoat in the United States is Native Americans. Many people have grown up believing Native Americans were obstacles to progress during the early years of this nation. People do not see that Native Americans were victims of our nation's belief in Manifest Destiny; their land was taken away and their way of life was destroyed as settlers moved westward. Also Manifest Destiny was a movement that advanced the interests of the elite, especially large land speculators and owners. This was in contrast to common settlers who wanted to coexist with Native Americans.

Blaming the victim is a societal strategy that has been commonly used against people of color, women, poor Americans, and other disenfranchised groups (Ryan, 1976; King, 1991; Sleeter, 1994; Thornberg, 2015). Children who come from poor or low-income families have often been blamed for mediocre achievement in schools. Educators can be heard saying, "Those [poor] parents don't care about their kids. I know they don't care because they never come to parent-teacher conferences. I call parents and they are never home. Heaven knows where they are while their kids are roaming the streets. Those kids come to school speaking Spanish or Black dialect and they don't have any manners. I think it is horrible that we have to put up with these kids." Comments like this one show that this teacher has a strong underlying prejudicial attitude against children who do not speak Standard English or who live in a low income household.

Students who bully others often scapegoat their victims. They make up excuses that the victims were targeted because they are not as smart, they are Black, they are poor, they do

Scapegoating is shifting the blame of a problem to a victim

not have friends, they have big teeth, and many more reasons. Bullies often will blame the victim for their aggressive and unwanted threatening behaviors.

When teachers blame the victim, they are engaging in a complex psychological system of beliefs (Ryan, 1976; Thornberg, 2015). Prejudice represents a complicated social and personal phenomenon because it includes personal and group values. Robert Thornberg (2015), an educational researcher in bullying and social psychology, found that students will create a negative portrait of someone based upon their differences and focus on dehumanizing them. In this process, the victim may also become to believe the harmful views that others project on him or her.

Ryan and Thornberg think that many prejudiced people hold conflicting beliefs. For example educators may blame students based on the beliefs of their own group membership's philosophy, but as individuals they also want to make a difference in the lives of their learners. These teachers are aware that racism and poverty are barriers in the lives of many students. And they realize that categories such as race, class, gender, exceptionalities, sexual orientation, religious discrimination, age, culture, and language have been used to discriminate against or

TEACHING TIPS

Teaching Definitions: Prejudice and Stereotypes

It is often difficult to explain to students, especially young students, what words such as prejudice and stereotypes mean. Most teachers do not realize they must have definitions ready to share when they discuss these issues. Often children may not be able to provide definitions themselves.

Read through the chart below. Notice how the definitions become more abstract the older the student. This chart will help with teaching English language learners too because it provides progressively more complicated definitions and will add to their vocabulary development.

Classroom Discussions: Possible Definitions for the Terms Prejudice and Stereotype

Term	Prejudice	Stereotype
Grades K-3	- Not liking something different just because it's different from what you're used to. - Having bad feelings about someone based on what you've been told by others. - Disliking someone without knowing him or her.	- A wrong idea of a person based on what a person thinks of a whole group. - A negative picture based on one bad experience.
Grades 4-6	- To think people are a certain way before you know them. - To treat others unfairly because of their appearance or beliefs.	- False image of someone not based on experience with the person. - An overgeneralization.
Middle School	- A feeling about someone or something before you know anything about him or her or it. - To prejudge a person, place, or thing.	- Categorization of people based on appearance. - Labeling a person based on a generalization.
High School	- A preconceived judgment without prior knowledge of the person or thing. - An unfounded belief about someone before any actual experience with him or her. - Untrue picture of a person or a group.	- Overgeneralized opinion held about another person, group, or its values. - Oversimplified, standardized image held about a person or a group.

Another way to allow students to develop a comprehensive understanding of concepts such as prejudice and stereotypes is to have them list similes. A simile shows a comparison between two different things using the words "as" or "like." Oftentimes this activity can provide students

with more examples. Take a look at the chart below; similes are listed that teachers have suggested. Some examples are better than others. Can you come up with definitions for the younger grades that are more accurate and easier to understand than what are listed in the two columns?

Similes: Prejudice, Stereotypes, Stereotyping

Prejudice	Stereotypes, Stereotyping
- Prejudice is like a filter that prejudges people. - Prejudice is like having tunnel vision. - Prejudice is like judging a book by its cover.	- A stereotype is like a trap. - A stereotype is like a straitjacket. - Stereotyping is like finding one rotten apple and assuming the whole bushel is rotten.

exclude African Americans, Asian American/Pacific Islander Americans, Native Americans, Latinos, women, White Americans, and those living in poverty. These reflective but conflicted teachers may find themselves with a dilemma. In the words of an old Yiddish proverb, they are trying to dance at two weddings. They are old friends of both brides and fond of both kinds of dancing, and they want to accept both invitations. They cannot bring themselves to challenge the system that has been so good to them, but they want so badly to be helpful to the victims of racism and economic injustice (Ryan, 1976, p. 27). These issues of equity are difficult ethical ones and are not easily solved.

How Children Learn Prejudicial Attitudes: From Parents and Others

Many people learn prejudice toward others as they are growing up. Robert Coles, a child psychiatrist, found in his research that many children were aware of racial differences as young as two or three years old. In interviews with first- and second-grade children, Coles also discovered that children were extremely aware of class differences. Although adults may believe children do not know much about social class, gender, and race, the fact is that children have learned that these things should not be talked about because they are embarrassing matters (Teaching Tolerance, 1992). Coles discovered that children were very savvy about how people are treated differentially because of race and class. A teacher relayed a story about his young neighbor. He was in the yard talking with a White mother and her child, who was almost three years old. An African American child who lived several houses away asked to play with the younger child. The mother politely said, "She needs to take her nap now, so she won't be able to play." When the mother took her daughter inside to the porch, her tone changed dramatically. She said harshly, "I don't want you playing with any of those ugly children. Don't let me catch you with them." The young daughter's eyes opened wide as she carefully listened to her mother. The little girl didn't say anything. The teacher, who overheard the conversation, was shocked by the comments of his neighbor. He couldn't believe what he had heard. He knew that this young person could grow up thinking negatively about African Americans.

Here is another example. A Japanese American young woman was dating a Latino. Her parents never said anything directly to oppose the young man; however, one summer her parents suggested that she go to cultural activities at the Buddhist church. The young woman asked, "Why do you want me to go with you?" Her father said, "I want you to learn about Buddhism and Japanese American history. It will be a wonderful experience." He paused, then said, "You might find another boyfriend too, one who is more like you." Prejudice can be taught by people whom we trust and care for; some may be members of our family.

TAKE A STAND

BOYS WILL BE BOYS

You are a teacher at Washington Middle School. When you have hall duty, you notice that one student is pushing a taller student against a locker. The shorter student yells, "You're Jewish and I know some Skinheads. They are going to bomb your house. Get out of my way." You go over and stop the bullying. The two students go to class.

As part of your hall duties, you note the altercation. You also tell the principal that the shorter boy continues to push the taller boy against a locker.

When you bring up the incidents again to the principal, she says, "Boys will be boys. The shorter kid will grow out of it and the other student will learn to stand up for himself."

TAKE A STAND...

- What should you do? Should you do nothing? If so, why?
- If you choose to do something, what will it be and why?

Children Learn about Others by Learning about Themselves

Children begin to make sense of the world by understanding themselves first. They know their names and who are members of their family. Later they begin to distinguish that those who are uncles, aunts, and cousins are relatives, while neighbors and others are friends. Children also show fear of strangers at about six to nine months of age (Allport, 1954). These strangers may wear different colored clothes or talk to children in an unfamiliar way. As children grow, they develop a sense of who they are while they are learning prejudicial attitudes from their environment. As children come into contact with others, they learn about people and make generalizations about life. Gordon Allport (1954) believes that children adopt the prejudices of others and develop prejudices as part of their life experiences. When children adopt prejudices, they are accepting and taking in the attitudes and stereotypes of the important or immediate people in their lives.

Children learn who they are as they learn who they are not. It is important to remember that prejudice and identity formation are integrally linked. The prejudice children learn may be due to physical characteristics, ethnicity, culture, class, gender, language, exceptionalities, and other social categories. Many children develop other ideas of who they are, and this involves the integration of a cultural or ethnic identity, religious identity, national identity, and family identity. These are complex constructs, yet they are often developing simultaneously. Children try to figure out where they fit in with their families, as persons with particular physical characteristics, as members of a family that has ties with an ancestral country other than the United States, and as members of a nation called the United States.

Allport believes that children who grow up in a highly authoritarian and disciplined family are sensitive to the approval and disapproval of their parents. Oftentimes, they are taught that authority and power, rather than trust and care, are key aspects of interpersonal relationships. Allport believes that children who are brought up in these types of family environments are more likely to be fearful or suspicious of others. If children are criticized a great deal, they will develop personalities that are more critical of others (Sleeter & Grant, 1987). On the other hand, children who grow up in families where love is unconditionally given are more likely to acquire higher levels of self-esteem and confidence (Derman-Sparks & Edwards, 2012). They are also more likely to accept others because their parents or guardians have accepted them (Figure 9.5). Think about the information in Table 9.2 on how children learn prejudices. Do you notice things that children and students say that show they are thinking about prejudice and stereotypes?



Figure 9.5: Interracial families are important in the social growth of our nation as a multicultural society.

Table 9.2 How Children Learn Prejudice: Stages*

Stage	Description	Example
Curious of Others	Children as young as 2 years old are curious about differences in others. They notice skin color, hair texture, or name differences (Goodman, 1964).	Children ask: "Why are there Black people?... Is Mexican my color?... Why am I called Black if my skin is brown?... Why is my skin called yellow? It's not yellow; it's tan (Derman-Sparks, Higa, & Sparks, 1980, p. 8). "You can't be the princess! Princesses have blond hair!" announces a White 4-year-old to an African American friend (Derman-Sparks & Edwards, 2012, p. 1).
Emotional Language	Children notice that words used to describe others may have strong emotional connotations. Also, children are trying to understand their various ethnic, gender, and national identities.	Children may hear parents, peers, and teachers call others by negative names that refer to their color, race, gender, exceptionality, class, and sexual orientation. Children try to understand who they should like and who they should avoid (Park, 2010).
Rejection of Others	Children begin to reject the people their parents, friends, and important role models do not like. This occurs around ages 7 to 11. They accept their parents' values without question.	A student was heard saying, "What was the name of the child I was supposed to hate?" (Allport, 1954, p. 292) "I don't like them either."
Prejudice Becomes Permanent	Children's prejudicial attitudes become fixed or permanent in teenage years. Children know social categories such as race, ethnicity, language, class, gender, sexual orientation, and disabilities. Teens make exceptions for friends.	Teenagers may be heard saying, "I believe in democracy. I'm not prejudiced. My best friend is Black. However, Blacks scare me."

*Allport's identified stages.

LO3 Assess how White privilege has been used to keep the dominant group in power.

White Privilege

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This section describes research about White racial identity formation. Racism impacts not only people of color, but also White people who are members of the majority. Prejudice is difficult to get rid of because it includes not only a set of beliefs about others but also our emotional reactions, which can include feelings of goodness, morality, and ethics (Brislin, 1993, 2008). This section also describes the stages that European Americans may find themselves going through as they become more aware of racism.

Emotions are an integral part of prejudice. People know intellectually that stereotypes are harmful, but feelings are not as easy to change. These feelings can get in the way of real communication and personal change. Achieving lasting change is difficult for everyone, and it is only natural to feel somewhat threatened when we are asked to rethink our views of the world. It takes courage to change and a strong commitment to care for others and for oneself in order to address these complex beliefs. In addition, sometimes people feel uncertain when they are asked to build bridges with new people and examine different ideas. In order to encourage a broader view of society, teachers have been asked to assess their knowledge of U.S. history. As already discussed in Chapters 4 and 5 of this book, teachers need to have a full understanding of the nation's complex history.

White Privilege: Difficult To Think and Talk About

A complex issue for European Americans to understand is that they are members of a collective often referred to as White, White American, Caucasian, European American, or Euro-American. Although they may not identify with being European American or White, others may place them into those categories because race is a powerful **sociopolitical construct** in society; this refers to an idea or theory that deals with both social and political contexts such as race, class, or gender. Though all humans are members of one race, the human race, people often operate as if race is an accurate differentiation among people (Nelson & Pang, 2013). Many majority teachers have found it difficult to understand the issue of White privilege. As part of the majority, they usually are not confronted with

Sociopolitical construct refers to an idea or theory that deals with both social and political contexts such as race, class, or gender.

their racial membership. "I am an individual," said one teacher. However, Peggy McIntosh (1992) believes that European Americans are members of a community that has advantages, although many Caucasians do not understand that it is a privilege to be able to see their lives as morally neutral, normative, average, and ideal—lives that others should adopt.

White Privilege Defined

McIntosh, a feminist and antiracist activist, wrote an important piece about **White privilege**. Her insights have had a powerful influence in the area of diversity. She defined White privilege as "an invisible package of unearned assets" that can be cashed "...in each day, but ... was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks" (McIntosh, 1992, p. 33). Through accepted social practices, White privilege has shaped elements of our culture such as our government's legalizing of slavery and Jim Crow legislation (Scheurich, 2002) and certain educational practices (Sleeter, 1994; Manglitz, 2003). For example, during the twentieth century there were numerous instances of the U.S. government, through the Bureau of Indian Affairs, taking Native American children from their homes and sending them to boarding schools in order to assimilate them into mainstream society. These practices demonstrated a deep belief in the inherent inferiority of Native cultures and languages and, in contrast, the superiority of the values of the White mainstream society.

Sometimes White teachers may expect their students to behave in a specific way. They may not understand that not all students speak in a straightforward manner (Brislin, 2008). Some learners may come from cultures where they hold respect for a teacher's position and so feel that they would be rude to speak in a forceful manner. These students may provide a "softer" version of their perspective (Brislin, 2008).

One of the privileges that White teachers have is the ability to take on the color-blind approach (Johnson, 2002). **Color blindness** refers to not considering or recognizing a person's racial or ethnic characteristics, though inequities and prejudice continue to be major forces in society. (See Figure 9.6.) Many White educators do not have to address race because they are part of the majority community and are not continually discriminated against or profiled by race. This sense of color blindness is a freedom that many people of color do not have. In McIntosh's article "Unpacking the Invisible Knapsack: White Privilege" (1992), she describes some of the privileges that she and her peers have as members of the European community. The following are several that she identified for White Americans to consider:

"I can, if I wish, arrange to be in the company of people of my race most of the time."

"I can turn on the television or open to the front page of the paper and see people of my race widely represented."

"I can be sure that my children will be given curricular materials that testify to the existence of their race."

"Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability."

"I can speak in public to a powerful male group without putting my race on trial."

"I am never asked to speak for all the people of my racial group."

"I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider" (McIntosh, 1992, p. 34).

White Educators Talk about White Privilege

To continue the discussion about White privilege, a teacher educator asked educators the question, "What does it mean to be White?" This was challenging for many teachers because they are rarely asked about their group membership. Some felt defensive. However, after several class sessions discussing this issue, many European American teachers began to realize that they had privileges that others did not, yet they did not feel privileged.

White privilege, as defined by Peggy McIntosh, is "an invisible package of unearned assets" that can be cashed "in each day, but ... was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks."

Color blindness refers to not considering or recognizing a person's racial or ethnic characteristics, though inequities and prejudice continue to be major forces in society.

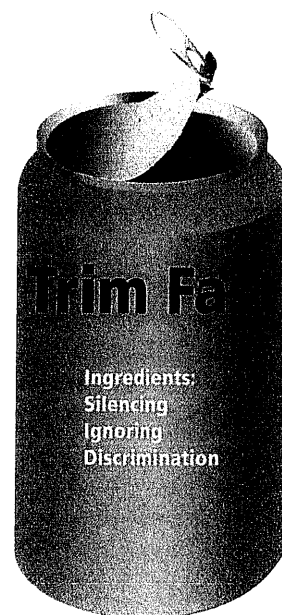


Figure 9.6: White privilege can include ignoring, silencing, and discriminating against people of color. White privilege is a way that some students get in favorable positions and "trim" away the views and rights of people of color. They often do not know they are acting in this way.

Here are a few of the comments the teachers shared:

Teacher Educator: What does it mean to be White? How do Whites view racism?

Tammi (European American): I never thought about what it means to be White until today.

Dawn (European American): I never thought much about being White either. It just wasn't an issue I thought about. I didn't have to think about being White because I am part of the majority.

Sally (European American): I think White people should start looking at their ancestors. White is so vague. I don't know much about my family and maybe if we did we would be more understanding.

Bruce (African American): We are being so nice. Yet Whites have little information about African Americans. They gave us the shortest month [February] to celebrate Black history. We aren't all the same. People say we are but we aren't. Why can't I feel good about myself? I've taken White history. How many classes in African American or Latino history have you taken?

Michael (European American): None.

Bruce: I go into a store and a cashier follows me around. My White roommates are beginning to see it when they come with me. They are shocked by how I am treated.

Kathy (Japanese/European American): There's also a lot of racism between groups of color, too.

Tammi: I didn't realize how deep-rooted racism is. I have taken for granted my privileges. I only think of racism in its extreme forms like the Ku Klux Klan. But many of us are "innocently" racist because we are ignorant of the racism within our institutions.

Joe (European American): White racism does exist and it is completely intertwined within our society. I think most of us in the White society do not want to jeopardize our "position" so we don't talk about racism.

Tim (European American): I agree. We don't want to discuss racism because we don't want to give up our lifestyle, privileges, and resources that we took from others. Basically I believe I must stop pointing fingers and look at myself first. We must also look at our institutions like schools and government for examples of White privilege.

Joyce (European American): I know that we are racist, but I don't think it is right to over generalize about White racism. I don't think we stick together about issues of race. I have a Black brother-in-law and though it took a while for my family to accept him, we have. So people can move ahead.

After listening to the teacher's discussion, White teachers in this class began to think about issues of race and how their Whiteness has protected them from these conversations. They learned that like teachers of color, in order to move forward and to eliminate racism from their lives, they also must examine racial issues and consider what impact White privilege has on their lives and those of people of color.

White Racial Identity Formation

What process do many European Americans go through in their awareness of their own racial identity? In the past three decades, some individuals have become more open about discussing issues of race. Within that context, many European Americans have become more aware that they are members of a racial group and sometimes referred to as White. Just as people from underrepresented groups deal with racial identity, European Americans also pass through different states of awareness and development about who they are. Beverly Tatum, a psychologist at Mount Holyoke College, says that **racial identity formation** is the process of identifying oneself and the personal significance of being part of a specific racial group (2003). Tatum has studied the development of racial identification and believes individuals pass through the stages of White racial identity described by Janet Helms (1990). These stages are:

Racial identity formation is the process of identifying oneself and the personal significance of being part of a specific racial group.

1. Contact
2. Disintegration
3. Reintegration
4. Pseudo-independence
5. Immersion/emersion
6. Autonomy

Table 9.3 is an adaptation of the work of Helms and Tatum. Many European American teachers go through a process of understanding who they are and must struggle with racial identity when they are confronted with the issue of White privilege. Read through Table 9.3 carefully and assess the various stages.

Racial Identity Formation: People of Color

Just as White teachers go through a process of understanding their racial identity, students and faculty of color go through a process of racial identity formation because society has created categories based on perceived physical characteristics, though genetically, humans are 99.9 percent the same. Both children and teachers of color often must deal with the social stigmas of being thought of as physically different. In addition, people of color are often members of groups that have less political, financial, personal, institutional, and social capital than majority ethnic communities (Tatum, 2003). The model presented is an adaptation of the work of William Cross (1991), Janet Helms, and Beverly Tatum, and was originally developed to explain how African

Table 9.3 White Racial Identity Formation: Stages

- 1. Acceptance of Status Quo**
 - Little knowledge of culture and racism, individual and institutional
 - Does not see cultural differences in students or other people
 - Accepts dominant culture as standard
 - Does not question learned stereotypes of others
- 2. It's Not My Fault: Uncomfortable**
 - Feels guilty and defensive
 - Avoids discussion of racism
 - Wants acceptance of peers
 - Sees some inconsistencies in society and a little of one's own racism
- 3. Denial: I'm an Individual**
 - Begins to look at inequalities in society
 - Angry and upset toward those who question racial inequities
 - Believes strongly in individual merit, and White privilege reflects that merit
 - "I don't feel I have any advantage because I am White"
- 4. Clarification of Whiteness**
 - Examines racial self-identity and rejects White superiority
 - Seeks historical information about other groups
 - Begins to understand how White privilege is perpetuated in society
 - Feels ashamed for being White and not sure what to do
- 5. Acceptance of Self and Group**
 - Accepts membership in White collective
 - Realizes being White does not make a person racist
 - Accepts positive and negative aspects of own group
 - Studies White antiracist role models
- 6. White Antiracism: Change Agents**
 - Sees role of White Americans in fighting racism
 - Forms alliances with people of color
 - Dedicated to changing society

Sources: Adapted from "Decentering Whiteness: In search of a revolutionary multiculturalism," by Peter McLaren, 1997, *Multicultural Education*, 5(1), 4-11.

Table 9.4 Racial Identity Formation: An Adaptation of Cross, Helms, and Tatum

- 1. Acceptance of the Status Quo**
 - Learns a Eurocentric world view from the media, school, peers, and activities
 - Learns that Whites are the standard for success
 - Does not think much about own racial identity
- 2. Initial Conflict Begins to Arise**
 - Begins to encounter conflict based on race from peers and others
 - May have been excluded from participating due to race
 - Interracial dating becomes a sensitive issue
- 3. Exploration**
 - Begins to explore and learn about her or his racial and ethnic communities
 - Becomes involved in organizations in the ethnic or racial community
 - May feel more affiliated with ethnic or racial organizations
- 4. Internalization**
 - Begins to identify with a racial/ethnic community
 - Actively involved in coalition building with students from other ethnic/racial communities
- 5. Commitment**
 - Secure in racial identity
 - Committed to equality and justice for all

American children developed their racial identity. Compare the model of racial identity formation in Table 9.4 with the process Whites go through. There are many similarities.

White Privilege Unpacked: Thinking about Prejudice in Schools

One aspect of White privilege is that many don't think about practices and policies in schools that might be inequitable or oppressive. There are many, many examples in schools every day that can be identified. Allport's model of the five levels of prejudice in society was used to examine schools. Table 9.5 outlines a few that teachers have detected and listed. Read through them and decide if you have seen these behaviors in schools too. Maybe you have seen other biases that you think should be eliminated.

Fill in the blank form with examples of prejudice that you find in schools (Figure 9.7). Work with a partner or small group of educators. Thinking about these levels of prejudice at school can help you understand that some types of social oppression and inequalities have been institutionalized in schools. The examples may come from your own experiences or working in the schools as a teacher, aide, or volunteer.

Levels of Prejudice Found in Schools	EXAMPLES		
	Race	Class	Gender
1. Antilocution: Saying things in private that show prejudice			
2. Avoidance: Prejudice is shown through avoidance of students			
3. Discrimination: Overt discrimination is evident by not giving feedback or including only certain students in classroom activities			
4. Physical Attack: Acts of violence can be seen in hallways, classrooms, and school yards			
5. Genocide of educational opportunity for students: Not providing equal opportunities to learners based on their group memberships			

Note: Students may fill in intersectional examples that include all three categories.

Professional Resource Download

Table 9.5 Examples: Five Levels of Prejudice Found in Schools

Level of Prejudice	Race	Class	Gender
1. Antilocution: Saying things that show prejudice	Teachers talk about children in the teacher's lounge, by saying, "My Black students always ..."	Teachers name children by social class with comments like "Those kids from the projects are troublemakers. They'll never make it, so I do not want to waste my time with them."	A sixth-grade teacher describes his female students as "beautiful," "Playboy centerfold material."
2. Avoidance: Prejudice is shown through avoidance of students	Teachers stand near mainstream students and do not seat students of color near their desks.	Teachers avoid home visits to students who live in the inner city and only go to suburban homes.	Teachers call on males more often than females.
3. Discrimination: Overt discrimination is evident by not giving feedback or including only certain students in classroom activities	Teachers do not call on students who speak limited English because they take longer to talk.	Teachers isolate students who wear baggy pants and seat them in the back of the class. Yet parents may have bought baggy pants because several kids can wear them.	Teachers divide physical education into girls' sports and boys' sports.
4. Physical Attack: Acts of violence can be seen in hallways, classrooms, and school yards	Teachers are more physical with African American students when breaking up a fight than with White students.	Teachers believe poor students need to be physically restrained because they do not have manners.	A teacher loses her temper and yells at a male student saying he needs to get himself under control.
5. Genocide of educational opportunity for students	Students of color are over represented in special education classes, which can have extensive detrimental effects on their educational opportunity. They can be labeled and held back from access to regular classrooms and subject area content.	Poor students are placed in lower tracked classes, and this labeling follows students throughout their schooling. They are not encouraged to seek college degrees and advanced careers.	Women of color are denied opportunities to participate in sports, which can result in fewer women going to college.

White Antiracist Role Models Are Important

Role models are extremely important in teaching students and teachers what can be possible in life. A role model exemplifies not only a set of beliefs but also a person who has acted on those beliefs and made a difference in society. This is one of the most powerful ways to get teachers and students to explore the issue of racism.

When the question about White antiracist role models is posed, teachers and students must decide what the criteria are. In schools, we often discuss the issue of racism but not of antiracists, especially those who are White. Because many students are White, having White role models who stand out is extremely powerful in the classroom. Otherwise, students do not have a real vision of how a White person who is antiracist would act in life. Students begin to realize that an antiracist isn't just a person who does not like prejudice or someone who is against racism—an antiracist is a person who takes actions that require great courage and commitment. These people care about others. Their actions are usually directed at institutional practices of prejudice because they know that unless power relationships are changed, people from underrepresented groups will continually find themselves in oppressed positions.

It is also important for students from underrepresented groups to know about White people who see it as their responsibility to eliminate racism and who act on that responsibility. Students may then see the importance of creating cross-cultural coalitions that include Whites. Change will not occur if people only from communities of color fight against racism. Because racism is so pervasive, it will take everyone to make any substantial changes in institutions such as schools, businesses, and government institutions.

The following questions are important for teachers to consider:

- Whom would you teach as a White antiracist role model?
- What criteria would you use to choose a role model?

Table 9.6 lists numerous White antiracists that you might consider studying.

Table 9.6 White Antiracist Role Models

Role Model	Area of Influence
Eleanor Roosevelt	Women's Rights Activist, Civil Rights Activist
Elizabeth Cady Stanton	Women's Rights Activist, Suffragist
Lucy Stone	Women's Rights Activist, Suffragist
John Brown	Abolitionist
Levi Coffin	Abolitionist
Lloyd Garrison	Abolitionist
Tim Wise	Civil Rights Activist, Columnist
Morris Dees	Civil Rights Activist, Lawyer
Sigmund Livingston	Civil Rights Activist, Lawyer
Peter Irons	Civil Rights Activist, Lawyer

LO4 Evaluate what bullying is and why it occurs.

Bullying is defined as repeated, unwanted, aggressive behavior that threatens, humiliates, isolates, and/or excludes an individual where there is a perceived or real power imbalance.

Cyberbullying is bullying using electronic devices and social media. This includes apparatuses such as cell phones, computers, and tablets, and can involve the use of chat rooms, text messaging, and websites.

Bullying



Bullying is one of the major social issues that face our students today. Bullying is an act of social oppression. It is often based on marginalized, social categories such as race, class, gender, sexual orientation, religion, exceptionality, neighborhood, language, accent, ethnicity, appearance, or a combination of several groupings (Poteat & Russell, 2013). Many students are hurt by prejudice and discrimination, which arises as bullying on the way to, during, and after school as well as electronically. **Bullying** is defined as repeated, unwanted, aggressive behavior that threatens, humiliates, isolates, and/or excludes an individual where there is a perceived or real power imbalance (Teaching Tolerance, n.d.; Salmivalli, 2015). **Cyberbullying** is bullying using electronic devices and social media. This includes apparatuses such as cell phones, computers, and tablets, and can involve the use of chat rooms, text messaging, and websites (U.S. Department of Health and Human Services, n.d.).

Bullying is a complicated action that represents the back-and-forth connections between individual and social group factors (Menesini, Palladino, & Nocentini, 2015; Thornberg, 2015). Bullying can arise from several categories such as being a student of color and having a disability and being gay (Poteat & Russell, 2013). This makes underlying reasons for bullying complex. However, bullies are often able to separate themselves from moral orientations. For example, a student may not feel a social responsibility to others; bullies often do not experience shame or guilt. They also may be egocentric and have a strong social goal of being seen as popular and powerful (Salmivalli, 2015). In addition, students often do not think of the consequences of their bullying behaviors; they are often able to distance themselves from feelings of remorse.

Researchers believe that bullying is a group activity; therefore, many psychologists and educators address bullying from a group level of intervention (Salmivalli, 2015). Though many bystanders do not condone bullying, they may have a difficult time deciding on what to do. Just as in cases of social oppression, people often do not stand up and speak out against discrimination that they know is wrong (Thornberg, 2015). They do not want to become the target of the group, so they do not stand up. They also want to belong to the group and do not want to jeopardize their membership.

Bullying and Discrimination Are Similar

Bullying and discrimination are related actions. However, psychologist Irina Parkins and her research team believe that discrimination differs from bullying. Bullying is intimidation using verbal, physical, psychological, or technological means to create fear in victims (Parkins, Fishbein, & Ritchey, 2006). Discrimination as has been previously defined as treating others unfairly because of group membership. Though both involve oppression and target others who are not socially desirable, discrimination is connected to stereotypes a perpetrator holds about the group membership of a victim, such as ethnicity or sexual orientation. Many perpetrators operate on underlying and unconscious bias they have learned. Those stereotypes are societal in origin. Parkins found that adults who discriminated were more likely to believe their group should be dominant over others and treat victims unfairly because they are seen as members of a specific group that is seen as inferior. Sometimes differences between discrimination and bullying are subtle. According to stopbullying.gov, if bullying is defined as harassing behaviors based on race, gender, class, sexual orientation, or religion, then federal funds provided to institutions where bullying takes place can be taken away. Aggressive behaviors based on the identified social categories create a hostile environment, and victims can seek protection using federal civil rights laws (U.S. Department of Health and Human Services, 2014).

Many teachers believe that bullying is a group process (Coloroso, 2011; Thornberg, 2015). They think bystanders play a strong role in bullying. They are usually not innocent spectators. Bystanders can be complicit in repeated aggressions because they want to continue to belong to the group. They also participate by saying things like “He’s such a cry baby” to each other and excluding the isolated student (Coloroso, 2011). Often they join the bullying by spreading rumors about the victim and may leave nasty notes in his or her school locker or as a text message. This way teachers and administrators do not realize that bullying is occurring every day on campus. Therefore, to eliminate bullying, educators must work with both bullies and bystanders. In addition, a victim in one situation may be the perpetrator in another incident. Bullying is an issue that all school members—faculty and students—need to address.

One of the ways to get a group of students to create a safe space is to be an ally to others (GLSEN, 2013). An **ally** as defined by GLSEN is a person who does not identify with being LGBTQ and is from a privileged group; the person advocates for social change and works to stop bullying and harassment of LGBTQ young people in schools and society. Bystanders can be active supporters rather than complicit bullies. The Gay, Lesbian and Straight Education Network developed an approach in which people can become allies to LGBTQ students. This idea can be used to support anyone who is being bullied and discriminated against. A community of people come together to create a safe place for each other. They become allies and know this safe space is free from prejudice and harassment. It is a place of healing and trust where name calling and bullying is replaced with working together to create programs of acceptance and belonging for all students.

Because research indicates that teaching social and self-esteem skills can be effective in addressing bullying (Parkins et al., 2006), teachers can use the following strategies from www.stopbullying.gov to address this issue in schools:

1. Intercede right away.
2. Make sure all students are safe.
3. Do not minimize the event.
4. Get the facts from all students involved in the incident.
5. Listen without criticizing.
6. Keep the dialogue open with students.
7. Display respect for all.
8. Allow victim and perpetrator to talk individually with you.

Ally refers to a person who does not identify with being LGBTQ and is from a privileged group; the person advocates for social change and works to stop bullying and harassment of LGBTQ young people in schools and society.

9. Do not expect students to make up right then.
10. Determine if the situation involved bullying.
11. Ascertain if there is a power imbalance.
12. Suggest victims develop allies.
13. Explain to perpetrator the importance of accountability.
14. Teach conflict resolution.
15. Prevention is the best avenue; institute an antibullying program.

LO5 Suggest ways teachers can move students from ethnocentrism to working together to eliminate prejudice and bullying.

Moving Students from Bullying to Coalition Building: Teaching the Intercultural Sensitivity Model

naeyc **CAEP** **NSCS** **INTASC**

One of the major goals of this book is to help teachers move their students away from inequality and toward cross-cultural understanding and intercultural perceptions. Milton Bennett created a developmental model for cross-cultural and human understanding. His work goes beyond describing stages of identity to suggesting strategies to eliminate prejudice and discrimination. Since culturally relevant teaching is a core component of multicultural education, it is important for educators to understand the worldview of their students. Because bullying and prejudice are often part of group processes, teachers can guide students toward the building of coalitions and encourage them to take on the frame of reference of others who may be culturally different from themselves. This is in opposition to what happens in the bullying process. Though Milton Bennett's (1998) model of intercultural sensitivity is primarily about bringing culturally different groups together, its method and means of bringing people together can be used to combat prejudice and bullying. Researchers have shown that an inclusive school culture and climate are powerful strategies against bullying (Dessel, 2010). Bennett's model can be used to change schools' climates of exclusion to inclusion.

Following are Bennett's assumptions:

1. People from different cultures and groups may respond differently to the same events and/or conditions.
2. People can move from seeing reality ethnocentrically. They understand that there is no universal response to what happens in life and can see the situation from various cultural views.
3. Ethical choices are important in intercultural sensitivity; however, there could be various ethical choices for the same issue. There are no universal or absolute principles.
4. It is vital to highlight the importance of equal status among participants and groups. This is created by developing communities and moving toward ethnorelativism.

Bennett has created a complex and dynamic model to describe how individuals can developmentally move from **ethnocentrism** and **egocentrism** to **ethnorelativism**. Bennett's model moves people away from seeing life only from specific group culture and personal views (ethnocentric and egocentric). The model guides people and groups toward ethno-relativism, in which people reflect on and move toward understanding other worldviews and come together as a community. He also noted that people from oppressed cultural groups may find their way through the model differently. Their experiences are often controlled by the mainstream that forces them to conform to the status quo even though this may mean exclusion. See Table 9.7, which explains that Bennett's developmental

Ethnocentrism is a stage in Bennett's model of intercultural sensitivity in which a person's group culture shapes her or his view of the world and other cultures; does not consider the views of other cultural groups.

Egocentrism is a state in which a person can only see from his or her perspective.

Ethnorelativism is a stage in Bennett's model of intercultural sensitivity in which people learn about the values and views of others within the context of their cultures. In this stage, individuals are open to new viewpoints and perspectives.

Table 9.7 Bennett's Developmental Model of Intercultural Sensitivity

Ethnocentric Stages: Sees life through group and personal lens. Does not try to view issues from the perspective of others.

1. Denial: Ethnocentric individuals do not see that there are other cultural viewpoints in their society and community. **These individuals only see their own cultural realities and deny the existence of other cultural perspectives.** One reason for this ethnocentric viewpoint may be physical isolation. Maybe there are three African American students in the local high school while most are European American; the population at the school seems to be homogeneous. There is no move to try to see issues from the view of culturally diverse people.
2. Defense: Individuals in this stage are threatened by another's reality, and cultural differences are seen in a negative light. **Members believe their culture is the only viable and superior one.** They may try to protect their social privileges and not want others to have similar opportunities (Bennett, 1998). The most common defense is through denigration. Broad, negative stereotyping based on social categories such as race, cultural group, age, gender, religion, and other characteristics is used to discredit others. This can be seen in comments of hostility toward a group. One of the most powerful examples of this was the stereotypical, untrue, and extreme comments made by Nazis about the Jewish community in Germany and other European countries during the Second World War. This can result in extreme nationalism.
3. Minimization: People in this stage minimize differences and focus on our shared humanity. Although this seems to be a good position, Bennett cautions that people can continue to hold ethnocentric beliefs and not deal with cultural differences. For example, when people feel there are universal values that all share, those values usually come from their own cultures. Bennett cautions that people of color may be somewhat wary of the "assumption of common humanity. Too often, the assumption has meant 'be like me'" (1993, p. 42). In this stage people often cite the basic needs of humans as being common shared characteristics that support the feeling that all individuals can understand each other. **Cultural differences are marginalized.**

Ethnorelative Stages: Movement toward an understanding of behaviors based upon the cultural context in which they are used. That the behaviors may be different is neither "good" nor "bad." One person's culture is not better or more desirable than those of others; they are just different. How is this phase of development different from the ethnocentric stages? People do not feel threatened or become defensive. Instead, people see cultural differences as new ways of thinking and acting, and they are not trying to continue to maintain their own.

4. Acceptance: Respect cultural differences. Starting to move from ethnocentrism towards ethnorelativism. One of the forms of acceptance is respect for behavioral differences. **Individuals begin to understand that unfamiliar behaviors may arise from cultural differences.** One of the cultural differences that can easily be identified is language. In addition, people from various cultures may show diverse verbal and nonverbal communication styles and use different customs, tones, and nonverbal gestures.
5. Adaptation: People do not assimilate into the new culture. Ethnorelative individuals do not take on the new culture and abandon their own. Rather, people develop new skills and add them to their knowledge base. Culture is understood as a process and not an object. In this stage, **people move from their own cultural frame of reference to that of others, and their knowledge of perspectives expand.** The first step of this stage is empathy, seeing another person's viewpoint, feelings, and experiences.
6. Integration: When people understand diverse worldviews, they engage in a process of clarifying who they are. Through this process of self-identification, individuals no longer identify with any one culture. They see themselves as multiculturalists or interculturalists and are able to use a variety of worldviews in their lives. **They move from their viewpoint to others and build a community dedicated to respect, peace, and equality.**

model includes two different orientations, ethnocentric and ethnorelative stages. Basically, Bennett has individuals and groups identify their values and emphasize the importance of community. By providing a foundation of ethics and beliefs that focus on equality and fairness, people adopt the goal of cooperation and unity. This model is one that shows how to move students from an egocentric and ethnocentric orientation, which often is present in bullies who have little regard for others, toward belonging to a community with equality and respect at its core.

The first set of stages is called ethnocentric because the stages describe a worldview in which individuals see their reality as central to all experiences. In other words, individuals in these stages believe others see reality the way they do. Racism and outsider/insider positions come from this ethnocentric perspective (Bennett, 1993).

Consider this . . .

"Ethical choices are important in intercultural sensitivity. There are no universal or absolute principles."

—Milton Bennett

- Q** Ask your students what their ethical values are and how those values should guide their everyday actions with regard to diversity and equality. Have students identify their values and give definitions and examples of each belief.

Teaching an Antibias Curriculum

An important component of multicultural education is reducing prejudice and discrimination in students. The intercultural sensitivity model not only moves people toward respecting others who may be different but also develops coalitions with diverse people. It is important to integrate this model into your classroom antibias curriculum.

If you teach preschool or the primary grades, the book *Anti-Bias Curriculum: Tools for Empowering Young Children* by Derman-Sparks and her colleagues is an excellent resource (1980, 2012). The reference may answer your questions about how to guide children away from prejudicial attitudes and discriminatory behavior. For example, if a child says, "John looks like chocolate," you can say to that child, "John has beautiful brown skin." In this way, you do not critique the child who is making an observation, but at the same time, you can take the moment to teach a better way to view John and reinforce his skin color and ethnic background. The book covers issues of race and gender and also has a chapter aimed at helping youngsters develop antibias attitudes toward children with learning and developmental differences. A continual thread throughout the book is that children need to learn to accept each other in a safe and respectful environment. This setting must also provide children with new ways of interacting with each other. Just placing children together does not necessarily build bridges of communication among students.

Derman-Sparks and her colleagues (2012) have identified several important goals for learning about culture that will help all children develop a positive sense of self while learning to foster healthy social interactions. These goals can help you create a classroom that cultivates equity and cultural diversity. The following is an adaptation of their goals:

1. A teacher affirms and fosters children's knowledge and pride, not superiority, in their cultural identity.
2. A teacher fosters children's curiosity, enjoyment, and empathetic awareness of cultural differences and similarities.
3. A teacher expands children's concept of fairness and feelings of empathy for others.
4. A teacher helps children change uncomfortable and inappropriate responses to differences into respectful and comfortable interactions.
5. A teacher helps children think critically about stereotyping.
6. A teacher helps children develop the tools and self-confidence to stand up for themselves and others against prejudice and discriminatory behavior.

Young Children: Teaching Positive Behaviors

How can you help children become aware of racist, gender-biased, or classist behaviors? As a teacher, you can help children see that when their behavior excludes others, they are discriminating against someone or bullying. Students may be treating others in an uncaring way. For example, when name-calling occurs, teachers should talk with their students right away. It is important that children realize that racist, gender-biased, and classist terms are unacceptable. Like adults, children need to understand that when someone is called a name, it threatens justice for all of us. Help children understand the "we" of a community. Even though they may not be the perpetrator or victim of a particular situation, when the dignity of one person is threatened, our communal values of justice and equality are also being questioned. Relating prejudice to children's notions of fairness helps young students realize they can eliminate prejudice.

The following example shows how a young child can question his or her own perceptions.

When D. was about seven, he began dancing one day to a record of Navajo music we have. All of a sudden he stopped himself, looked at us and said, "You know, I don't know how they dance. I'm just making it up." Another day, he told us, after seeing a movie, "I know one way that movie was racist. It only had white people in it." (Derman-Sparks et al., 1980, p. 7)

We can help children learn to respect each other's cultural ways and understand how powerful messages about cultural differences are given in society all the time. Suzanne, a principal in Laramie, Wyoming, shared with a group of teachers a public way she dealt with name-calling on the playground. She witnessed some serious name-calling one morning when several first graders used a racial slur at a peer. At first, she was stunned to see and hear the interchange. Then she walked up to the small group of children, looked at the child who had been treated disrespectfully, and said, "I am sorry this happened to you at our school. We will work harder to make sure this doesn't happen again to you or anyone else." Suzanne was providing a powerful message for all the children. She, as an administrator, did not take the situation lightly and modeled that it is the responsibility of all members of the school to eliminate prejudice and discrimination.

Suzanne is not only a competent administrator who directs the school, but she is also a good institutional role model, showing her students the ownership they can take in the fight against racism. Name-calling and other bullying behaviors may relate to race, but they may also relate to sexual orientation, gender, size, religion, or exceptionality.

Lourdes, a teacher in North Miami, Florida, shared another important strategy to deal with conflict (Teaching Tolerance, 1999). As a kindergarten grade teacher, she believes that peace and caring should be at the core of her classroom. As a teacher involved in the Peace Education Foundation, she adopted the "I Care Rules." These rules are as follows:

1. We listen to each other.
2. Hands are for helping, not hurting.
3. We use "I care" language.
4. We care about each other's feelings.
5. We are responsible for what we say and do (Teaching Tolerance, 1999, p. 143).

In addition to these general guidelines, Lourdes has instituted an important place in the classroom. When children have conflicts with each other, she sends them to the "Peace Table," a place where children feel safe and accepted. Lourdes helps her children role-play various situations that might arise during the year and teaches them how to focus on a solution.

The following are guidelines for the Peace Table; place a poster with the six steps on it so students can refer to the process:

1. Identify the problem.
2. Focus on the problem.
3. Attack the problem, not the person.
4. Listen with an open mind.
5. Treat a person's feelings with respect.
6. Take responsibility for your actions.

Students in this classroom are learning how to solve their own problems. They do not ignore them. The classroom becomes a place where children want to be because they know their feelings and perspectives will be respected. Children also affirm their own values of fairness and develop a strong sense of themselves. The Peace Table strategy is also often used in Montessori classrooms where young students engage in conflict resolution. The Peace Table can also be used as a place where students have the opportunity for quiet time. This method can be used to eliminate bullying and other forms of

My Journal

Bullying in School

Teachers may not know about the bullying that is occurring in a school. Often students bully in the bathroom, hallway corners, or far out on the playground where teachers do not see. It is important for teachers to gather data about how students see bullying in their school.

The following questions can be used as a survey that students fill out or as interview questions that a teacher or aide employs to get a sense of how much bullying is occurring in your school.

The responses of students should be kept confidential and anonymous. When you interview students, let them do most of the talking. Write down comments they provide if they volunteer additional information. This will provide additional context to your research.

How Safe Do You Feel At School?

Answers can show how safe the children feel.

- | | | |
|--|-------|--------------|
| 1. Students at this school get along well together. | Agree | Do Not Agree |
| 2. Students play with (interact with) everyone. | | |
| 3. Students play with (interact with) people most like them. | | |
| 4. Students are comfortable reporting bullying right away. | | |
| 5. Students are comfortable reporting when someone calls them a name right away. | | |
| 6. Teachers create a safe place for me. | | |
| 7. Teachers create a safe place for all students. | | |
| 8. Everyone feels like they belong at the school. | | |
| 9. I look forward to coming to school every day. | | |

In the past month...

- | | | |
|---|------|-------|
| I have heard someone use a racial slur or called a "bad" name. | True | False |
| I have heard one student use a put-down toward another student. | | |
| I have heard a grown up say something negative about another student. | | |
| I have seen a grown up not do anything when someone was bullied. | | |

Q What other questions could you add to this survey?

Q Are there other ways you could gather data about bullying at school besides using a survey or conducting interviews? If so, what are they and why would you do so?

Source: Teaching Tolerance School Climate Questionnaire, Teaching Tolerance.

Retrieved from <http://www.tolerance.org/sites/default/files/files/general/School%20Climate%20Questionnaire.pdf>

Professional Resource Download

discrimination and bias. It is important for teachers to have a clear vision of why they integrate an antibias curriculum and instructional strategies in their classrooms.

Helping Older Students Deal with Prejudice

Many students talk about how much it hurts when someone throws a racial slur at them. It is almost as if the hurt goes down to their souls. Their sense of self can be seriously damaged, especially in the adolescent years. For some very young children, the impact may not be as hurtful to their self-esteem because they are not as oriented toward their peers, and oftentimes they make up quickly after a conflict. However, for older students the role of prejudice may be much more disturbing and long lasting. As students grow older, they may find that they must deal with more severe aspects of prejudice. The comments may be more cutting and the actions of peers may be more deliberate. When students feel like their "arms have been tied behind their back" due to an act of prejudice, then that feeling can lead to further feelings of helplessness. Students also may feel that they cannot be themselves; for example, they may not feel comfortable speaking Spanish or identifying as Mexican American. The prejudice may be even more destructive because students feel victimized. In addition, when prejudice is felt at this age, the experiences tend to

Consider this . . .

Teachers can send out the message of "we can work together" or "you are a bad kid." Teacher language is a critical model. Teachers can use upbeat statements to create a positive classroom climate. Here are some examples.

"I liked how you gave the student your full attention when she spoke. That was an act of respect."

"If someone makes a mistake, it is important to think about how we would want someone to respond to us. We will treat others the way we would want to be treated."

"There are no dumb questions. We all can gain from your questions." (Hollomon & Yates, 2012)

Q What other affirming statements can you use with students? Make a list of 10 possible statements.

reinforce stereotypes they were forming about members of a particular group. For example, although Mary intellectually knows that it was only three [name of an ethnic group] girls who pushed and terrorized her in the bathroom, she may transfer this image to all young women in the group and not feel comfortable making friends or talking with other students in her classes from the same ethnic community as the perpetrators.

Because the incident in the bathroom can be characterized as bullying, older students may be participating in a group process of bullying (Salmivalli, 2015).

Discussing Bullying With Older Students

One way to get students to talk about bullying is to talk about incidents somewhere other than their campus. They may feel that if they say anything about bullying in their own school, they will become a target too. Group dynamics can prevent students from feeling safe discussing this topic. However, sharing national statistics with middle- and high-school students can get them to safely discuss the issue from a distance. Table 9.8 provides the number of incidents and the types of bullying behavior that students around the country reported in 2010–2011.

Table 9.8 National Center for Statistics, Bullying Statistics, 2010–2011*

Type of Bullying	Number of Students	Percentage of Total Reporting This Type of Bullying	Percentage of Type of Bullied Activity
Total Students, Bullied or Not Bullied	24,456,000	100%	
Bullied**	6,809,000	27.8%	
Made fun of, called names or insulted	4,303,000	17.6%	29%
Subject of rumors	4,469,000	18.3%	30%
Threatened with harm	1,232,000	5.0%	8%
Pushed, shoved, tripped, or spit on	1,923,000	7.9%	13%
Tried to make do things they did not want to do	804,000	3.3%	5%
Excluded from activities on purpose	1,365,000	5.5%	9%
Property destroyed on purpose	689,000	2.8%	6%
Total Number of Bullied Activities	14,785,000		100%
Total Students, Cyberbullied** or Not Cyberbullied	24,411,000	100.0	

(Continued)

Table 9.8 National Center for Statistics, Bullying Statistics, 2010–2011* (Continued)

Type of Bullying	Number of Students	Percentage of Total Reporting This Type of Bullying	Percentage of Type of Bullied Activity
Cyberbullied	2,198,000	9%	
Hurtful information on Internet	884,000	3.6%	23%
Purposely shared private information	263,000	1.1%	7%
Unwanted contact via email	454,000	1.9%	11%
Unwanted contact via instant messaging	659,000	2.7%	17%
Unwanted contact via text messaging	1,073,000	4.4%	26%
Unwanted contact via online gaming	356,000	1.5%	9%
Purposeful exclusion from an online community	286,000	1.2%	7%
Total Number of Cyberbullying activities	3,975,000		100%

*Students ages 12–18, bullied at school or cyberbullied.

**In interviews students could identify up to five types of bullying. Bullying occurred either on the way to school, on the school bus, at school, or on the way home.

Source: U.S. Department of Justice, Bureau of Justice Statistics, School Crime Supplement (SCS) to the National Crime Victimization Survey (NCVS), 2011.
National Center for Education Statistics, Retrieved from <http://nces.ed.gov/pubs2013/2013329.pdf>

If you have developed a caring community as discussed in Chapter 1, it will be possible to talk about bullying and how to eliminate it at school because you have created a trusting environment. In addition, using Bennett's model of intercultural sensitivity, students will be mentored to move from an ethnocentric viewpoint to one that is ethnorelative, in which learners hear and consider other perspectives and build a trusting and respectful community. Within this context, it is key that when students go to a teacher to report bullying or discrimination that the teacher acts. If students find out that a teacher will not do anything, they will feel that the teacher cannot be trusted.

It is critical that you as the teacher model consistent caring, respect, and equality in the classroom and school and stop the bullying or discrimination immediately. These values will be at the core of changing behaviors of bullies and bystanders. Elimination of bullying is a community responsibility.

TEACHING TIPS

Discussing Bullying

Before class discussion begins, give students a checklist of the following questions. Divide students into pairs and ask them to discuss the questions first and then to write their answers together. By using the checklist of questions, learners get familiar with the data and types of situations that are considered bullying.

- What is Table 9.8 about?
- Define bullying. Refer to www.stopbullying.gov.
- Who did the researchers survey?
- How many bullied activities were recorded that year?
- Which bullying activity was the most prevalent?
- What behaviors are considered bullying?

- Define cyberbullying. Look up the definition at www.stopbullying.gov
- How many cyberbullying activities were reported that year?
- Which cyberbullying was the most prevalent?
- What can we do as a community to stop bullying? List five suggestions.

It is important to let students get comfortable with the issue and statistics first. The real discussion will come later.

Have students come back together and report what they found. This may take some time. Discuss the different types of bullying. Ask: Have you ever witnessed any of the listed bullying? What happened? How did you feel?

Thinking about Intersectionality

In this chapter, you have learned that students may be discriminated against for a variety of reasons. When there are numerous layers of prejudice based on more than one social category, intersectionality occurs. In many cases, educators may have blinders on and not see the bullying or discrimination that is occurring on the playground, in the cafeteria, or hallways. Teachers need to understand that though it may seem as if a victim is being bullied because he is a student of color or gay, the bullying may actually be based on several types of differences. Maybe the child is small in stature and comes from a low-income family and so seems to be more easily intimidated. Sometimes the root of the prejudice is not

always immediately visible. For example, a teacher may notice that a student is being taunted on the playground because she is overweight, and then the teacher realizes that other students are also picking on her because she is Mexican American and has a hard time speaking in English. Often, bullying occurs because of a variety of differences (Parkins et al., 2006; Mio et al., 2016; Thornberg, 2015). Someone who is bullied may have low self-esteem, be depressed, and feel isolated. Numerous power imbalances may exist in relation to not only the listed social categories but also popularity and status in the classroom. This shows how prejudice and bullying come together in many different layers of discrimination.

Summary

1. **Explain how most people have prejudices against others based on social categories such as race, ethnicity, gender, age, class, religion, sexual orientation, disabilities, language spoken, and/or appearance.**

Many people hold prejudices and stereotypes about others based on social categories such as race, ethnicity, gender, class, religion, LGBT orientation, language, appearance, age, and disabilities. Prejudices are favorable or unfavorable feelings about others based on a category without knowing a person or group. This happens often in society. Many times people do not even realize they hold prejudicial feelings against others because they learned the beliefs as a child or covertly. Teachers need to reflect upon terms like prejudice, discrimination, and stereotypes and identify definitions before talking about them in the classroom. Definitions of these terms can be difficult to explain, so teachers need to have age-appropriate descriptions at their fingertips.

2. **Define the stages of prejudice development and levels of prejudice that can be found in society, schools, and individuals.**

Sociologist Gordon Allport developed a model that helps to explain how prejudice can continue to expand if a person does nothing to reflect upon their biases. The five levels of prejudice are antilocution, avoidance, discrimination, physical attack, and genocide. Prejudice and bullying can be connected depending on the type of harassment and if it is repeated. Bullying is aggressive, unwanted, repeated hostilities. Acts of bullying often have roots in social categories such as race, social class, gender, sexual orientation, language, culture, disabilities, exceptionalities, age, and/or religion.

3. **Assess how White privilege has been used to keep the dominant group in power.**

White privilege is about the unearned assets that Whites may have based upon their membership in the dominant population. Though many Whites do not feel they are privileged, they need to take time to reflect upon how they are able to move through society without having to identify their racial background or justify their group. One of the views many

majority people have is that society is color blind. However, numerous people of color disagree, noting that they are often confronted with their racial background whether at the grocery store writing a check or as a parent in a parent-teacher conference. Color blindness implies that one's racial background is neutral, which is not the reality for many people.

4. **Evaluate what bullying is and why it occurs.**

Bullying is highly linked with prejudice. Bullying is repeated, unwanted, aggressive behavior that is used to threaten, exclude, isolate, or hurt another. There is usually a power imbalance, and it often includes a group of students. An incidence of bullying may be connected to social categories such as race, LGBTQ membership, exceptionalities, gender, and religion, which can be considered civil rights violations. Cyberbullying—the use of electronic devices to bully or the usage of social media sites, text messaging and other digital arenas—also continues to increase. Bullying often occurs because a person wants to feel more in control, increase social status, become accepted in a group, and/or exert dominance. Bullying can result from prejudicial beliefs and attitudes.

5. **Suggest ways that teachers can move students from ethnocentrism to working together to eliminate prejudice and bullying.**

Teachers can use Milton Bennett's intercultural sensitivity model, which guides people from ethnocentrism to ethnorelativism. The model also stresses the importance of teaching ethics or values of equality, compassion, respect, and community. These values are critical for the creation of a classroom with a positive climate. Research has found that bullies are able to disassociate themselves from moral foundations; however, in classrooms where teachers model trust and respect for others, students are more likely to support positive behaviors. Bullying is not only an individual act but usually part of a group process in which students understand that bullying is taking place and may be complicit in the progression of intimidation. Therefore to thwart bullying in schools, it is critical for all members of the school community—from teachers to cafeteria workers—along with students to work toward challenging bully behaviors and to model positive, collaborative interactions.

Check Your Cultural Knowledge

Reflective Essay Question

Bullying has become a social epidemic in society. As a teacher in the classroom, what are the five most important rules that you could share with your students to address bullying? Ask students to add five more rules to prevent

bullying. This way both you and the students address the issue. This gives students responsibility to act, and it also provides an opportunity for you to have them talk about the issue in the classroom. You can reinforce that bullying of any kind—verbal, physical, and nonverbal—is not acceptable in their school.

Application

Know and Go Tools in the Classroom

Five Ways to Teach Prejudice Reduction

1. Teach about positive role models who have fought for fairness and equality. Ask students to identify what they could do in their own lives to reflect the work of their hero. Be sure to ask students about heroes from many different groups such as individuals who are poor, younger, living in an inner-city neighborhood, or disabled.
2. Role play a situation students witnessed on the playground or lunch room when someone was excluded from participating. The teacher and students can discuss what the most appropriate responses would be and how to deal with prejudice.
3. Read children's literature to your students that brings up issues of prejudice and bullying. Situations discussed in these stories can provide a starting point for classroom conversations. Consider using literature such as the following:

Young Children

- » *Chrysanthemum* by Kevin Henkes

Elementary Students

- » *My Dream of Martin Luther King* by Faith Ringold
- » *Moses: When Harriet Tubman Led Her People to Freedom* by Carole Boston Weatherford
- » *The Story of Ruby Bridges* by Robert Coles

Middle School Students

- » *Stargirl* by Jerry Spinelli

High School Students

- » *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie (sophomores)
- » *The Immortal Life of Henrietta Lacks* by Rebecca Skloot (seniors)
- » *To Kill A Mockingbird* by Harper Lee
- » *No-No Boy* by John Okada

Discuss the issue of prejudice and discrimination from the viewpoint of the main characters in the books.

4. Identify a problem in your classroom that deals with a stereotype. Do not name or pick out any particular person as the victim or perpetrator. It is the behavior that the community works to eliminate. Have the class brainstorm what could be done. Then have students vote on the appropriate solution. The class should also develop a plan of action about bullying. Make sure each member of the class has a responsibility in the plan.
5. Use cooperative learning in your classroom on a regular basis so students learn how to work with a variety of individuals. Make sure the projects have clear social and academic goals. Also monitor the progress of the group to ensure success.