TEACHING QUALITY STANDARDS OF SERVICE-LEARNING

Diversity

INTRODUCTION

Diversity in service-learning is more than ethnicity, race, and culture. Diversity is creating mutual respect and understanding between participants, those that we serve, and within ourselves. This lesson forms an environment for exploration, listening to each other, and deepening the experience of service-learning.

Getting Ready

1. Gather all supplies.
2. Make copies of Circles of Cultural Identity
3. Prepare room for active participation and discussion.

OPENING QUESTIONS

How do we create mutual respect and understanding? Why is it important that we first learn about our cultural identity in order to learn about others?

LET’S DO IT!

1. Step 1 (10 minutes): Have participants pair up and sit facing each other. Say, “We are going to learn about the person next to us. You will each have 3 minutes to tell your partner about yourself. The partner should only listen. After three minutes, you will switch. You will again have three minutes. At the end of the exercise, you will introduce your partner to the group and try to remember everything that they shared with you.” Mark the time for the partners. At the end, have pairs stand up and introduce each other (if the group is large, you can have them introduce each other in small groups for time).

Step 2 (10 minutes): Hand out Circles of Cultural Identity to each participant. Instruct, “In the middle circle, write your name. In the smaller circles, write the groups that you
identify with. On the back of the worksheet, write about a time when you felt proud to part of one of the groups. Then, write about a painful experience related to that group. Finish by filling out the declaration on the bottom of the sheet. An example could be, “I am BLONDE, but I am NOT DITZY.” Allow time for participants to complete the worksheet. Have participants share in small groups. Walk around room as participants are sharing, listening and observations for reflection.

**TALK IT OVER**
(10 minutes)

**Share**
Why is it important for people to listen to each other and learn about their stories?
Why is this difficult to do? Do we take the time to do this in our lives?

**Reflect**
What did you learn about yourself when filling out the circles and reflecting on your experiences with these identity groups?
Was this a challenge to think about?
How does it change you when you reflect on your identity?

**Generalize**
How does listening to each other and understanding yourself deepen the diversity of a learning experience, such as service-learning?
Why was it important to complete the declaration at the bottom of the worksheet? What does this type of activity accomplish?

**Apply**
Where in your life can you apply this learning?
How can you enrich the diversity standard in your service-learning activities?

**REFERENCES**
1. First and foremost, apply the work to yourself and your own situation.

2. Be present

3. Conflict and tension will be acknowledged and used to further group learning.

4. Listen to understand – NOT to respond.

5. Respect confidentiality – what’s said/done here stays here.

6. Assume good intent of everyone in the room, while acknowledging and making space for the different impacts our words and actions may have.

7. Be open to new thinking from yourself and others.
CULTURALLY RESPONSIVE YOUTH WORK 18 HR -SESSION 1 HANDOUT

Program Outcomes

1. Become aware of their own cultural identities

2. Apply cultural and youth development models to youth work

3. Recognize the value of learning about the context and cultures of the young people with whom they work.

4. Identify and develop skills and resources for building intercultural relationships.

5. Assess current programming and create next steps for making youth/student programming more inclusive and empowering.

6. Develop a personal commitment to ongoing intercultural development
Three Principles of Intercultural Theory

1. Subjective Culture—Build awareness of one’s own cultural identity and of the cultural dimensions all cultural groups possess.

2. Interaction Analysis—Identify relevant cultural differences in language use, nonverbal behavior, communication styles, cognitive styles and cultural values. This knowledge will assist in predicting misunderstandings when we communicate with young people and their families from differing cultures.

3. Adaptation Strategies—Learn about intercultural development and commit to ongoing development in one’s ability to experience cultural difference in order to make mutual adaptations when interacting with youth and families of other cultures.
A Youth Development Model

The Problem-Focused Approach:
- Prevention and intervention as the method of working with youth.
- Focuses on a problem.

The Developmental Approach:
- Prepare and promote as the method of working with youth.
- Focuses on supports and opportunities.
- Youth seen as resources.

Basic Youth Needs

- Feel a sense of safety and structure.
- Experience active participation, group membership, and belonging.
- Develop self-worth through meaningful contribution.
- Experiment to discover self, gain independence and gain control over one’s life.
- Develop significant quality relationships with peers and at least one adult.
- Discuss conflicting values and form their own.
- Feel pride of competence and mastery.
- Expand their capacity to enjoy life and know that success is possible.

Dr. Gisela Konopka developed these requirements in 1973 for the Federal Department of Health, Education and Welfare.

Ecological Model


(Based on The Ecology of Human Development originally created by Dr. Urie Bronfenbrenner)
Definitions of Culture

- It is important to understand that we can think about culture on many levels, e.g. ethnic or national culture, regional culture, rural or urban culture, organizational or workplace culture, family culture, etc. Joseph Mestenhauser “defines culture as more than traits, values, customs, artifacts, and institutions. It is also a way of being thinking, organizing knowledge, reasoning, problem solving, valuing past, present, and future relating to others” (2008).

- Culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values” (Hofstede, 1991).

- Milton Bennett (1998) also makes a distinction between culture with a big “C” (Culture) as dance, food, lecture, classical music, cultural systems; these are cultural institutions among groups of people. It is the objective culture associated with institutions of culture. These are observable from the outside. This makes you more knowledgeable, but not more competent. Bennett then talks about culture with a small “c” (culture) and defines this as the subjective behaviors and values within a culture; these are ways in which people engage and categories that determine how people within a group will behave. This is what makes us competent in relating and communicating across cultures.
Circles of Cultural Identity

Directions:
1. Write your name in the center circle.
2. In the smaller circles write the dimensions of your identity or the groups with which you identify.
   Example: female, athlete, Jewish, Asian American

Answer the following questions on the back:
1. Can you write about a time when you felt very proud to be a member of that group or dimension?
2. Can you write about a painful experience resulting from membership in a group or dimension?
3. Complete the sentence: "I am (a/an)________________ but I am NOT (a/an)______________.

Developed by Juan Moreno, University of Minnesota Extension Service Office of Diversity and Inclusion.
Reflection

We can often identify some of our cultural influences by recalling some of the traditions that took place on a regular basis. These traditions may be limited to family, but also might include frequent community events, shared holidays, and other celebrations. Use the guide below to help explore some of those cultural influences in your own life.

I remember as a child my family would often ______________________ during the celebration/holiday time of __________________________. We would often serve __________________________ prepared by __________________________ and we would all share __________________________. The community in which I lived frequently __________________________ during __________________________ and I would sometimes be __________________________ surprised that __________________________.

During my teenage years, I would enjoy __________________________ with __________________________.

Speaking of my friends, my closest were __________________________. I was raised primarily by my __________________________ and from what I know of their background, I know that __________________________. Some of my most significant influences on my life came from __________________________.

Some important values that I learned growing up are __________________________. I __________________________ those values today.

School was __________________________ for me. I remember being proud of __________________________.

As a child, I remember looking forward to __________________________.

Some of my best memories come from __________________________.

The most important piece of my identity, if I were to write a book about my life, would emphasize __________________________.

Adapted from Nehrwr Abdul-Wahid of One Ummah Consulting, www.oneummahconsulting.com
Journal

- Identify basic frameworks for youth development and three principles of intercultural theory
- Generate a learning community
- Recognize elements of cultural self

1. How does this apply to me personally?

2. How does this apply to me in my work with youth?