Appendix I

State of Minnesota
Cultural Dynamics Education Project

Building Cultural Connections®

Curriculum and Trainer’s Guide

May 2000

State of Minnesota Department of Children, Families & Learning

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Introduction

In 1990, the Minnesota Legislature passed an innovative law for licensed child care staff and other licensed child care providers to receive training in the "cultural dynamics of early childhood development." Under this statute (Minnesota Statutes Section 245A.14, subd. 7), the training and skills development of child care providers must include the following components:

- an understanding and support of the importance of culture and differences in ability in children's identity development;
- understanding the importance of awareness of cultural differences and similarities in working with children and their families;
- understanding and support of the needs of families and children with differences in ability;
- developing skills to help children develop unbiased attitudes about cultural differences and differences in ability, and
- developing skills in appropriate caregiving for children of different abilities.

The first of its kind in the country, this legislation has been a catalyst for child care services that acknowledge and respect the cultural values, beliefs, and practices of all Minnesota families. The law recognizes that all children need to be cared for in settings that affirm who they are, and also need to develop unbiased attitudes about cultural differences and differences in ability.

In order to implement the legislation, this training curriculum, Building Cultural Connections®, has been developed by the Minnesota Department of Children, Families & Learning in partnership with the Cultural Dynamics Education Project Statewide Advisory Committee. This Committee, composed of education and child development professionals, community representatives, and parents, has met regularly and worked steadily on this project since December of 1992. In addition, a broad spectrum of cultural groups, child care professionals, and community members throughout the state have provided valuable ongoing comments and suggestions as the curriculum was developed. The Building Cultural Connections® training will provide child care providers and teachers with the tools to help children live, work, and become productive members of a diverse society.

The Building Cultural Connections® curriculum focuses on the importance of culture in the healthy social development of all children. It addresses many of the concepts that are common to working with children and their families around differences in culture and differences in ability. These concepts include:

- increasing caregivers self-awareness;
- recognizing and understanding differences and similarities;
- helping children develop positive self-image;
- helping children to develop positive attitudes toward differences in others; and
- building positive, trusting relationships with families.

Research has shown that children develop attitudes about human differences, such as race, culture, ethnicity, and disabilities during the early childhood and school-age years (Katz, 1982; Derman-Sparks, Higa, Sparks, 1989). Providing child care that is culturally appropriate and anti-bias helps all children develop a healthy sense of identity. Children benefit significantly from exposure to the values and richness of other cultures and positive preparation for diversity in their future lives.

Culturally appropriate and anti-bias caregiving practices have become an integral component in the definition of high quality care in the early childhood and school-age care and education field. The Building Cultural Connections® curriculum is a tool for facilitators to support child care professionals in providing quality care for the diversity of Minnesota families.
PART ONE

Trainer Information

Notes to Cultural Dynamics Education
Project (CDEP) Trainers

The Building Cultural Connections® (BCC) curriculum was developed over several years. It was field tested throughout Minnesota for two years. Over time, we learned many lessons about how to make the Building Cultural Connections® training a positive and dynamic learning experience. Please read the following points of information prior to implementing the Building Cultural Connections® curriculum.

1. The BCC curriculum is a guide not a script. It is a trainer reference and resource workbook. It is not intended to be followed step-by-step, but rather to assist trainers in implementing discussions and exercises. The BCC curriculum is divided into five parts: PART ONE: Trainer Information; PART TWO: Trainer's Guide for Building Cultural Connections® (Sections 1-6); PART THREE: Handouts; PART FOUR: Suggested Reading and Additional Resources, and PART FIVE: Resources.

2. The BCC curriculum is designed to implement the following outcomes based on the cultural dynamics legislation:
   • understand the influence and importance of culture and differences in ability on children’s identity development (Outcome #1);
   • develop the skills necessary to assist children in developing unbiased attitudes toward differences in culture and ability (Outcome #2);
   • understand the importance of, and to practice strategies for, effective cross cultural interactions with children and their families (Outcome #3);
   • identify, understand and implement the skills needed for culturally competent caregiving (Outcome #4);
   • identify strategies for continued learning in the area of cultural dynamics (Outcome #5); and
   • identify strategies for developing skills in appropriate caregiving for children of different abilities (Outcome #6).

3. In every workshop, please acknowledge the opportunities available for further training. Make sure that participants are aware that the Infant Toddler Training Intensive, Minnesota School-Age Care Training Network, and Project EXCEPTIONAL training are all available to them. Encourage workshop participants to call the Child Care Resource and Referral (CCR&R) training coordinator in their area for more information.

4. The BCC workshop focuses on increasing cultural awareness by stimulating learning through a variety of discussions and exercises, some of which can generate feelings for both trainers and participants. Some BCC curriculum activities might be uncomfortable for some individuals. Training activities designed to create awareness and support change must necessarily create some level of discomfort in participants in order for change to occur. Consider adjusting the curriculum to the makeup and needs of your group, while remaining focused on the curriculum's objectives. In thinking about

the group you are working with, ask yourself the following questions: What communities will be represented? What are the local or regional issues around diversity and inclusion? In what settings do the participants work? How long have participants been in the field? Have participants attended other diversity workshops?

5. Each Section begins with an overview page which tells you “Expected Overall Time,” “Purpose and Expected Outcomes,” “This Section Includes” and "Definitions Important to this Section." The times listed for each section estimate the time to complete all discussions and exercises included. It is anticipated that you will make selections of what to include each time you do the training depending upon your participants and their knowledge of the material. Some components may require more time, some less, this is expected. However, do not stop an activity or discussion that is going well just to keep pace with the agenda. Make every effort to be flexible as well as on task.

6. Handouts are located throughout the curriculum as well as compiled in a separate section PART THREE: Handouts located in the back of the BCC binder. When making copies of any of the Handouts included in this curriculum, use the Handouts from the packet located in the back pocket of this guidebook. These Handouts do not have page numbers.

7. In most cases, special notes to trainers will be designated in the margin alongside the text. The letters: CDEP stand for Cultural Dynamics Education Project.

8. The BCC curriculum contains more content than can be accomplished during the baseline six-hour training. This design is intended to allow trainers to pick and choose those activities that will most closely meet the needs of the particular group of caregivers they are training as well as reflect your own personal training style.

9. When planning for your workshop session(s), schedule workshop activities to maintain a logical flow to the day. For example: give careful thought to activities scheduled right before and after lunch.

10. The Pre- and Post-Self-Assessment is included as a means for participants to measure their individual learning. Encourage participants to look for changes between their pre- and post-workshop self-awareness. This information is for the participant’s personal use and is not intended to be shared openly with the group. If follow-up is needed, help participants process this exercise by briefly sharing your own experience of growth and development - what you learned, discovered or realized over time.
11. Supplies and materials needed for each section of the BCC curriculum are signified by a [symbol]. Look for this symbol in the margins alongside the text.

12. Research is cited throughout the curriculum. You can find the full citation in PART THREE: Curriculum Citations, Suggested Readings and Additional Resources.

13. Remember that your work is important! Although positive results from this training may not be noticed for months, or even years, trainers conducting the BCC workshop are helping to create a more inclusive and culturally appropriate child care system for all Minnesota children and their families.
Cultural Dynamics Training Law

Minnesota Statutes, Section: 245A.14

Subd. 7. Cultural dynamics and disabilities training for child care providers.

(a) The training required of licensed child care center staff and family and group family child care providers and staff shall include training in the cultural dynamics of early childhood and school-age development and child care.

(b) The cultural dynamics and disabilities training and skills development of child care providers shall be designed to achieve outcomes for providers of child care that include, but are not limited to:

1) an understanding and support of the importance of culture and differences in ability in children’s identity development;

2) understanding the importance of awareness of cultural differences and similarities in working with children and their families;

3) understanding and support of the needs of families and children with differences in ability;

4) developing skills to help children develop unbiased attitudes about cultural differences and differences in ability;

5) developing skills in culturally appropriate caregiving, and

6) developing skills in appropriate caregiving for children of different abilities. Curriculum for cultural dynamics and disability training shall be approved by the commissioner.

(c) The commissioner shall amend current rules relating to the training of the licensed child care center staff and licensed providers of family and group family child care and staff to require cultural dynamics training. Timelines established in the rule amendments for complying with the cultural dynamics training requirements shall be based on the commissioner’s determination that curriculum materials and trainers are available statewide.

HIST: 1987 c 333 s 15; 1988 c 608 s 3, 4; 1989 c 282 art 2 s 84, 85; 1Sp1989 c 2 s 10; 1990 c 426 art s 28; 1990 c 568 art 2 s 50, 51; 1991 c 142 s 2; 1991 c 143 s 1; 1993 c 338 s 8; 1995 c 158 s 5; 1995 c 207 art 2 s 20 art 4 s 1.

How Does Learning Happen?

*Use the following information for support in appreciating how learning takes place for adults.*

Creating a Framework for Adult Learners

Adults bring their own experience, knowledge and skills to the learning process. They can also bring preconceptions about the instructor, the topic to be discussed, and themselves. Adults will bring different learning styles, different childhood experiences, different cultural influences, and different stages of development to learning. Some will come with values that have gone unevaluated, while others will come to the learning environment with a strong sense of identity and verbal skills to support that identity. Some will bring a lot of experience working with children, while others will bring a limited amount of experience working with children.

The dynamics of power and privilege are perhaps the single most complex issue within cultural dynamics and disability training. It is common to see the dynamic of power and privilege played out in adult diversity training sessions. Members of advantaged groups may find it difficult to acknowledge or recognize the benefits of privilege. Some individuals may actively defend and rationalize their position, or become hostile. In response, individuals with less access to power may remain silent or disengage. The group dynamics can become such that individuals with less access to power do not have the opportunity to develop an effective voice.

Therefore, it's important when planning an adult training session to remember to explore and discover what workshop participants bring to the learning environment, anticipating different needs, different styles, and the different contributions adult learners make in a workshop setting (i.e. know your audience).

Learning Styles

Thanks to a number of researchers, studying the diverse ways in which people learn has become increasingly popular. Since there are several techniques used today to reveal the various learning styles, it’s helpful to stay informed by reading the literature in this area.

Activities that trainers will need to be focused on for the *Building Cultural Connections®* workshop should encourage visual (learn by seeing), auditory (learn by hearing) and kinesthetic (learn by doing) activities for learning.

Keeping in mind that some participants may have difficulty seeing or hearing, trainers will want to include a variety of easy-paced activities that use clear, uncluttered visual aids (i.e., easel boards or overhead transparencies), videos, materials and displays. Trainers should also consider the needs of participants who may use English as a Second Language (ESL) when planning workshop activities.

Some workshop participants will want to mainly listen, observe or read, while others will need to move around or be active during the learning process. The challenge for adult training instructors will be to balance these activities over the course of the workshop to meet the needs of most learning styles.

The trainer’s role is to create an atmosphere for learning where participants can examine and name what they know, and activities where new ideas can be integrated into working with children. This process is to assist child care providers in connecting what they know to what they will learn in this workshop.

Some good rules to remember when teaching adult learners are to:

- Build upon participants’ experience.
- Plan for different cultural orientations.
- Plan for different learning styles and personalities.
- Plan for different stages of development.
- Recognize what the group has to offer to the learning experience.
- Reflect on participants’ responses and plan accordingly - be prepared to spontaneously change a format.

Recognize that these rules are also the process teachers and caregivers must master to adapt to the diverse learning styles of children in their care.

**Constructing Knowledge**

It’s very natural for an adult training instructor to put a great deal of effort into planning a presentation. Some trainers will do this to prevent running out of things to say before the workshop has ended. Others will try to cover everything about a subject or topic they think participants need to know. The assumption is people will learn from an instructor if he/she has conducted a clear presentation and can respond to their questions.
Often in these situations, it is the training instructor who might learn the most. In planning a presentation, a trainer reframes and pulls together personal ideas and experiences.

This leads to a deeper understanding for the trainers, but not necessarily the participants. When planning any presentation trainers must remember to focus more on the participants’ learning experiences rather than the trainer’s expertise. The Building Cultural Connections® curriculum relies on the trainer to be prepared to introduce activities and information clearly, to respond to questions, and to facilitate discussion. Lecture points can be integrated into debriefing dialogues and responses to participants’ questions, as well as other interactions with participants.

In this six-hour curriculum, there might be a temptation to squeeze in as much as possible, but adult education research suggests that more learning happens when participants can focus on just a few concepts, interacting with others to sort through and build their knowledge.

Theory tells us that people construct or gain a foundation for new knowledge by connecting experiences and current knowledge to new information and ideas. This curriculum was partially developed with this in mind; to help workshop participants identify and name what they already know and bring to the session, permitting them to take responsibility over what they learn. This means it’s important for the trainer to be aware of the wide range of knowledge and experience participants bring to the workshop. This will allow trainers to connect participants’ needs, questions, ideas and expressions of bias to the goals and objectives of the curriculum.

Play-Debrief

Discussions at the end of “Play” activities (the actual exercise introduced) are critical to gather and build on knowledge. In fact, the teaching and learning process is incomplete without this “Debriefing.” Debriefing occurs when the trainer guides the discussion by describing and naming participants’ experiences and connects those experiences to the ideas being discussed and heard. Key points trainers might make during the presentation are usually brought up by participants during debriefing. These key points are included for your reference. Trainers should bring these key points up in discussions if they do not otherwise come up.

The goal of debriefing (different than summation) is to help participants reframe and connect information and ideas learned during the activity to current knowledge and experience.

During debriefing, the trainer’s job is to WATCH, LISTEN and BUILD on the ideas and stories the participants' share. Trainers will also INTERPRET and CONNECT people, their experiences and ideas to one another.
Learning to guide and facilitate debriefing discussions takes practice. The following are some basic reminders for guiding effective debriefing exercises:

1. Ask participants to describe experiences or their response to a group activity. Let them reflect.

2. Avoid “reporting” on participants’ activities or discussions. Guide responses.

3. Offer stories or examples.

4. Probe with questions.

5. Allow silence.

6. Model and encourage building on each other’s ideas.

7. Watch, listen and build on ideas shared.

8. Restate and help to expand participants' responses. FOR EXAMPLE: If a participant states he/she plans their curriculum around a different culture each month, the trainer might respond with one or more of the following points:

   • It’s good to include a variety of cultures in your program.
   • Remember there are several things to keep in mind when being culturally appropriate in child care programs.
   • For children, culture includes how they experience being cared for.
   • Children learn about cultural differences by seeing those differences reflected in pictures, materials and people, as well as hearing conversations about the child care environment.
   • Hearing and seeing things help strengthen children’s identity development (affirms who they are) during the most critical stage of their development, when they’re young children.
   • Being culturally appropriate in child care settings helps caregivers avoid stereotyping and trivializing cultures.
Building Cultural Connections
Workshop Exercises - Outcomes

This table matches the curriculum discussions and exercises with the corresponding outcomes. When planning the training agenda for a particular workshop, keep in mind the need to cover all six outcome areas. Make sure that there is at least one discussion or exercise for each of the six outcomes.

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Trainer Information
## Building Cultural Connections®
### Workshop Exercises – Outcomes

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<th>Title of Discussion or Exercise</th>
<th>#1 Importance of Culture</th>
<th>#2 Unbiased Attitudes</th>
<th>#3 Cross-Cultural Interactions</th>
<th>#4 Caregiving Practices</th>
<th>#5 Continued Learning</th>
<th>#6 Caregiving for children of Different Abilities</th>
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Workshop Supplies and Resources

Arrange your setting according to the principles of universal access and design. Remove all obstacles at doorways, place tables far enough apart for wheelchair/mobility support clearance, and leave scattered sites at tables free of chairs to be taken by those who bring their own.

When planning and preparing to conduct the Building Cultural Connections® workshop, trainers will need to begin gathering materials as part of the planning process. Arranging workshop items and materials in chronological order will help things go smoothly. In the margins of each section, there is a list of materials needed for that particular component of the workshop to assist trainers. Materials needed will always be accompanied by the symbol.

Materials to assist in displaying include: masking tape, scotch tape, tacks (for use on walls which are padded or carpeted), and handi tack (to mount paper or posters to clean and clear surfaces without causing any damage).

Various fabrics (table coverings) can soften an environment, and refreshments provide warmth and hospitality to a workshop setting. Pictures, posters, calendars and things from nature can also soften an environment and send a welcoming message to participants as they enter the workshop setting.

Pens and markers of various colors and name tags will come in handy. Bring a basket or other container to transport and set them up in. It’s also a good idea to have at least one post-it note pad, a regular note pad, an easel board and pad(s) and even blank recipe cards for writing and documenting information. Blank self-adhesive label sheets will create ease in establishing a quick mailing list if needed. This will also make it easy to generate a mailing list for participants in the workshop who may want to stay in touch with one another. It’s always good to have a pair of scissors, a stapler and a small clock or wristwatch.

Trainers anticipating a large group might plan to convert some of the Exercise Handout sheets into transparencies. If so, you’ll need an overhead projector and one to three multi-colored pens for transparencies. Be sure the projector is working properly during your pre-workshop set-up.

When using an easel board and stand, write your headings (i.e., What is Culture? and so on) on easel board sheets beforehand to save time. Also, be sure an easel board stand is available for use if needed.
Pictures of children are required for use with this curriculum. Trainers need to gather these from personal resources. Each picture should contain accurate, natural, contemporary cultural images. The collection of pictures should be culturally appropriate, culturally diverse, and in color (not black and white). Pictures should be large enough for group viewing.

This curriculum calls for a VCR and TV monitor large enough for all participants to view. You will need copies of the videos “Essential Connections: Ten Keys to Culturally Sensitive Care” and “Prejudice: A Big Word for a Little Kid” for the workshop. Be sure you have reviewed the videos prior to the workshop to determine which portions you will be using.

Trainees should review all Handouts, Self-Assessment Forms and Evaluation Forms. The appropriate number of copies (based on anticipated attendance) should be made beforehand. Certificates for participation should be signed and dated prior to the workshop.

Some of the resources and information available at the workshop should be: sample books (children and adult), catalogs from reliable vendors, sample toys and learning materials.

Once you’ve gathered all the materials, resources, and information needed for conducting the Building Cultural Connections® workshop, you’re set to begin!
Materials Checklist

CDEP Trainers: As you gather materials to use in your workshop, check them off here. Make a copy of this checklist and keep the original included with the curriculum for future use.

- TV/VCR and Remote
- Overhead Projector, Transparencies, Transparency Markers
- Pens, Pencils, Markers, Paper, Scissors and Stapler
- Masking Tape, Scotch Tape, Handi Tac or Tacks
- Easel Board Pad/Sheets, Easel, Small Note Pads, Note Cards
- Name Tags
- Pictures of Children That You Have Gathered
- Multietnic/Culturally Appropriate Materials (posters, books, games, puzzles, dolls and craft items)
- Stereotypical Materials
- Small Clock or Watch
- Videos: "Essential Connections" and "Prejudice: A Big Word for a Little Kid"
- Copies of all Handouts and Resource Lists
- BCC Curriculum
- Bottle of Juice or Water (or throat lozenges)

Add your ideas below then check off when included:

- 
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- 

PART TWO

Trainer’s Guide for
Building Cultural Connections®

Section 1

Getting Started
Introduction to Section 1: Getting Started

Expected Overall Time: 50 minutes

Purpose and Expected Outcomes:

The first minutes of a workshop set the tone for the entire session. Therefore, it is important to set aside time to ensure the training session starts off on a smooth note. The purpose of the introduction is to establish trust between the trainer and participants. There are many ways to create an atmosphere of acceptance, warmth and trust. Welcome participants. Introduce yourself. Implement icebreaker exercises that help participants get to know one another. Establish ground rules.

The second purpose of the introduction is to clarify expectations. Trainers can help participants engage with the content of the workshop. Administering the Pre-Workshop Assessment helps introduce participants to the training content. In addition, explain the relevance of this training by pointing out the similarities and differences among the participants as you facilitate the introductory discussions and exercises.

This Section Includes:

- Discussion: Welcome and Introductions
- Exercise: Icebreaker Option #1 – A Message in Your Childhood
- Culturally Specific Scenario: Story Time
- Exercise: Icebreaker Option #2 – General Introduction Questions
- Discussion: Present Your Workshop Agenda
- Discussion: Why Did the State of Minnesota Enact the Cultural Dynamics Law?
- Discussion: Ground Rules for a Learning Environment
- Exercise: Pre-Workshop Self-Assessment (includes handout)
**Materials Needed:** Key introduction points list completed below.

Welcome everyone. Introduce yourself and share with the group a little about your background and experience. Share with participants what has brought you to this line of work.

Share some “housekeeping” points (if necessary) with participants (i.e., where restrooms are, room set-up, eating, drinking and smoking areas, telephones).

Have participants introduce themselves to you and to each other. Explain that participants may choose whether or not to participate in any exercise or discussion.

I became a Cultural Dynamics trainer because:

**CDEP Trainers:** List your key introduction points here:

My previous training experience includes:

My child care related experience includes:

What motivates me to work with others is:

What I’d like you to know about me is:
Ice Breaker Exercise Ideas

*Exercise Option #1:* A Message in Your Childhood

This exercise is intended to provide an opportunity for participants to introduce themselves and begin exploring one of the many ways that cultural values are passed down from generation to generation through a common human experience; food.

**DIRECTIONS:**

1. Have participants form a circle. Once the circle is formed, have everyone turn and face a partner (the person next to them).
2. With the person next to them, have participants think back to their childhood and remember a consistent message they got, verbally or non-verbally, about food. This message could have come from a parent, grandparent, older sibling, or other person.
3. Participants should be as “light” or “serious” as they choose, whichever encourages them to participate.
4. Once a childhood message is established, participants should think of a phrase that defines the message. For example: MESSAGE: “Mind your manners at the table.” PHRASE: “Good manners are as important as good food.”
5. Once a phrase is chosen that captures the childhood message, persons facing the LEFT should stay in place while persons facing the RIGHT should move around the circle introducing themselves saying, “Hello, my name is... then state the phrase from their childhood. Persons facing the LEFT should respond by doing the same. EXAMPLE: “Hello, I’m Margie and learning good manners is as important as having good food to eat.” Remember to repeat the same phrase and say the phrase after saying your name to each new person.
DEBRIEFING QUESTIONS:

- How did you feel about yourself after repeating the childhood phrase over and over again?
- Do you know the “hows” and “whys” of this family message?
- Did you hear any messages that reflected conflicting values?
- Can anyone think of any old, familiar cultural sayings (proverbs) that relate to food that you were taught?
- How many heard phrases similar to their own?
A Culturally Specific Scenario: Story Time

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

The teacher is telling the story of Little Red Riding Hood. An American Indian boy in the class begins telling a story about wolves. This is a story you have never heard. What, related to culture, might be happening?

Outcome: To recognize how information is transmitted through culture and the importance of repetitive orations as a gift of sharing.

Many American Indian children are told stories from a very early age about nature and creation. In the story the child tells the wolf is a powerful and beautiful part of creation, rather than a fierce creature that eats Little Red Riding Hood and grandma. The child is sharing a perspective he has learned about wolves that is important within his culture. His need to share this story is not disrespectful but evidence of pride in his culture.
Exercise Option #2:
General Introduction Questions

Materials needed: None, unless you decide to have participants write about their experiences. Then you will need pens or pencils, paper and a basket to collect the answers.

This exercise is intended to provide an opportunity for participants to get to know who they will be spending the next few hours with.

DIRECTIONS:

1. Take any one of the statements listed below and read it to your participants.
2. Depending on the size of your group, stay in one large group and ask everyone to respond to the statement, or break participants into small groups and have everyone respond within their groups.
3. Another possible variation for this exercise would be to have participants write down their response. You could then collect responses in a basket and read a few.

Write your own introductory statement here.

SAMPLE STATEMENTS (Choose one or come up with your own statement):

1. Please introduce yourself and state what you would like to get out of today’s workshop.
2. In your experience with children, tell us the funniest thing a child has said to you.
3. Please tell us your name and the earliest memory you have that made you aware of cultural differences or differences in ability.
KEY POINTS TO ADD TO THE DISCUSSION:

- We carry many cultural messages that are often unconsciously influencing us. Sometimes our behavior is consistent with these, and sometimes we are intentionally trying to counter these messages.

- The better we know ourselves, and how our experiences, values and beliefs influence us, the clearer we will be in our communications.

- One way to recognize a conflict of values or beliefs with parents in child care programs, is to notice when you begin to feel uneasy around parents with whom there are differences of opinions or beliefs.

- Childhood messages are based in the family’s culture. Occasionally, messages you received in childhood may conflict with messages parents in child care programs received and therefore, should be approached as potential conflicts of cultural values or beliefs. How to recognize and resolve these cultural or ableism conflicts will be discussed later in the workshop.
Discussion:
Present Your Workshop Agenda

Materials Needed:
Agenda review list completed below.

CDEP Trainers: List the main sections from the agenda you want to review with the group here (i.e., What is Culture?, Stereotypes? and so on).

What do I want to review with the group today regarding the Agenda?

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Explain or review the Agenda (see sample on the following page); your format for the workshop (e.g., one six-hour session or two three-hour sessions); and your approach to training. FOR EXAMPLE: Make the point that these six hours of training are not designed to teach about specific cultures. Rather, the intent is to provide participants with an opportunity to explore the key issues that form the foundation of culturally appropriate and anti-bias care and education.
Sample Workshop Agenda
6 Hours

Trainers: (list names of each here):

__________________________________________  ________________________________

1. Introduction of the Training
   Welcome and Introductions Ice
   Breaker Exercise Review the Day’s Agenda
   Establishing Ground Rules for Learning
   Pre-Workshop Self-Assessment

2. What is Culture?
   Discussion of Culture and Diversity
   Deep Culture Iceberg/Circle of Life Exercise
   Exercise to Reinforce Learning About Culture

3. Culturally Appropriate Care
   View portions of the Video: Essential Connections: Ten Keys to Culturally Sensitive Care
   Exercise: Acknowledge, Ask, Adapt
   Exercise: What Kids Do, What Kids Need
   Discussion Regarding The Person First – Then The Disability

LUNCH BREAK

4. Bias and Its Effects on Children and Caregiving
   A Discussion of How Children Notice Differences Exercise:
   Prejudice: A Big Word for a Little Kid Exercise: How Children Figure Out Who They Are Stereotypes As A Form Of Bias
   Assumptions As A Form Of Bias
   An Exercise on Institutionalized Barriers
   A Discussion on The Two Sides of the Same Coin
1. Applications for Assessing Culturally Appropriate and Anti-Bias Caregiving
   Discussion Regarding “Tourist” versus Anti-Bias Approach
   Exercise on Assessing Environments and Materials Overcoming Bias in Planning and Interactions
   Communication Skills for Talking to Children About Differences
   Parent-Provider Relationships – For the Children

2. Wrap-Up and Future Measures
   Exercises To Identify Future Measures Post-Workshop Self-Assessment Workshop
   Evaluation
   Summary Points and Closing Workshop Comments
Discussion:
Why Did the State of Minnesota Enact the Cultural Dynamics Training Law?

DIRECTIONS:

As you review with participants the information contained in “Why Did the State of Minnesota Enact the Cultural Dynamics Training Law” be prepared for challenges to the idea of the law from participants. Do not become defensive. State clearly the desired outcomes. Consider sharing your own feelings about the importance of this law.

Be prepared to discuss the many organizations and individuals involved in the project including: the State Legislature, the Department of Human Services, the Department of Children, Families & Learning, the Statewide Advisory Committee, the three site advisory committees, staff of the project, and previous participants. This is a project that has benefited from continuous input and improvement.

Help the group recognize the unique aspects of the law. Point out to participants that it is the only law of its kind in the United States.

Remind them that their participation is important to the families and children that they serve and that they, too, will have the opportunity to have input into the project. Tell participants that they will complete an evaluation at the end of the training.
Why the State of Minnesota Enacted the Cultural Dynamics Training Law

This curriculum was designed to implement the Minnesota Cultural Dynamics Training Law, and to assist child care providers to care for children in ways that are culturally appropriate and anti-bias.

The Minnesota Cultural Dynamics Training Law states:

The cultural dynamics and disabilities training and skills development of child care providers shall be designed to achieve outcomes for providers of child care that include, but are not limited to:

(1) an understanding and support of the importance of culture and differences in ability in children’s identity development;

(2) understanding the importance of awareness of cultural differences and similarities in working with children and their families;

(3) understanding and support of the needs of families and children with differences in ability;

(4) developing skills to help children develop unbiased attitudes about cultural differences and differences in ability;

(1) developing skills in culturally appropriate caregiving, and

(6) developing skills in appropriate caregiving for children of different abilities.

In addition, the Americans with Disabilities Act (ADA), which was passed in 1990, mandates that child care providers serve all children without discrimination, including children with disabilities. Every day across the country, child care providers are successfully serving children with a range of exceptional needs in their programs. However, the access of such children to typical child care programs continues to be limited in almost every community in this nation.
Minnesota is changing. Although some people may not notice this in their communities, demographers inform us that Minnesota’s population is becoming increasingly diverse, especially among our children. This means that the children of today will likely work as adults in communities that will look very different from the ones in which they grew up.

Building Cultural Connections® training is important not only because of Minnesota's increasingly broad cultural differences, but because these differences in society are not equally valued as a result of personal, cultural, and institutional racism and ableism. Because identity is grounded in culture, Building Cultural Connections® training is necessary to ensure that all children receive caregiving that is culturally appropriate and anti-bias, accessible and affirming.

In implementing the Cultural Dynamics Training Law, the State of Minnesota Cultural Dynamics Education Project Statewide Advisory Committee agreed on four themes based on the work of Dr. Carol Brunson Phillips. They are:

1. child care should reflect the child’s home culture;
2. child care providers should bring diversity into the caregiving setting to help each child feel comfortable with diversity;
3. child care providers should counter or oppose negative messages such as biases and stereotypes, and
4. child care providers should promote trust and security for children through activities in the caregiving setting and through authentic, respectful interactions with parents.

The Statewide Advisory Committee’s vision includes:

All cultural/ethnic groups will benefit from better understanding a diversity of cultural perspectives and how these perspectives can effectively interact in a multi-ethnic society.

Parents will have access to child care which is respectful and reflective of their cultural childrearing values and norms.

Children from all cultures will receive support and skills to live effectively in a diverse society.
Discussion:
Ground Rules for a Learning Environment

Whenever people come together to discuss deeply felt issues such as culture and bias in children’s identity development, there needs to be a climate for learning that is respectful and encourages healthy dialogue. Trainers must strive to create that type of environment when conducting the Building Cultural Connections® workshop. To accomplish this, encourage participants in the workshop to make room for all voices, learning styles and perspectives, and to avoid interrupting one another when speaking. Everyone should practice good listening skills and feel free to ask questions as needed.

Inform participants that there might be differences and disagreements making people feel uncomfortable at times. These diverse views will provide an opportunity to practice taking another perspective and negotiating differences, which is one of the learning goals of this curriculum. It is also a positive step toward new learning. Aim to provide an atmosphere of respect for each other and each individual’s journey.

EXAMPLE: Ground Rules for our Workshop:
♦ Participation is not required. It is based on individual preference.
♦ Let us listen to each other’s voice and respect each other’s learning style and opinion.
♦ Let’s avoid interrupting one another when there is discussion.
♦ Let’s make it a point to learn from our differences.

GROUND RULES FOR TODAY’S WORKSHOP:
1. 
2. 
3. 
4. 

Be sure you have agreement to these ground rules from participants before moving forward. Post the ground rules somewhere in the room where participants can refer to them at any time.
Exercise:
Pre-Workshop Self-Assessment

Materials needed: Assessment forms, pens/pencils.

The self-assessments completed during the Building Cultural Connections® workshop serve as an evaluation tool to assess participants' awareness of cultural and disability issues before the workshop begins and at the end.

Self-assessments can serve an important role in helping participants reflect on culturally respectful skills and attitudes. Our personal thoughts and feelings impact how we perceive and interact with others, although we may not have taken the opportunity to think about this.

This self-assessment allows participants to do just that. It provides them with an opportunity to examine thoughts and feelings and to recognize how they influence their attitudes on race, culture and disability. A written self-assessment helps them identify areas of strength and areas that need strengthening.

This assessment tool is designed to assist participants in measuring their individual learning; there are no right or wrong answers and no one else will evaluate the responses. Remember, participants' written responses are for their own personal information. Limit discussion or any debriefing to your personal growth resulting from the self-assessment. Remind participants that the assessments are theirs to keep.

DIRECTIONS:
Instruct participants to:
1. Answer questions to the best of their ability.
3. Allow ten minutes to complete this activity (but not to be discouraged if they don’t finish).
4. Hold on to assessments until the end of the workshop.

NOTE TO TRAINERS:
Be sure to review the Self-Assessment prior to conducting the BCC workshop. This will assist in any discussion that may take place.
**Pre-Workshop Self-Assessment Building Cultural Connections® Questionnaire**

**DIRECTIONS:** Please put an X on each line in the place that represents you.

*I know my own cultural background:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I can describe the influences of culture and cultural identity on children’s and youth's development:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand how prejudice and discrimination impact children’s development from an early age:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I am clear about my own biases regarding culture, race and ability and the impact these will have on children and/or youth in my care:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand the implications of our changing demographics for children and youth and their future:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I know how to foster a child’s and/or youth's development in the context of the culture in his or her home:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I know specific ways to counter bias and stereotypes in my work with young children*
and/or youth:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I understand and can discuss the multi-cultural experience of children and youth with disabilities:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I can find non-stereotypical resources to bring diversity into the caregiving environment and to reflect the culture of children's and/or youth's homes:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I have the knowledge and skills for identifying cultural values imbedded in behaviors and discussions:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I can objectively analyze cultural dynamics as they occur in situations and between people:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I know how to negotiate cultural differences or cultural conflicts:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I can name the characteristics of culturally appropriate and anti-bias caregiving:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

Looking over this self-assessment, a specific goal I want to set for myself is:
PART TWO

Trainer’s Guide for
Building Cultural Connections®

Section 2

What is Culture?

Introduction to Section 2: What is Culture?

Expected Overall Time: 2 hours

Purpose and Expected Outcomes:
Culture plays an important role in the healthy development of all children. The purpose of this section is to highlight the importance of culture, uncover the many components of culture, and introduce how culture impacts child care and child development.

Culture is the values, beliefs, and behaviors shared by a group of people and passed down from one generation to the next. To a greater or lesser extent it determines who we are. In recent years, the field of child development has recognized the important role that culture plays in children's development. At the same time, the field of education has come to realize that culture plays an important role in academic achievement. Culture is sometimes confused with race. Race refers to an individual's physical features such as skin color, shape of facial features, hair color, and hair texture.

*Building Cultural Connections®* uncovers the meaning of culture through a variety of approaches. The Handout "We Are All Cultural Beings" offers an explanation of culture along with quotes by leaders in the field. Exercises like the "Deep Culture Iceberg" or "The Circle of Life" help participants expand their understanding of culture. The "Tell Me The Story Of Your Name" and "Images of Disability" exercises invite personal reflection and understanding of others. These resources will help participants think about the meaning, implication, and application of culture to their own lives and the lives of the children with whom they work.

**This Section Includes:**

- Discussion: What Does Culture Mean to You (includes handout)
- Culturally Specific Scenario: Communication Styles
- Exercise: Tell the Story of Your Name
- Exercise: Images of Disability (includes handout)
- Exercise: Deep Culture Iceberg/Circle of Life (includes handout)
Culturally Specific Scenario: Importance of Home Language

Exercise Options: What is Culture? (choose only one of these two exercises to present):

Option #1: Cultural Awareness Continuum
Option #2: Move to Tell Us About You

Definitions Important to this Section Include:

In *Part Three: Curriculum Citations, Suggested Readings and Additional Resources* you will find a *List of Definitions (pages 19-23)*. You may wish to reference and become familiar with the following definitions before presenting the material in this section:

- Attitude
- Ethnic
- Awareness
- European descent
- Culture
- Handicap
- Culturally appropriate care
- Race
- Disability
- Stereotype
- Diversity


What is Culture?

Part 2 – Page 19
Discussion:
What Does Culture Mean To You?

DIRECTIONS:
1. Begin the discussion by asking workshop participants what culture means to them. List responses on an easel board.
2. Distribute and review handout “We Are All Cultural Beings.”

KEY POINTS TO ADD TO DISCUSSION:

- Culture is a way of life influenced by geography, the natural world and people’s history that each family passes on from generation to generation.

- Culture is values, attitudes, beliefs and rules for behavior by which we understand and give meaning to the world.

- Culture is learned when individuals are raised in their home culture. People are often unaware of how they are being “cultural”—it is just who they are.

- Most children with disabilities are born to parents who are not disabled. As a result, children with disabilities live separated from their disability culture, often without mentors or positive role models. When considering the home culture of children with disabilities it is important to recognize the bi-cultural nature of their lives.

- Behaviors of members of the same culture will vary depending on many factors including how deeply embedded their experiences are within the core of their culture.

- Cultures evolve and change over time, borrowing and sharing influences of other cultures.

- Everybody has a cultural and ethnic identity. We’re born with ethnicity, but we are taught about our culture. Culture refers to how people live, their customs and beliefs. Culture usually includes influences such as ethnicity, religion, economics, education or geography. Some of us have a strong ethnic identity while others may not. Still we all have culture.
We Are All Cultural Beings

Everyone has culture. Each of us is a cultural being. We grew up in a cultural context. Now as adults, culture is interwoven into our identities. Even though culture is a big part of who we are, we might not be fully aware of its presence. Culture is complex and powerful. One clue to culture's power and influence in our lives may appear when we come up against child rearing practices that are very different from our own. We tend to view these types of issues through our own cultural lens. We may assume that a different way of disciplining or toilet training a child from our own is wrong or bad. In other words, what seems normal to us may in fact be a cultural pattern. What seems bad or wrong may simply be a different cultural pattern.

Culture impacts relationships. As caregivers, we relate to others out of our own cultural orientation. Cultural values, beliefs and behaviors related to child development, disability, child-rearing and education all intersect in a child care setting. Each of these components of child care is embedded in layers of cultural traditions, customs and perspectives. As cultural diversity increases in Minnesota, child care professionals need to be prepared to establish and maintain respectful relationships with parents and provide culturally appropriate child care. This makes understanding and respecting differences in culture and ability a core job skill for today's child care professionals. It is our responsibility, as child care professionals, to provide high quality, culturally appropriate and anti-bias care to all families we serve. Each family has a right to determine what high quality child care is for them. All families also deserve equal access to high quality care.

“Culture is more than a collection of artifacts and holidays. It is, in its broadest sense, a set of values, attitudes, beliefs and rules for behavior by which we organize and give meaning to the world.”

—Carol Brunson Phillips

“There is almost nothing that a person can do while interacting with a child under three, while caring for a child under three, that is not cultural. Everything that one does is cultural.”

—Lily Wong Fillmore

“The tendency as a caregiver or a teacher is to think that behavior that makes me uncomfortable is wrong behavior, is developmentally inappropriate behavior, is unfair to children or is harmful to children when a good deal of the time, it’s simply, different behavior. It makes us uncomfortable because the power of culture—our own culture—is so great that anything that isn’t like it feels unnatural.”

—Louise Derman Sparks

“Culture is the garment that clothes the soul. We may never be able, or even want, to exchange our cloaks, but what matters is the perception of each other’s realities. . .”

— Joanna Varawa
A Culturally Specific Scenario: Cultural Communication Styles

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

Your home or center has rules about mealtime. One of the rules is that the children must eat all of the food on their plate. Joshua, a child of European descent, says, "No, I won't eat my vegetables. I don't have to because my mommy says I should speak up when I don't like something." How does his communication style possibly reflect something about his culture? How can you discover what it reflects?

Outcome: To recognize that communication between adults and children is different from one culture to another, from one generation to another, and from one family to another.

Some cultures encourage children to communicate very respectfully by never questioning adults. The concept that "adults know best" is important. Some families teach children to speak up and question authority at a very young age. This can become uncomfortable for staff of various ethnicities.

Dialogue with parents regarding their home culture is important. Providers and parents must have appropriate communication within the learning environment. Culture is communicated in many ways, verbally, with body language and even with attitudes.
Exercise:
Tell The Story Of Your Name

Materials Needed:
Notepads and pens/pencils.

This exercise provides some important lessons for us in our work with young children. Calling children by their correct name and using names correctly foster self-esteem and a positive sense of identity in the children we serve. Thoughtful use of words and respectful language also helps to build trust and connections with families.

DIRECTIONS:

1. Explain that this exercise may be easier for some, more difficult for others. For example, some individuals or groups of individuals have had their names unwillingly changed for them. Others may have had their names repeatedly mispronounced.

2. Have the participants break into small groups.

3. Ask participants to briefly take turns saying their names and anything they know about how they got their names. Tell them to choose how much or how little they want to say. If they don’t know a story about their name, that’s fine too.

4. Have each group choose a spokesperson to gather information shared (this person will need a note pad).

5. Explain that they will have ten minutes. When finished, some of the responses will be shared with the full group.

6. To help get them started, tell them the story of your name.

DEBRIEFING QUESTIONS/COMMENTS:

• Hearing stories helps us to learn about other people’s culture and history.

• Think about what we have heard. What are some of the themes in people’s stories? Are there any similarities? (Examples might include comments like: traditions are passed on through names; a name is a word with special meaning; people are named after someone important to a family or culture; immigration has caused some people to change their name.)

• For those with children, what were some considerations discussed when you decided on a name for your child?
KEY POINTS FOR DISCUSSION:

- There is not always a story about one’s name. When listening to stories about other people’s names, we might be left with a feeling of loss.
- Some people have chosen new names for themselves to mark a special meaning or turning point in their lives.
- As previously discussed, we all have cultural backgrounds that influence and define us.
- Our names might reflect something about our family heritage, including values and beliefs.
- Stories about our names can give us insight into cultural traditions.
- Names can be a source of pride, pain or humor for people.
- Stories help us understand the power of words, as well as some of the history of our country. When we visit and revisit these stories, we begin to realize how culture is absorbed and how culture is transmitted.
- When the stories of names are known and respected, culture is affirmed and strengthened.
- Properly pronouncing and using names, especially the names of children in care, strengthens children's cultural identity. On the other hand, substituting a child's given name with a nickname for the sake of ease is disrespectful.
- There can be pain or anger because a name was taken away from someone.
- Constant mispronunciation or teasing about one’s name can lead to shame or self-denial.
- Words and language have a powerful impact on our self-image and emotions. The saying, “Sticks and stones may break my bones, but words will never hurt me” is a myth.
- Some have had inaccurate assumptions made about them because of their names.
- There are different cultural customs in giving names. Not all cultures express names in the order of first, middle and last. Some begin with the family or last name.

Names affirm who someone is and, in many cases, affirm something about their heritage.

- Although English is the dominant language spoken in this country, for many people it is not their first language. There has been a devastating loss of cross-cultural communications among some groups of people immigrating to this country when they lost their first language. This is also true for immigrants and American Indians who were forbidden to speak in their first language in schools and other institutions across the country. From this painful history we can learn to support the continuation of home language as people acquire English.
**Exercise: Images of Disability**

This exercise gives participants an opportunity to explore stereotypes of children with disabilities and their families. Children with disabilities, like all children, must rely on their talents, abilities and strengths to achieve happy, productive lives.

Openly welcoming children with disabilities and their families; viewing a child with disabilities in terms of what s/he can do; and openly communicating questions to the family will assure the success of the caregiving relationship. The fears and concerns that cause people to exclude children with disabilities are often based on misunderstandings and stereotypes.

**DIRECTIONS:**

1. Distribute “Images of Disability” handout. Have participants write answers to the questions for five minutes.
2. Begin the discussion by asking participants to recall their first awareness of disability.
3. List responses on an easel board.
4. Take time to go over the key points with participants.

**KEY POINTS TO ADD TO DISCUSSION:**

- People with disabilities are moving into society in record numbers since the enactment of the Americans With Disabilities Act.
- Life for people with disabilities has changed enormously in the last decade.
- An undue burden is placed on individuals when people with disabilities and their families are cast as heroic. On the other hand, regarding people with disabilities as pitiable objects worthy of charity denies their individuality.
• Although non-exclusionary education is supported in almost all professional literature in the field of education, not all families or child care providers support universal access. Those who resist non-exclusionary education may have had limited contact with people with disabilities or are afraid of children with disabilities because they look different. Some may come from cultures that believe disability is a punishment or mark of evil. Child care providers need to be aware of the variety of views about disability and be prepared to support families as they develop an understanding of the value of difference and equal rights.

• The human species encompasses enormous variety. Humans occur in many sizes, a wide range of beautiful colors, and varying configurations of ability. Humans believe in spirits of all sorts, eat foods that range from sweet to sour, and speak untold numbers of languages expressed in words or clicks, by mouth, hand, dot and communication device. Nonetheless, our shared human condition is the point of departure of this training.

• We must not ignore or deny differences. People must face difference head on, and welcome the varying perspectives on the human condition diversity brings into our lives. Children from various ethnicities and children with disabilities, their families and child care providers, all react to disability and culture based on their own values or stereotypes.

• Members of many cultural groups and people with disabilities now choose terms to describe themselves. These terms are a direct reflection of culture and are therefore fluid. Polite language usage is essential in any productive human relationship. Do not be afraid to ask about appropriate usage if you feel unsure. For example, the use of the word “handicap” to describe people with disabilities reflects the dominant culture’s historically low expectations for people with disabilities. This use of the word originated from the English phrase “handy cap” or beggar.

• Families from cultures that still hide children with disabilities might struggle with the concept of universal access to services for their own children with disabilities. They might be equally uncomfortable at the prospect of a child with disabilities in a setting with their child who is not disabled.

Note to Trainers:

Within **Part Three: Curriculum Citations, Suggested Readings and Additional Resources** you will find information on **Cultural Competence (page 6)**. Feel free to distribute this information to participants if it seems appropriate at this time. It is intended to be used to supplement the information presented here and can be read by participants when they leave the workshop.

When discussing questions 5 and 6 from the Images of Disability Worksheet, consider the following:

Helen Keller, Tiny Tim in Charles Dickens' *A Christmas Carol*, and Chester, Marshall Dillon's assistant in the TV show, *Gunsmoke*, might be the prevailing memories participants have of people with disabilities.

These three images encapsulate the major stereotypes of people with disabilities: the super hero/ine courageous beyond all measure, the patient, long-suffering object worthy of charity, and
the low functioning sidekick. Be aware that not all participants may be familiar with these characters.

Current images for discussion may include Stephen Hawking and Christopher Reeves. Both are examples of people living from their strengths and abilities.
HANDOUT

Images of Disability Worksheet

1. What experience(s) in your life first made you aware of people with disabilities?

2. What age were you?

3. Can you recall your reaction or feelings?

4. What was the prevailing attitude towards people with disabilities in your home? Religious institution? Schools?

5. What media images of people with disabilities can you recall from your childhood?

6. What current media images of people with disabilities can you recall?

7. What particular ability are you most afraid of losing, e.g., sight, hearing, ability to walk?

Why?

Developed by Melanie Fry, Minneapolis, MN. Used with permission.
**Exercise:***
Deep Culture Iceberg/Circle of Life

There are two variations of this exercise. Some participants find the Iceberg helpful and others prefer the Circle of Life. Decide which illustration to use with this exercise. Some trainers have experienced success using both illustrations. When using both illustrations, consider pointing out the differences between the two. For example, the Iceberg represents a solid form and the Circle represents a continuous form. The Iceberg may appeal to more linear thinkers and the Circle of Life may appeal to more circular or contextual thinkers.

**DIRECTIONS:**

1. Describe culture as having many layers, some of them visible and obvious, others not. The visual representation of culture as an iceberg or circle of life may help us understand how complex it is.

2. Carol Brunson Phillips, a spokesperson in the child care field, reminds us that there is a deep structure to culture, but more often than not, we’re only aware of the *tip of the iceberg* or the *outer layer of the circle*.

3. On an easel board, overhead transparency or wipe off board, draw either of the following illustrations (iceberg or four circles). If using the iceberg, draw two lines as illustrated.

4. In the appropriate sections of the circle, write only the words: what, how, why and when. In the appropriate sections of the iceberg, write only the words: what, how and why.

5. Review the responses made earlier about culture, or if necessary, restate the question, “What does culture mean to you?” As participants respond, write their responses in the appropriate sections. Writing responses in the proper areas will let participants see that they do know something about culture and will give them an idea of how complex it is.

6. After you have written in participants’ responses, distribute and review the “What, How, Why & When of Culture” handout.
Deep Culture Iceberg

What
Food - Music - Clothing - Language - Jewelry Hairstyle - Holidays - Artifacts/Art - Dance Mobility Supports - Skin Color - Complexion

How
Patterns for Daily Living – Traditions
Customs - Discipline and Child Rearing Practices - Health Care Practices
Communication Practices - Patterns of Handling Emotions

Why
Values, Beliefs and Attitudes Which Influence Behavior
Gestures - Tone of Voice - Choice of Activities
Treatment of Elders, Youth, Males, Females, People With Disabilities
How Disabilities Are Viewed

NOTE: The “when” or history aspect of culture is very important and is integral to an understanding of the “What,” “How,” and “Why” of culture.
Circle of Life

When
History - War - Slavery - Holocaust - Famine
Boarding Schools

What
Food - Music - Dance - Clothing - Language
Illness/Disease
Jewelry
Holidays

How
Patterns for Daily Living
Civil Rights Movement
Discipline and Confinement
To Institutions
Male, Female and People
Communication Practices
Immigration

Why
Values, Beliefs, Attitudes
Which Influence Behavior
Gestures – Tone of Voice
Choice of Activities
Treatment of Elders, Youth
How Disabilities Are Viewed
Health Care Practices
Patterns of Handling Emotions
Customs

Developed by African American, Mexican/Chicano/Latino American, American Indian, and Asian American CDEP Trainers, 1996.
What is Culture?
The What, How, Why and When of Culture

**What: Tip of the Iceberg/Third Ring of the Circle:**

- The tip, or third ring of the circle, represents those things we typically think of when we think of culture.

- The **WHAT** of culture means the things or objects that are visible in culture such as food, music, clothing/dress, holidays, language and mobility supports. Things that can be seen and heard—separate from the people of a culture.

- In child care, providers must focus on more than cultural objects. Focusing on objects can lead to a simplistic understanding and view of a culture. This can also cause people to objectify cultures, reinforce stereotypes and misinform others about a culture.

**How: Second Layer of the Iceberg/Second Ring of the Circle:**

- Culturally appropriate care requires us to pay attention to the next level of the iceberg or circle.

- As we move to things that lie deeper, we begin to discover the aspects of culture, called the **HOW** of culture. This is the traditions, customs and ways members of a group conduct their lives. Things like patterns for handling emotions, traditions, customs, communication, child rearing practices, celebrations, health care decisions, money and people in authority.

- At this level, providers seek to learn how a family approaches greetings; boundaries of physical closeness and the kind of affection the child is used to; feeding, grooming and health care practices; discipline and behavior guidance; ways to show respect and displeasure; and cultural taboos.

- This is significant information for child care providers and teachers working toward becoming culturally appropriate in the nurturing and guidance of young children. It is also significant for working toward respectful communication with family members.
Why: The Deepest Level of Culture/Core of the Circle:

- The WHY level of culture represents ideas, values, beliefs and attitudes that influence behaviors. This level is so embedded in people that it’s hard for an outsider to see it directly or accurately. These values are usually expressed indirectly in the way people act, their gestures, tone of voice and choice of activities.

- Remember that cultural values and beliefs are embedded in individual members of a cultural group to different degrees. Behaviors and attitudes within the group can vary, especially with dominant culture influences, values and customs.

When: The Outer Layer of the Circle (Integral Throughout all Levels of the Iceberg):

- Not often realized is the WHEN of culture that represents the history behind a cultural group’s development. History, which includes events such as war, slavery, confinement to institutions, the Holocaust, immigration and widespread famine or illness has a strong influence on WHY and WHAT we do today. Major historical events in life which caused whole cultural groups to relocate and begin new lives in different places, usually unfamiliar to them, resulted in a forced change of life. The “old world” culture versus the “new world” culture impacted people in various ways. Today the foods that are eaten, the music that inspires, the clothes that are worn, are results of WHAT was happening to a culture WHEN it was happening. The WHAT, HOW and WHY of culture are all affected and encompassed by the WHEN. This aspect of culture represents the pain, struggle, endurance, hope, faith, sacrifices and strength of a people, along with their values, beliefs and determination. It is powerful and unforgettable to a culture, encompassing a culture, yet it is invisible and usually unrecognized by the outsider.

- Understanding the history of a particular cultural group is critical to understanding that culture today. For example, a common misconception is that the United States is a land of immigrants who came to this country seeking a new life. In reality, this is not a shared history. While many groups chose to immigrate to the land that is now called the United States of America, all groups did not come to the United States willingly, and still others were already here when the first Europeans arrived.
A Culturally Specific Scenario: Importance of Home Language

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

What would you do if a Latino parent requested that their child be allowed to speak both English and Spanish in your home or center environment? What is the cultural significance? How would you uncover it?

Outcome: Have a discussion on the importance of maintaining home language.

Recognize that parents, grandparents and others in the home may only speak the home language. During celebrations and family visits, families communicate in their home language. Children who do not maintain their home language may lose the ability to participate in important family and cultural relationships.
What is Culture? Additional Exercise Ideas

Choose one of the next two exercises to introduce cultural awareness.

**Exercise Option #1:**
Cultural Awareness Continuum

**Materials needed:**
Pre-printed statement sheets and tacks or handi tac.

**CDEP Trainers:** Feel free to rewrite these statements if you feel they are not appropriate for your participants. The focus of this exercise is to assist participants in assessing cultural awareness levels.

**DIRECTIONS:**
1. Create a sheet for each of the statements listed below.
2. Place pre-printed statement sheets in different areas of the room. Read aloud each statement before placing it on the floor or pinning it up on a wall.
3. Have participants move to the statement they think is most true for them.
4. Once situated, have participants share the following questions with others around them: WHO were your ancestors, WHERE are they from, HOW did you learn about your ancestors and WHEN did you first become aware of how much you now know.
5. Take about ten minutes to let participants get to know one another.

**SAMPLE STATEMENTS:**

- Know virtually nothing about my ethnic heritage.
- Know where my ancestors come from, that’s about it.
- Know where my ancestors are from and a little bit about my ethnic heritage.
- Know about my ancestors, my family’s cultural values, beliefs and rules for behavior.
- Know a great deal about my ancestors, my ethnic heritage and how all this influences who I am.
Exercise Option #2: 
Move to Tell Us About You

CDEP Trainers: This exercise has been conducted using sides of a room versus four corners (depending on the set of statements chosen, trainer's preference and the size of the room available). Once you determine which method will work best for you and your group, match statements with corners and/or sides of the room.

DIRECTIONS:
1. Determine where participants should go in the room when a specific statement is read, then instruct participants accordingly.
2. Once in the area, encourage workshop participants to talk with someone standing nearby (preferably someone they do not know) about why the statement refers to them.
3. For those participants who do not go to any area, instruct them to remain in the middle of the room and to talk with someone about why none of the statements refer to them.
4. Allow about five minutes, then introduce the next statement. Allow about five minutes for participants to talk for each statement read.

STATEMENTS:
1. If your family’s ethnic heritage or identity was emphasized as you were growing up, move to ______ corner (side).
2. If religion was a big part of your upbringing, move to ___ corner (side).
3. If your identity as an individual (who you were) was stressed more than your group identity (who you were in the group you grew up with/your family), move to __________ corner (side).
4. If you thought of yourself as being of European descent as you were growing up [CDEP Trainers: define this again if needed], move to ________ corner (side).

Again, allow the group to talk for about five minutes in their areas, then direct everyone to return to their places. Once settled, debrief by introducing the following key points to add to discussion, and/or allow participants to share their own thoughts to assist debriefing process.

KEY POINTS TO ADD TO DISCUSSION:
- Often people have both similar and different reasons for moving to one corner of the room or another. For example, some of you may have been raised with or chosen a strong ethnic or religious identity, but these identities could be quite different (such as: African American, Swedish, Chinese, Jewish, Buddhist, Catholic or Baptist).
• What were some of the ways your identity was stressed to you? What words, labels or behaviors were used?

• Sometimes messages that shape identity are obvious and direct; sometimes they are indirect, like proverbs and symbols.

• Although our identity is shaped by messages that come from close family and friends, messages about our identity also come from society. For example, merchants who want us to buy their products. Some societal messages are biased. Societal institutions such as the media, business, economic institutions and schools have consistently presented the view of people of European descent as normal, beautiful, right and most able. All of us have received these messages, either consciously or unconsciously and they have shaped the development of our identities. Some of us have grown up feeling recognized, affirmed and included. For others, these messages produced feelings of exclusion, alienation, rejection or inferiority.
PART TWO

Trainer’s Guide for
Building Cultural Connections®

Section 3

Culturally Appropriate Care
Introduction to Section 3: Culturally Appropriate Care

Expected Overall Time: 1 hour, 15 minutes

Purpose and Expected Outcomes:

This section of the curriculum examines the development of children in terms of their emerging identities and the importance of culture in forming those identities. The following discussions, exercises and handouts invite participants to explore how children, depending on their cognitive developmental stage, interpret messages about who they are.

During this section you will lead a discussion on child development (birth to age twelve). In order to supplement the information you already know, please refer to “A Critical View of Piaget’s Theory of Cognitive Development” by Lucas Wanga, Ph.D., as well as the brief “Introduction to Child Development.” Both documents can be found in the RESOURCES section of this curriculum. You can also refer to the exercise “What Kids Do, What Kids Need” located on pages 48-49 within this section of the curriculum.

When participants complete this section of the training, they should be knowledgeable regarding the process children go through in identity development and how they, as child care professionals, contribute to that development.

This Section Includes:

- Exercise: Essential Connections: Ten Keys to Culturally Sensitive Care – Video (handout)
- Exercise: Acknowledge, Ask, Adapt (handout)
- Culturally Specific Scenario: How Trauma Affects Children
- Exercise: What Kids Do, What Kids Need (handout)
- Discussion: It’s the Person First, Then the Disability (handout)
Definitions Important to this Section Include:

In Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find a List of Definitions (pages 19-23). You may wish to reference and become familiar with the following definitions before presenting the material in this section:

- Anti-bias approach
- Bias
- Culturally appropriate care
- Disability
- Handicap
- Obstacle
- Universal access and design
Providing Culturally Appropriate Caregiving

**Exercise:**
Essential Connections: Ten Keys
To Culturally Sensitive Care (Video)

**Materials Needed:**
TV/VCR, video and handout “Ten Keys to Culturally Sensitive Care.”

**CDEP Trainers:**
Overall time of this video is about forty-two minutes. This workshop does not allow for viewing all of the video. Preview the video and select which of the keys you wish to use at this point. You will be asked to show Key #9 in a later exercise.

**DIRECTIONS:**

1. Explain that we will further examine the relationship of culture to child care by viewing the video "Essential Connections: Ten Keys to Culturally Sensitive Care." This video was produced by the California State Department of Education as part of a larger effort to increase the quality of infant/toddler care in that state.

2. State that the video summarizes key areas discussed throughout the workshop.

3. Participants should feel free to use the corresponding handout to take notes during the video if they choose.

4. Emphasize that although the video mainly focuses on infants and toddlers in a child care center setting, the content is applicable with many age groups and can be adapted to other child care settings.

**TEN KEYS OUTLINED IN THE VIDEO:**

1. Provide cultural consistency.
2. Work toward representative staffing.
3. Create small groups.
4. Use the home language.
5. Make environments relevant and accessible.
6. Uncover your cultural beliefs.
7. Be open to the perspectives of others.
8. Seek out cultural and family information.
9. Clarify values.
10. Negotiate cultural conflicts.
Essential Connections:
Ten Keys to Culturally Sensitive Care

**Key One: Provide cultural consistency.** Child care should be in harmony with what goes on at home.

**Key Two: Work toward representative staffing.** When possible, employ staff who are culturally and/or linguistically diverse, even if there are no children in the child care setting who speak another language or are from culturally diverse backgrounds. Intentionally fill staff position openings with persons from a variety of cultural groups and provide support, training and advancement as needed. Encourage cross-cultural experiences—reach a greater diversity. Include culturally representative staff in decision-making. Family child care providers can consider ways of using volunteers if unable to hire staff. Encourage the families to be involved and to help find volunteers.

**Key Three: Create small groups.** With small groups, caregivers have a manageable number of cultures to relate to; they can get to know the families and be more responsive to their concerns. Programs may need to find creative ways to staff programs by working with parents, volunteers, and youth workers in order to reduce group size ratios. Low caregiver/child ratios will help build relationships and can assist in parent/family communications.

**Key Four: Use the home language.** When possible, caregivers should speak the language of the children and families served. This would include sign language. Written materials should be translated into the home language. When necessary, have a translator available to assist communication. One strategy for creating bilingual or multilingual classrooms is to group children together who speak the same language and encourage them to freely speak in their language; let the children teach others to speak the language also by starting with simple words. Children should be encouraged to develop in their home language. To assist in obtaining information, have a translating service print up, “please have someone translate into your language” (or something similar) in all the languages you need. (Note: Often parents see child care as a setting for their child[ren] to learn English. Child care providers should encourage the home language, yet respect a parent’s wish for their child to learn English.)
Key Five: Make environments relevant and accessible. The environment should reflect the cultures of the children and families served. This is especially important for infants and toddlers so that they are made to feel at home by bringing symbols (i.e., family photos) of the home into the child care setting. Keep in mind the concepts of universal access in designing child care spaces.

Key Six: Uncover your cultural beliefs. All people belong to a culture or cultures and see the world through their own cultural “lenses.” One’s own values and beliefs influence the type of care one provides.

Key Seven: Be open to the perspectives of others. An awareness of multiple perspectives on childrearing leads to respect for the beliefs of others. There is not only “one right way” to do things.

Key Eight: Seek out cultural and family information. Learn about the families and their childrearing through reading, asking questions, visiting the community, and if parents are willing, visiting their homes.

Key Nine: Clarify values. Talk with parents about things that you’re unsure about or that cause disagreements. Make yourself available for conversations with parents about their concerns and values.

Key Ten: Negotiate cultural conflicts. When there are differences, be open to the parents’ point of view. Be willing to change some of your practices.

Adapted with permission from the Program for Infant/Toddler Caregivers’ Essential Connections: Ten Keys to Culturally Sensitive Care (Video and Video Magazine) developed by WestEd and the California Department of Education.

**Exercise:**
Acknowledge, Ask, Adapt

**Materials Needed:**
TV/VCR, video and handout “Acknowledge, Ask, Adapt.”

**CDEP Trainers:** Please view video during workshop preparation and use your discretion on how to present.

**DIRECTIONS:**

1. Show or recall one of the parent/provider conflict situations in the second half of the video (Key #9).

2. Outline the problem-solving process on pages 46-47 by reminding workshop participants that part of our job as caregivers is to uncover our own individual biases, as well as seeking to understand where parents are coming from.

3. Discuss the situation using the handout “Acknowledge, Ask, Adapt” and the discussion points below.

4. You may then choose to break participants into small groups for further discussion.

**KEY POINTS TO ADD TO DISCUSSION:**

Many of the conflicts between providers and parents reflect cultural differences. This segment introduces strategies for working through cultural conflicts with parents and families. But what do caregivers do when parents and caregivers have different beliefs about children?

The three steps for negotiating cultural conflicts (outlined in the video) are:

1) **Acknowledge** (recognize) that something makes us uncomfortable - that our cultural assumptions about a child may be different from those of the family.

2) **Ask** for clarification or more information from the parent or a family member. Listen for possible cross-cultural misunderstandings or conflict, such as differences of cultural beliefs and values.

3) **Adapt** and be willing to change for the best interests of the child(ren). This is the problem-solving phase, when you apply the information learned.
NOTES TO TRAINERS:

Some trainers have pointed out their preference for using the Exercise Option #1: What Would You Do? (page 102) at this point, some trainers suggest this exercise fits best just before the Acknowledge, Ask, Adapt exercise. Please feel free to introduce exercises as they seem appropriate to you for the participants with whom you are working.

Within Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find further information on the concepts presented in Acknowledge, Ask, Adapt (pages 7-15).
Feel free to distribute this information to participants if it seems appropriate at this time. It is intended to be used to supplement the information presented here and can be read by participants when they leave the workshop.
Acknowledgment

The first step is acknowledging that you have cultural assumptions about a child that may be different from those of the child’s family. In fact, you may perceive a cultural conflict between how you view or care for a child and how the family does.

1. You may become aware of this from:

• your own feelings of discomfort;

• a parent’s reaction to an interaction between you and their child(ren);

• a child’s response of discomfort, confusion, or anxiety;

• information you get from a parent or another caregiver, or

• parent resistance or withdrawal.

2. Check your feelings and assumptions to avoid cultural bias in making a quick judgment about the parents' way being “wrong.”

3. Let the parent or family member know that you think there is an issue you need to look at together. Show your respect for the family by the caring manner in which you acknowledge that there is a need to talk together. Respectfully acknowledge the family.

Ask

This is the information gathering step. The goal is to get the information you need about the family and your own cultural beliefs and values in order to solve the problem together during the third step. It is important not to rush this step. Keep in mind the Iceberg/Circle exercise. Respectfully gather information about the WHAT, HOW and WHY of the family’s culture.

1. Find out the parents’ or other family members’ views and feelings about the issue and how they would handle the specific caregiving situation.

• To do this, ask questions and watch interactions between the child and family member in the child care setting and, if possible, at home.
2. Describe to yourself which of your beliefs influences the **WHY** of your cultural practice and your ideas about **HOW** a particular situation should be handled.

3. Ask yourself how you feel about the family’s viewpoint and practice, their **HOW** and **WHY**.

   • Are you uncomfortable because the viewpoint is contrary to your basic cultural beliefs about caregiving?
   
   • Or, are you comfortable with the parents’ viewpoint even if it is different from your own?

**Adapt**

This is the problem-solving step. Now you use the information you gathered in the asking step. To resolve conflicts caused by cultural differences and to find the most effective way to support each child’s growth, keep these concepts in mind:

1. Communicate to clarify the issues. You and the parent might agree to follow the solution preferred by the parent in order to maintain consistency with the family’s childrearing.

2. Negotiate a joint solution. Both parties might agree to an action that is a modification of what you and the parent use. The parent may come to understand why you use a particular action and end up accepting it.

3. The goal is to resolve the conflict.

Adapted with permission from The Program for Infant/Toddler Caregivers’ *Culture, Family & Providers*, (Trainer’s Manual - Module Four), developed by WestEd and the California Department of Education.
A Culturally Specific Scenario: How Trauma Affects Children

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

What would you do if a Bosnian child were having nightmares during naptime? What could be going on related to culture and how would you uncover it?

Outcome: To help participants explore the fact that they may be caring for children who have witnessed war or conflict in another country.

A child new to the United States may have experienced political turmoil and/or war directly or they may be affected by the traumas their parents have experienced and by their parents’ struggles to adapt to a new environment.

You may observe an impact on behavior during independent play, group play or during any other classroom experience. Recognize that children who have experienced war or conflict may behave or react differently than you might expect at any given time. You may need to explore special resources to serve the family. Providers must contemplate the possibility of a cultural experience unknown to most Americans.
Exercise:
What Kids Do, What Kids Need

Materials Needed:

CDEP Trainers: You may want to have pre-written easel board sheets available to record ideas for everyone to review and see during break time, or you can collect Group Worksheets from groups used to record group responses.

Note: One source for activities is the “Anti-Bias Curriculum.” Activity ideas include:
Making a “family map” - each child brings in pictures of everyone s/he considers part of their family (including grandparents, pets, neighbors, and so on).
Making a book about fair and unfair pictures – on facing pages paste a “fair” and an “unfair” picture about an ethnic group or a person with a visible disability.

In order to understand how to integrate culturally appropriate and anti-bias activities into child care settings, caregivers must first understand child development. Caregivers should be aware, for instance, that an infant or toddler perceives culture differently than a school-age student, and that school-age youths’ perceptions of culture, ability, and race differ drastically depending on the grade they are in.

Knowing this, it would be a good idea to briefly review the stages of child development before introducing culturally appropriate activities and resource materials for specific age groups.

DIRECTIONS:

1. Read off one or two items from each category for each age group listed, and ask participants to help add to the list.

2. Break into four groups and give each group one easel board sheet, or the worksheet for this exercise to work with and ask them to come up with activity ideas that can be used with that specific age group in the home setting or classroom. List your activity ideas for each age group below.

Infants:______________________________________________

Toddlers:____________________________________________

Preschoolers:__________________________________________

School-Age:__________________________________________

3. Allow groups to work together for about seven minutes.

4. Once completed, have the small groups share ideas with the entire group.

5. Be sure to note and affirm the culturally appropriate and anti-bias ideas presented.
What Kids Do, What Kids Need

**Infants**

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dependent</td>
<td>Trust</td>
<td>To observe</td>
<td>Explore</td>
</tr>
<tr>
<td>Small</td>
<td>Nourishment</td>
<td>To eat</td>
<td>Crawl</td>
</tr>
<tr>
<td>Unable to speak</td>
<td>To be cared for</td>
<td>To be nurtured</td>
<td>Walk</td>
</tr>
<tr>
<td>Fragile</td>
<td>People's company</td>
<td>To be talked to</td>
<td>Taste</td>
</tr>
<tr>
<td>Curious</td>
<td></td>
<td>To listen</td>
<td>Cry</td>
</tr>
</tbody>
</table>

**SUGGESTED ACTIVITIES:**

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
What Kids Do, What Kids Need
Toddlers

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easily frustrated</td>
<td>To bond with others</td>
<td>To copy others</td>
<td>Run, walk</td>
</tr>
<tr>
<td>Active</td>
<td>To do for themselves</td>
<td>To discover new things</td>
<td>Move, crawl or creep</td>
</tr>
<tr>
<td>Semi-dependent</td>
<td>Security</td>
<td>To observe others</td>
<td>Cry</td>
</tr>
<tr>
<td>Curious</td>
<td></td>
<td></td>
<td>Dance</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Think</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Smile</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Laugh</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Talk</td>
</tr>
</tbody>
</table>

SUGGESTED ACTIVITIES:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
What Kids Do, What Kids Need
Preschoolers

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curious</td>
<td>Friends, family</td>
<td>To talk</td>
<td>Complete tasks</td>
</tr>
<tr>
<td>Coordinated</td>
<td>Encouragement</td>
<td>To play</td>
<td>Contribute</td>
</tr>
<tr>
<td>Emotional</td>
<td>Freedom/space</td>
<td>To pretend</td>
<td>Learn</td>
</tr>
<tr>
<td>Aware of how others</td>
<td>Praise</td>
<td>To observe</td>
<td>Respond</td>
</tr>
<tr>
<td>treat them</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SUGGESTED ACTIVITIES:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
What Kids Do, What Kids Need
School-Age

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competitive</td>
<td>Acceptance</td>
<td>To lead</td>
<td>Contribute</td>
</tr>
<tr>
<td>Opinionated</td>
<td>Independence</td>
<td>Music</td>
<td>Articulate</td>
</tr>
<tr>
<td>Critical thinkers</td>
<td>Physical and social activities</td>
<td>Projects</td>
<td>Pay attention</td>
</tr>
<tr>
<td>Good story tellers</td>
<td>Place to identify with their gender</td>
<td>To focus on their self-image and the image of others</td>
<td>Be mature or childlike</td>
</tr>
<tr>
<td>Good eaters</td>
<td>Place to identify with their ethnic group</td>
<td>TV</td>
<td>Share/take turns</td>
</tr>
</tbody>
</table>

**SUGGESTED ACTIVITIES:**

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
What Kids Do, What Kids Need
Group Worksheet

DIRECTIONS:

Please list (as a group) the ways child care providers can be culturally appropriate in caregiving practices as discussed in your group. Please be prepared to share your ideas with the full group.

AGE GROUP: _____________________________________________

(Infant, Toddler, Preschool or School-Age)

SUGGESTIONS:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
Discussion:
It’s the Person First – Then The Disability

Materials Needed:
Copies of handout:
“It’s the Person First – Then the Disability.”

CDEP Trainers: Be sure to examine your own attitudes towards persons with a disability before presenting this material. Review carefully the list from the handout.

What do you see first? The wheelchair? The physical condition? The person?
If you saw a person in a wheelchair unable to get up the stairs into a building would you think, “There is a handicapped person unable to find a ramp?” Or, would you think, “There is a person with a disability who is excluded by an inaccessible building?”

What is a respectful way to speak to or about someone who has a disability? Consider how you would introduce someone who doesn’t have a disability. You would give her name, where she lives, what she does, or what she is interested in.

Why say it differently for a person with disabilities? Every person is made up of many characteristics, mental as well as physical, and few want to be identified only by their ability to play golf, their love for pizza or by the birthmark on their arm. Those are just parts of us. In speaking or writing, remember that children or adults with disabilities are like everyone else – except they happen to have a disability. Following are a few tips for the use of language and behavior as it relates to people with disabilities:

1. Speak of the person first, then the disability.
2. Emphasize abilities, not limitations.
3. Do not label people as part of a disability group – say “people with disabilities" rather than "the disabled."
4. Don’t give excessive praise or attention to a person with a disability; don’t patronize them.
5. Choice and independence are important; let the person do or speak for him or herself as much as possible.
6. A disability is a functional condition that interferes with a person’s ability to walk, hear, talk, learn, and so forth. Describe a situation or barrier imposed by society, the environment, or oneself as an obstacle.
7. Do not equate someone with his or her condition. You would not say a person is cancered, so do not say a person is a paraplegic. They have paraplegia. People with disabilities have a condition; they are not their conditions.

8. Do not touch a person with disabilities or their mobility supports unless asked.

9. Never come up from behind and push a person’s wheelchair before offering to help and receiving permission. Taking away a person’s control over their locomotion can produce feelings of embarrassment and a loss of self-esteem.

10. Say “How may I help?” Do not offer solutions; instead offer an open heart and willingness to assist.

11. Consider looking away when a person in a wheelchair is transferring.

12. When you see a person with a disability struggling over an obstacle, offer to help, then wait. Often the successful struggle and independent resolution of a situation is vital to the self-respect of a person with disabilities.

13. Handicap is a term derived from the English phrase “cap in hand” or “handy cap” and was used in the past to refer to beggars. Use of this term can be offensive and should not be used when speaking of people's physical or mental condition.

14. Use the terms developmental or cognitive disabilities rather than mental retardation. Retarded is a slur, especially among children. Mental retardation is a negatively loaded term.

15. Arrange your environment to allow universal access at all times. A flurry of accommodation and furniture moving can be embarrassing for people with disabilities.

Developed by Melanie Fry, Minneapolis, MN. Used with permission.
**HANDOUT**

**It’s the Person First – Then The Disability**

<table>
<thead>
<tr>
<th>SAY</th>
<th>INSTEAD OF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child with a disability</td>
<td>disabled or handicapped child</td>
</tr>
<tr>
<td>Person with cerebral palsy</td>
<td>palsied or C.P. or spastic</td>
</tr>
<tr>
<td>Person who has</td>
<td>afflicted, suffers from, is a victim of</td>
</tr>
<tr>
<td>Without speech, nonverbal</td>
<td>mute or dumb</td>
</tr>
<tr>
<td>Developmental delay(^1)</td>
<td>slow</td>
</tr>
<tr>
<td>Emotional disorder or psychiatric disability</td>
<td>crazy or insane</td>
</tr>
<tr>
<td>Deaf or hearing impaired and communicates by signing</td>
<td>deaf and dumb</td>
</tr>
<tr>
<td>Uses a wheelchair</td>
<td>confined to a wheelchair</td>
</tr>
<tr>
<td>Person with developmental disabilities</td>
<td>retarded</td>
</tr>
<tr>
<td>Person with epilepsy</td>
<td>epileptic</td>
</tr>
<tr>
<td>Person with Down's Syndrome</td>
<td>mongoloid</td>
</tr>
<tr>
<td>Has a learning disability</td>
<td>is learning disabled</td>
</tr>
<tr>
<td>Non-disabled</td>
<td>normal, healthy</td>
</tr>
<tr>
<td>Has a physical disability</td>
<td>crippled</td>
</tr>
<tr>
<td>Congenital disability</td>
<td>birth defect</td>
</tr>
<tr>
<td>Condition</td>
<td>disease (unless it is a disease)</td>
</tr>
<tr>
<td>Seizures</td>
<td>fits</td>
</tr>
<tr>
<td>Cleft lip</td>
<td>harelip</td>
</tr>
<tr>
<td>Has a mobility disability</td>
<td>lame</td>
</tr>
<tr>
<td>Medically involved or has chronic illness</td>
<td>sickly</td>
</tr>
<tr>
<td>Paralyzed</td>
<td>invalid or paralytic</td>
</tr>
<tr>
<td>Has hemiplegia (paralysis of one side of the body)</td>
<td>hemiplegic</td>
</tr>
<tr>
<td>Has quadriplegia (paralysis of both arms and legs)</td>
<td>quadriplegic</td>
</tr>
<tr>
<td>Has paraplegia (loss of function in lower body only)</td>
<td>paraplegic</td>
</tr>
<tr>
<td>Of short stature</td>
<td>dwarf or midget</td>
</tr>
</tbody>
</table>

Source: The Parent Advocacy Coalition for Educational Rights (PACER), 4826 Chicago Avenue South, Minneapolis, MN 55407.

\(^1\) Note: Use developmental until a person is 18 years of age, then use cognitive disabilities. State of Minnesota, Cultural Dynamics Education Project, *Building Cultural Connections®* Curriculum and Trainer’s Guide, 2000
PART TWO

Trainer’s Guide for
Building Cultural Connections®

Section 4

Bias and Its Effects on
Children and Caregiving
Introduction to Section 4: Bias and Its Effects on Children and Caregiving

Expected Overall Time: 1 hour, 45 minutes

Purpose and Expected Outcomes:

This section offers a wide variety of discussions and exercises that introduce how stereotypes form biased attitudes and how these attitudes play out in a child’s identity development. As you present the information contained in this section, encourage participants to offer input on child development stages by sharing examples from children in their programs.

Openly discussing stereotypes can cause discomfort. The goal of this workshop is not to cause pain and discomfort for any participant. The goal is to address a very sensitive area and to name, claim and tame those stereotypes that negatively impact our relationships, our society and our children.

In this section exercises address stereotypes by naming and discussing them in small groups. There are a variety of options to choose from for introducing and addressing stereotypes. Take time to become familiar with all of the options before introducing this material to participants. Then use your judgment to determine which exercises best fit the particular group you are working with. Remember that there is a big difference between observing similarities among cultural groups and believing stereotypes placed on specific cultural groups.

This section then moves on to examine the issue of institutionalized barriers. The exercise "Institutionalized Barriers" will allow participants to explore the broader impacts of stereotypes, prejudice and discrimination. The exercise "A Day In The Life" helps participants understand how discrimination is experienced by children with disabilities and their families.

Finally, the costs of prejudice and discrimination for all children will be examined. The group will also explore the benefits for all children of undoing racism and ableism.
This Section Includes:

- Exercise Options: The Effects of Bias on Children (choose only one of these two exercises to present)
  Option #1 - Prejudice: A Big Word for a Little Kid (includes video) Option #2 - How Children Figure Out Who They Are (includes handout)

- Exercise Options: Stereotypes as a Form of Bias (choose only one of these two exercises to present)
  Option #1 - The Label Game
  Option #2 - Move About

- Culturally Specific Scenario: Dietary Practices/Preferences

- Exercise: Assumptions From Children’s Pictures

- Exercise Options: Assumptions as a Form of Bias (choose only one of these two exercises to present):
  Option #1 - Institutionalized Barriers
  Option #2 - A Day in the Life (includes handout)

- Discussion: Two Sides of the Same Coin (includes handout)

Definitions Important to this Section Include:

In Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find a List of Definitions (pages 19-23). You may wish to reference and become familiar with the following definitions before presenting the material in this section:

- Ableism and racism
- Disability
- Internalize
- Anti-bias approach
- Discrimination
- Internalized oppression
- Anti-racism
- Dominant culture
- Internalized superiority
- Attitude
- Ethnic
- Non-exclusionary
- Awareness
- Ethnicity
- Prejudice
- Bias
- European descent
- Privilege
- Culture
- Inclusiveness
- Race
- Culturally appropriate care
- Institutionalized ableism
- Stereotype
Discussion:

Children Notice Differences

Materials Needed:

Handouts “Phases in the Development of Prejudice” and “Children’s Developing Awareness of Self and Others.”

Children begin to notice differences at a very early age. Research indicates that six-month old infants notice physical differences such as skin color (Katz, 1982). Toddlers begin to show preferences based on those observations. Certainly, it's quite appropriate for infants and toddlers to exhibit behaviors of preference. This age-related behavior of observing human physical details and establishing preferences in people based on their physical characteristics is called pre-prejudice.

For preschoolers, classification is the main developmental theme or task. Many learning materials and curriculum activities are designed to encourage the development of classification skills. This workshop encourages caregivers to assist children to develop positive classification skills.

The importance of culture in children’s identity explains that children respond positively to what is familiar to them. If children are familiar with cultural diversity, they may learn to treat every individual culture with respect. However, children are also naturally curious about things that are different or unfamiliar to them. Child care providers can supply children with the tools to deal with differences in a positive way. For providers caring for older children (grades kindergarten to sixth), the task gets a little trickier. During these stages of pre-adolescence and adolescence, kids learn how things work and don’t work in our society (i.e., you belong to this group if you . . . you don’t belong to this group if you . . . you’re treated this way because you’re . . ., you’re given these privileges because you’re . . .) and begin making decisions based on these rules. Once these youth are between the ages of nine and twelve, they have already established where they and others fit in based on the rules they have learned (Aboud, 1988).
Problems begin to develop when children come face to face with the biases woven into society and the messages about who is and is not preferred and worthy, who is to be ignored and discounted, who is to be excluded, who is admired, who is to be feared and so on. These messages, sometimes not obvious, very quickly begin to influence how children perceive themselves and others.

When talking about bias in this training, we are referring to something more powerful than just a personal preference. All of us have biases toward certain foods, colors and behaviors, but these should be distinguished from biases that may negatively impact someone’s life because it leads to discrimination or a negative self-image.

With bias reflected throughout the dominant culture, research has shown that children as young as three years old have learned to stereotype people based on skin color, race or ethnic group (Katz, 1982). Such research reminds us of the serious task facing child care providers and teachers who work with young children. We have an opportunity to counter these developing stereotyped characterizations and help reduce biased attitudes and behaviors in children.
Phases in the Development of Prejudice

Awareness
Being alert to, seeing, noticing, and understanding differences among people even though they may never have been described or talked about.

Identification
Naming, labeling and classifying people based on physical characteristics that children notice. Verbal identification relieves the stress that comes from being aware of or confused by something that you can’t describe or no one else is talking about. Identification is the child’s attempt to break the adult silence and make sense of the world.

Attitude
Thoughts and feelings that become an inclination or opinion toward another person and their way of living in the world.

Preference
Valuing, favoring and giving priority to a physical attribute, a person, or lifestyle over another, usually based on similarities and differences.

Prejudice
Preconceived hostile attitude, opinion, feeling or action against a person, race or their way of being in the world without knowing them.

Why Children are Pre-Prejudiced
There are many reasons why young children exhibit pre-prejudiced behavior. Each of the major child development theories offers a different explanation. Social learning theorists believe that children model or imitate others when they make discriminatory remarks. Behaviorists say that prejudiced behavior is reinforced through the societal stereotypes, values and attitudes surrounding the child. Freudians or the psychological school of thought propose that children act out in discriminatory ways to relieve the anger and painful feelings that come from being humiliated and shamed by the adults in their lives. The cognitivists remind us that while young children create their own ideas, they are immature thinkers likely to confuse the facts and make false assumptions. Thus, while preschoolers are interested in knowing about other people, they are not able to use logical thinking in their preferences for people until they are out of the pre-operational stage of development.

Children’s Developing Awareness of Self and Others

Infants
Become aware of self.
Recognize familiar people and show fear of strangers.
Recognize and actively explore faces to discover “what is me” and “what is not me.”

Toddlers
Identify self as an individual.
Experience and show shame.
Are sensitive and “catch” feelings from adults. Begin to mimic adult behavior.

Two year olds
Identify people with words: “me,” “mine,” “you.” Need independence and a sense of control. Recognize/explore physical characteristics.
Ask “What’s that?” Classify people by gender. Learn names of colors.
Can tell the difference between black and white. May begin to use social labels.
May show discomfort around unfamiliar people.

Three and Four Year Olds
Are better at noticing differences between people.
Can identify and match people according to physical characteristics. Ask “Why?” questions.
Do not understand that gender and ethnic identity are permanent. Are susceptible to believing stereotypes.
Make false associations and over generalize.
Mask fear of differences with avoidance, silliness.
Five and Six Year Olds

Understand cultural identity and enjoy exploring culture of classmates. Can identify stereotypes.

Explore real and pretend, fair and unfair. Tend toward rigid thinking and behavior.

Show aggression through insults and name-calling.

Seven through Nine Year Olds

Do understand that gender and ethnic identity are permanent.

Understand group membership; form groups to distinguish self from others. Can consider multiple attributes.

Are aware of racism against own cultural group. Ask, “What are you?”

Want and need a wealth of accurate information. Are developing personal strength.

Nine Year Olds and Older

Are interested in and aware of world events. Are interested in ancestry, history, geography. Understand the terms “ashamed” and “proud.” Can put self in another’s shoes.

Are aware of cultural/political values. Can understand racism.

Can compare and contrast minority/majority perspective. Can use skills to take social action.

After age 9, racial attitudes tend to stay constant unless the child experiences a life-changing event. - Francis Aboud


The Effects of Bias on Children
Exercise Option #1:
Prejudice: A Big Word for a Little Kid

Materials Needed:
Video "Prejudice: A Big Word for a Little Kid," television and VCR. You may wish to review the video before the workshop. This video covers infant, toddler, preschool and school-age children and youth. The video is 20 minutes in length.

Introduce the video, "Prejudice: A Big Word For A Little Kid" which includes research on how children begin to notice differences, how children begin to develop prejudices based on differences and how these differences affect children.

It is important to debrief with participants after viewing the video. You may choose to highlight different portions of the video depending on the age groups served by workshop participants (i.e., showing the end of the video for school-age care providers and the beginning of the video for infant and toddler caregivers).

DIRECTIONS:

1. Show participants a portion of the video.

2. Ask participants to discuss the following questions:
   - What feelings came up for you as you watched the video?
   - What parts made you uncomfortable?
   - Are you in agreement with the information presented in the video?
   - Based on the video, how do you think children develop stereotypes?
   - How do you think children internalize messages?
   - How do you think children's healthy identity development is affected by these messages?

The video, Prejudice: A Big Word for a Little Kid, was developed by and is used with permission from KSTP-TV in St. Paul, MN.
Exercise Option #2:
How Children Figure Out Who They Are

Before we can look at how children figure out who they are, we must first realize that identity development is bigger than self-esteem. Identity is who we know ourselves to be and includes self-esteem, which is how we feel about who we are.

Children get their messages about who they are from their families, people in their communities, their peers, the media and community institutions such as their school or church. The following exercise helps us to examine where children get messages about who they are.

DIRECTIONS:

1. Show a portion of the video “Prejudice: A Big Word for a Little Kid.”

2. Break into small groups of six to ten per group.

3. On large easel board sheets, one given to each group, draw the chart on the following page.

Or, give each person the handout/ worksheet on the following page to write responses.

4. If using easel board sheets, instruct groups to choose a person to record responses and someone to be a spokesperson for the group.

5. Instruct participants to share positive messages received in childhood while group recorder writes them under the plus sign on the chart and negative messages received in childhood under the minus sign. Under the word source, have participants list where they think the messages came from.

KEY POINTS TO ADD TO DISCUSSION:

• This exercise helps us examine where children get messages about who they are. From the messages children receive they develop their identities and their attitudes toward others. Their cognitive (thinking and reasoning) developmental stages determine how they interpret the messages they receive.

• This exercise highlights the importance of culture in children’s identity development and the importance of fostering unbiased attitudes in children.
How Children Figure Out Who They Are

Please write down positive messages received in childhood under the plus sign and negative messages received in childhood under the minus sign. Under the word source, write where you think the messages came from.

Positive:  

Negative:  

Source:  (from where)
Stereotypes as a Form of Bias

Exercise Option #1:
The Label Game

Materials Needed:
Label cards indicating different stereotypes, positive and negative. If your group is homogeneous (similar), be sure to have more labels to apply to their ethnic group.

DIRECTIONS:
1. On cards or separate small pieces of paper write words that indicate a behavior that is considered stereotypical. Use a variety of stereotype labels with both positive and negative social meanings. Pass out three cards to each person.
2. Ask participants to move around and exchange cards until they have three they are comfortable with.
3. Once settled, ask participants to share what they’re comfortable with and why.

Exercise Option #2:
Move About

DIRECTIONS:
1. Post easel paper around the room. On each sheet write a heading that describes a child or youth’s identity, including age, ethnic group, socio-economic status, and family history. (Number of easel sheets should equal the number of small group you plan for this exercise).
2. Ask participants to “move about” the room and to write notes on each of the easel sheets about the assumptions they have heard about these identities.
3. Ask participants to form small groups. Assign each group a sheet of the easel paper and ask them to discuss how they think the child or youth on their sheet of paper feels about themselves now and how stereotypes might affect their future success (Each group should select a recorder/reporter).
4. Come back to the large group and ask the recorder/reporter from each small group to read through the comments written on their easel sheet and to report on their small group discussion.
5. After all small groups have reported, summarize the key points that came out of their discussions.

6. Encourage participants to express how they are feeling about the discussion and any stereotypes that came out through the exercise.

7. Brainstorm possible actions to combat stereotypes. Examples might include: addressing stereotypical comments made by others, checking our own stereotypes, and modeling respectful interactions with people who are different from you.

KEY POINTS TO ADD TO DISCUSSION:

- Though we can never fully understand what it is like to travel in someone else's shoes, we can learn to take another's perspective and move through the world seeing things with a different set of eyes.

- According to the Oxford English Dictionary a stereotype is “something constantly repeated without change.” Stereotypes serve as a kind of shorthand to organize experiences we have not actually had. Typically they are beliefs based on stories heard from others about groups of people we have not had personal experiences with.

- Stereotypes about groups of people tend to be negative. They always deny individuality. Stereotypes are by definition based on a lack of current, personal information. Stereotypes are passed down from generation to generation. For example, before the Americans With Disabilities Act and non-exclusionary education, most people without disabilities had no contact with people with disabilities. Therefore, the vast majority of attitudes about people with disabilities were based on stereotypes formed by the media, family, or cultural or religious beliefs.

Note to Trainers:

Within Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find information on What You Can Do About Stereotypes and Prejudice (page 16). Feel free to distribute this information to participants if it seems appropriate at this time. It is intended to be used to supplement the information presented here and can be read by participants when they leave the workshop.


Bias and Its Effects on Children and Caregiving
A Culturally Specific Scenario: Dietary Practices/Preferences

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

What would you do if a parent from Laos wanted to review your menu on a weekly basis? How might you uncover their expectations regarding the nutritional needs of their child?

**Outcome:** Every culture has a preferred diet and beliefs about different foods. For example, not all Southeast Asian families eat vegetables and rice as a daily diet.

Do not assume that all of the children you care for eat or are familiar with the same foods. Do not assume that any particular ethnic group eats a particular food.
Assumptions As a Form of Bias

Exercise:
Assumptions from Children’s Pictures

Materials Needed:
Easel board sheets and markers. Pictures of children that you have gathered in preparation for this workshop.

The previous exercises examined stereotypes as a form of bias. These exercises have also begun to reveal how assumptions we make are connected to how we rationalize the stereotypes we make about certain ethnic groups or abilities.

All of us have assumptions about people, food, places and music, but we don’t usually look at how these assumptions obvious or not, developed or how they influence our interactions with others.

The following exercise provides us with an opportunity to examine assumptions as a form of bias.

DIRECTIONS:

1. Have each participant take a child’s picture. Ask them to choose a picture of a child who appears to be from an ethnic group or ability other than their own.

2. With only the visual clues, have participants move around the room looking for people who have pictures of children they believe are similar to the one in their picture. Have them form a group. Provide each small group with a sheet of easel paper.

3. Asking for their attention as a large group, ask each small group to list the single cultural or ability group their picture represents at the top of their paper.

4. Then ask them to draw a vertical line through the center of the paper. Have them write the word ASSUMPTIONS on the top of one side and on the other side, write the words GETTING INFORMATION.

5. Have participants list what they think they know about the identity of the child pictured and his/her family under the ASSUMPTIONS column.

6. Under the GETTING INFORMATION column, have participants list five specific examples of how they could gather accurate information about the cultural or ability group discussed.

7. Have each group share their work with the large group.
DEBRIEFING QUESTIONS:
1. How many reached consensus about the assumptions on the list?
2. What methods did the groups identify for getting information?

KEY POINTS TO ADD TO DISCUSSION:

- Assumptions are usually made from “The Tip of the Iceberg” or “Third Layer of the Circle.”
- Paying attention to the assumptions we make is an important step in providing culturally appropriate care.
- Visual clues help us to begin to think about culturally appropriate caregiving.
- Individual members of a cultural or ethnic group or ability are embedded to different degrees within the culture.
- Cultures borrow and share rules through contact with each other and the dominant culture has a tremendous influence in this process.
- Families are the most important source of information for caregivers. Sensitivity requires that caregivers seek information for guiding a child’s development. Caregivers who show an interest in a child’s culture or ability will be appreciated by many parents.
- This promotes a better understanding and better relationship between parents and providers.
- There is no need to be intrusive when seeking information, just:
  1. Ask and show you care.
  2. Seek opportunities for informal conversation.
  3. Request information on enrollment forms.
  4. Observe interactions and caregiving practices of family members, specifically those used to comfort and foster their child’s identity and self-esteem.
  5. Ask the family if they are willing to share stories or photographs that represent important aspects of their family life or culture.
  6. Request conferences to negotiate possible differences in caregiving approaches between parents and providers.


Bias and Its Effects on Children and Caregiving
• Seek out appropriate resource materials to inform you of cultural customs and values. These still should be confirmed with specific families due to the wide range of individual variations within cultures.

• Contact relevant organizations or agencies that might have information to offer.

• Spend time getting to know other members of the child’s cultural group, both for your own development, and for the well being of the child. Spend time in the child’s community, participating in activities, reading history and literature to deepen your understanding.

• Something to keep in mind when trying to learn more about specific cultures is that some individuals may be offended by close questioning about their cultural beliefs, values, or practices from members of a different cultural group. The question "why" as to a particular cultural norm can sometimes be offensive, especially if taken as a challenge to a person's beliefs or practices.

• Asking how a person acquired their disability is sometimes intrusive. Consider whether the question is relevant to your child care role before you ask.

• While it is legitimate and understandable to want to learn more about a specific culture, sensitivity must be used in gathering information. Often in our quest to learn we are not aware of the burden we are placing on the person being questioned. It is important for the learner to take responsibility for their own learning rather than to expect an individual from another culture to teach them.

• Sometimes a sincere desire to learn about another culture can come across as a belief that you have an inherent right to that information. It is important to recognize the difference between being invited to learn about and participate in cultural activities, and feeling that because we want to learn more, we have a right to that information.

• It is important to recognize each multi-ethnic child as a unique individual, and not simply identify that child with one culture or with one parent.
Exercise Option 1:
Institutionalized Barriers

Materials needed:
Easel board or white board, markers.

CDEP Trainers:
Before you begin this exercise take time to review with yourself your feelings regarding institutionalized barriers. How have institutionalized barriers benefited or impacted you?

DIRECTIONS:

1. Ask participants to think carefully about whether they think people of European descent are superior to people of other ethnicities.

2. Ask participants to help you to make a list of the major institutions in our society. Ask them to consider what/who are the major players or seats of power in our public and private life in the United States. The list might include such things as: government, organized religion, banking, education, media, military, police, industry, health care and sports.

3. Make two columns on the easel board. Put “People of European descent” as the heading for one column “People of other ethnicities” for the second column.

4. Ask the group to tell you which group has the power in each area and put a check mark in the appropriate column.

5. Divide into small groups to discuss how to explain why people of European descent seem to have control of all or almost all of the major institutions in our society. (Give them 10 minutes).

6. Call the group back together and ask them to share their possible explanations. Make it clear there is no one right answer. Write down all suggestions. During the discussion you will probably hear something leading into institutionalized barriers and unearned privilege. The concept of internalized oppression may also come up.

7. Help the group to recognize that some of the effects of institutionalized barriers are internalized superiority and internalized oppression. Be prepared to discuss both of these concepts at this point.
8. Always remember that ableism is one of the “isms.” Conversation may come up regarding ableism. Be prepared to talk about ableism in the context of institutional power. The concept of ableism will be a focus of the exercise “Day In The Life” and a part of the other exercises that follow in this section.

KEY POINTS TO ADD TO DISCUSSION:

• Stress the institutional nature and the reinforcement of barriers over time.

• Stress that we are not discussing individual prejudice or bigotry on the part of people of European descent, nor are we discussing prejudice or bigotry on the part of people of other ethnicities.

• Focus the group’s attention on how it feels to a child to grow up the “race” you are, or with a disability, in a country in which the power and control are unequal.
Exercise Option #2:  
A Day In The Life

❖ Materials Needed:  
Pens, pencils and paper for participants. Copies of the handout “A Day In The Life.”

This exercise is designed to increase participants’ awareness of the discrimination experienced by children with disabilities and their families. All situations in the handout are true. Some are rare, some are typical.

DIRECTIONS:

1. Have the participants break into groups of four to eight.
2. Distribute the handout “A Day In The Life” and assign each group a scenario to consider. Within each small group have someone assigned to read their scenario and record the discussion.
3. Reassemble as one group. Read roles and have each small group share reactions and feelings. Encourage additional responses from the large group. Be aware that strong feelings may surface in this exercise as well as disbelief. Assure your participants that these examples are current and all true.

KEY POINTS TO ADD TO DISCUSSION:

• People with disabilities and their families experience discrimination on a daily basis.
• Some people without disabilities assume that disability comes all together in a package. For example, if someone is deaf, many people assume that they must also have a developmental disability.
• Some people without disabilities will not touch people with disabilities, even refusing to shake hands when being introduced. The fear that disability is contagious, or the feeling of revulsion, is uninformed but not unusual.
• As child care providers, you have the opportunity to create an environment that allows all children to thrive, a safe haven where all are loved and valued.
• People with disabilities are not their condition. They are people first, last, and always.

Developed by Melanie Fry, Minneapolis, MN. Used with permission.


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HANDOUT

A Day In the Life

1. Your child has paraplegia. She is not invited to any birthday parties because none of her classmates have accessible homes.

2. Your child uses a wheelchair. You are refused seating at a restaurant. The hostess says she will make people sick so they won’t want to eat.

3. Your child is blind. When you pick her up at child care you see children pointing and laughing at her.

4. Your child has cerebral palsy, speaks with a heavy cerebral palsy accent, and is exceptionally intelligent. She is refused entrance to school. You are told, “she will never be able to learn.”

5. Your child wears leg braces. He is left to nap with them on because he cannot snap them on himself. Children without disabilities get help with their shoelaces.

6. Your child has developmental disabilities. He is left behind at school daily when his class crosses the street to a public park.

7. There were no available accessible parking spaces when you arrived at a mall. You have left your 12-year-old child who uses a wheelchair in front of a mall entrance while you get the car. Someone has dropped money in her lap while you were gone.

8. Your child, who is deaf, spends all day playing alone at her child care center.
**Discussion:**
Two Sides of the Same Coin

**Materials needed:**
Handout “Two Sides of the Same Coin.”

**CDEP Trainers:**
Brainstorm the costs of institutionalized barriers and the benefits of undoing racism and ableism for all children.

**DIRECTIONS:**

1. Using the handout “Two Side of the Same Coin” ask participants to list how an environment that doesn’t counteract bias messages affects children.

2. You might want to mention the loss of ethnic cultures in order to “melt” into the “pot” when immigrant groups arrive in America.

3. Be prepared to give examples from your own experience related to the costs of racism and ableism.

4. Stress with participants the role they can have in undoing the effects of racism and ableism for the children they serve.
Two Sides of the Same Coin

The Costs of Racism and Ableism for Children from Other Ethnicities and Children with Disabilities:

- Feelings of shame
- Hopelessness, despair
- Confusion
- Rejecting family
- Rejecting a part of self
- Anger and betrayal
- Feeling incompetent, ugly, repulsive, or less than
- Overcompensating – must be perfect
- Can’t let guard down

The Benefits of Undoing Racism and Ableism for Children from Other Ethnicities and for Children with Disabilities:

- Individual feeling of pride instead of inferiority
- Develop deeper potential
- Valued and taken seriously
- Not excluded, included (not a token)
- Better connections with others
- Better relationships with family and people
- Appreciate physical characteristics
- A step toward world peace
- Reach for higher goals

The Costs of Racism and Ableism for Children of European Descent and Children Who Are Not Disabled:

- Narrowed focus, can’t learn from others
- Separated or isolated from others
- Fear of others
- Distortion of reality
- Loss of potential experiences
- Perpetuating worth based on race and ability
- Must be perfect
- Can’t let guard down

The Benefits of Undoing Racism and Ableism for Children of European Decent and Children Who Are Not Disabled:

- Connections and sharing with others
- Expands focus
- Opens cross-cultural possibilities
- Moral integrity
- Connection with equitable beliefs and values
- More human
- More options for learning
- Relationships built on integrity
- Consistent with ideals of democracy
- A step toward world peace
- Awareness of shared human vulnerability


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PART TWO

Trainer’s Guide for
Building Cultural Connections®

Section 5

Applications for Assessing Culturally Appropriate and Anti-Bias Caregiving
Introduction to Section 5: Applications for Assessing Culturally Appropriate and Anti-Bias Caregiving

Expected Overall Time: 1 hour, 20 minutes

Purpose and Expected Outcomes:

During this section of the training we’ll discuss countering bias and affirming culture through child care environments, teaching materials, activity planning and adult-child interactions. Cultural beliefs and values that may lead to unintended biased practices will be examined, as well as guidelines for negotiating cultural conflicts.

Given the effects of bias on children’s identity development, it is essential that caregivers routinely assess child care environments and materials to eliminate biased images and actively counter stereotypes and provide positive role models for all children.

This Section Includes:

- Discussion: the difference between a “Tourist” and an Anti-Bias Approach. (Handout to be copied.)

- Culturally Specific Scenario: Image and Identity.


- Exercise: “Overcoming Bias In Planning and Interactions” allow participants to apply the lessons learned to planning for their own program. (Handouts included.) Choose one to present to participants.

- Exercise “Communication Skills for Talking to Children About Differences” asks participants to consider their own experiences as a child, along with their experiences as a child care provider.

- Culturally Specific Scenario: Religious Practices/Beliefs.

- Two exercise options allow participants to explore issues related to Parent-Provider Relationships. Choose one to present to participants.

Definitions Important to this Section Include:

In Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find a List of Definitions (pages 19-23). You may wish to reference and become familiar with the following definitions before presenting the material in this section:

- Anti-bias approach
- Bias
- Culture
- Culturally appropriate care
- Dominant culture
- Ethnicity
- Stereotype
- Universal access and design
Discussion:

“Tourist” versus Anti-Bias Curriculum Approach

Materials Needed:
“Tourist Curriculum Approach” handout

This training workshop is based on a culturally appropriate and anti-bias approach, rather than what has been termed by Louise Derman-Sparks as a “tourist approach” to multicultural education. An anti-bias approach embraces the educational philosophy that child care providers play an important role in how children develop their identity, self-worth and self-esteem. It is a value-based philosophy that encourages caregivers to value differences, and work to change oppressive ideas and behaviors. An anti-bias approach affirms every child’s culture as an integral part of their identity formation.

In their book, *Training Teachers: A Harvest of Theory and Practice*, Margie Carter and Deb Curtis illustrate how the tourist approach to teaching contradicts an anti-bias approach. According to Carter and Curtis, the tourist approach pulls information about unfamiliar cultures from the outside inward to the child. The following handout, taken from *The Anti-Bias Curriculum* by Derman-Sparks, gives examples of the tourist approach.

On the other hand, the anti-bias approach begins with the child at the center, highlighting the child’s experiences, family and community. This approach continues as the child grows and develops. An anti-bias approach to curriculum development doesn’t assume that one culture or group of people is the “norm,” or that any group or culture is superior to another.

A culturally appropriate and anti-bias approach sees the child and the child's home culture as the starting point. Keep in mind that for children, culture is more about how they experience being cared for and how they are viewed as capable people. Providers strengthen children's connection to their family and home culture by incorporating the family's cultural patterns into daily caregiving activities such as meals, mealtime routines, naptime routines, toileting, discipline methods, adult-child interaction styles, toys, music and books.
Caregivers are encouraged to promote anti-biased attitudes by including a variety of cultures in their child care programs. Begin with exploring the diversity present among the children in your care. Then expand the circle of people in their lives to include the human diversity present in the neighborhood, community, region, and state. When possible, provide children with real life experiences through field trips and visitors. If that isn't possible, use videos, books, dolls, and skin color art materials to provide children with positive experiences exploring human diversity. Point out the diversity in the natural world as well. If children are confused about human differences, clarify their misunderstanding with simple, accurate information.
“Tourist” Curriculum Approach

Caregivers are encouraged to move beyond the “tourist” approach to culture. Beginning to explore and incorporate culture throughout all caregiving activities and curriculum planning is a next step in providing culturally appropriate and anti-bias care.

Being aware of the following signs of the “tourist” approach can help you in assessing your caregiving practices and curriculum.

**Trivializing:** Organizing activities only around holidays or only around food. Only involving parents for holiday and cooking activities.

**Tokenism:** One African American doll among many European American dolls; a bulletin board of “ethnic images” representing the only diversity in the room; a picture of Helen Keller (only) to teach about people with disabilities; or only one book about any cultural group.

**Disconnecting cultural diversity from daily classroom life:** Reading books about children from various cultures only on special occasions. Teaching a unit on a different culture and then never seeing that culture again.

**Stereotyping:** Images of American Indians all from the past; people from various cultures always shown as poor or rich; people from cultures outside the United States only shown in “traditional” dress and in rural settings; images of a person with disabilities doing nothing, just sitting.

**Misrepresenting American ethnic groups:** Pictures and books about Mexico to teach about Mexican-Americans; of Japan to teach about Japanese-Americans; or of Africa to teach about African Americans.


A Culturally Specific Scenario: Image and Identity

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

What would you do if a parent of African descent told you they did not want their child playing with a doll of European descent? What cultural conflicts might you uncover?

OUTCOME: Self-identity and exploration for the child.

It is not uncommon for parents of other ethnicities to want their child to play with dolls which are in their own image. Playing with dolls, which are in their own image, promotes healthy self-esteem in children.

Using the skills learned through the exercise: Acknowledge, Ask, Adapt, providers learn to ask the right questions to find out what are the concerns of parents and to uncover culture and the importance of serving families through partnerships. Every learning environment should have materials that reflect the diversity of our country available in play areas.
Exercise:
Assessing Environments and Materials

Materials Needed:
Resource materials and the Handout “Open-Ended Materials.”

CDEP Trainers: The focus of this exercise is to learn how to counteract negative stereotypes through changing the environment, activities and interactions with children and families. Review environments and materials that positively support a child’s cultural identity and that introduce children to differences. Be sure all workshop trainers agree on resource samples.

DIRECTIONS:
1. Present examples of accurate, authentic, multicultural materials (i.e., books, dolls, posters, games and puzzles).
2. Present examples of inaccurate or destructive multicultural materials, perhaps using overheads.
3. Break into small groups and discuss examples presented.
4. Discuss the power of culture and how valuing a child’s culture can give them strength to resist bias.
5. Pass around images typically seen in stores and catalogues such as food and toy packaging, which are usually full of stereotypes, and usually don’t authentically represent people from various cultures.

KEY POINTS TO ADD TO DISCUSSION:
• Another form of bias is omission or exclusion. It is difficult for many people of other ethnicities to find appropriate birthday cards, magazines, hair care products, music and “flesh colored” bandages.

• Although multicultural materials have become a lucrative industry, they continue to stereotype or misrepresent cultures. This promoting of multicultural resources trivializes and objectifies them, encouraging programs to plan units to teach about cultures. Instead, caregivers and teachers should be encouraged to integrate culture into everyday curriculum activities and displays.

• Reminding oneself of the ages and stages of child development is an important issue to remember when choosing learning materials for children. When choosing appropriate materials, caregivers should keep in mind that children primarily learn through their senses, exploration, observation and how they’re treated. Culturally appropriate materials are more important than “talk about” lessons.
• Although objects and images are at the “tip of the iceberg” when it comes to culture, these visual clues are important for children. When it comes to integrating culture, these visual items in the environment send a message that says, “this is a place for you.”

• When considering multicultural objects and images for child care environments, be sure to choose carefully, seeking items that reflect a deeper level of culture related to values and ethnicity. The dominant culture portrayed by the media and commercial interests are not what children need reinforced.

• Mirrors are important for children regardless of the cultural groups in a child care setting. Mirrors allow children to see their true image reflected. Actual/authentic photographs of children, their family members, and members of their cultural group provide a sense of belonging and encourage positive identity development for children.

• Appropriate commercial materials for child care environments are becoming more readily available. Samples can be found on the resource table. Also available are handmade items with instructions on how to use them. It’s important to find positive, contemporary images that counter the negative and stereotypical ones to which children are usually exposed. Balance the variety of ways children/people can be seen within a culture (e.g., past, present, ceremonial and modern dress, lawyers, scientists, female construction workers, doctors, biracial children and families, or people with disabilities).

• To counter the stereotypes that associate black or dark with dirty, bad, evil and scary, integrate sensory materials such as play dough, finger-paint, colored sand and paper pieces with all shades including dark shades of brown and black. It’s also a good idea to assess visual images (i.e., a black hand restroom poster that encourages children to clean their hands) that may represent these messages. This is important for predominantly European American child care settings, as well as for environments with children from various cultures and abilities.
To counter the stereotypes that associate people with disabilities with weak, repulsive, pathetic, pitiable objects of charity, display images of people with disabilities who are athletes (skiers, chair racers), professionals (lawyers, teachers), models or parents. One example might be a picture of President Franklin Delano Roosevelt in his chair.

NOTE TO TRAINERS:

Within Part Three: Curriculum Citations, Suggested Readings and Additional Resources you will find information on Creating a Culturally Appropriate and Anti-Bias Environment (pages 17-18). Feel free to distribute this information to participants if it seems appropriate at this time. It is intended to be used to supplement the information presented here and can be read by participants when they leave the workshop.
Open-Ended Materials

Open-ended materials are those that can be used in a flexible manner to meet the needs of children with varying abilities.

As you choose materials for your child care setting, consider the following points:

- Open-ended materials allow children at many different developmental levels to participate, each at his or her own level.

- Materials such as water toys allow for multi-sensory experiences and free exploration that are appropriate for all children, including children with developmental delays.

- Open-ended materials encourage more than one child to interact with the toys and objects at the same time. Children who speak at a slightly more complex level can be paired with a child with communication delays to provide appropriate language interaction.

- Such objects as cups, dolls, and dishes allow children to practice familiar routines – one of the earliest forms of presymbolic and symbolic play.

- Materials should be placed on tables of appropriate height so that children in wheelchairs can reach them.

- Use materials with different textures and those that make sounds to help a child with a visual loss to have a multi-sensory experience.

- Many simple adaptations can be made to play materials, or substitute materials can be used, to promote the learning of skills by children with diverse strengths and needs.

- Leave random areas at play tables free of chairs, allowing children in wheelchairs to play without assistance.
Overcoming Bias In Planning and Interactions

Exercise Option #1: Bias Scenarios

Materials Needed:
Handout of scenarios, easel board sheets, markers and pens, and “Bias and Identity Development” handout.

CDEP Trainers: You will find ten scenarios to assist participants in recognizing how to overcome biases in planning and interactions. Use any or all of the ten scenarios, or write your own scenario to supplement this exercise. Be careful if you write your own scenarios not to encourage stereotypes and biases (i.e., little girls don’t play with trucks; boys don’t play with dolls). Feel free to address any additional key points. If you plan to write down group responses, you may want to pre-write the scenario number along the top of easel board sheets.

DIRECTIONS:
This exercise is designed to assist caregivers in recognizing their impact on children’s positive identity development and attitudes towards differences.

1. Inform participants that you’ll be passing out some written scenarios for discussion in small groups. Inform participants that this exercise addresses several types of biases (e.g., racial, omission/exclusion).

2. Break into small groups and pass out a different scenario to each group. Encourage participants to group themselves with persons different from previous small group activity if possible.

3. Once in small groups, have participants choose a spokesperson who can summarize key points of their discussion about scenarios.

4. Give each group a marker and easel board sheet (or pen and notepad).

5. Pass out the following handout entitled “Bias and Identity Development.” Participants should answer these three questions:

   • What biases are at work in this scenario?
   • What impacts may these biases have on the child’s identity development?
   • What can be done to counter the biases at work in this scenario?

6. Hand out scenarios.
Exercise Option #2: Bias Scenarios

Materials Needed:
Handout of bias scenarios, easel board sheets, markers and pens.

DIRECTIONS:

1. Break into small groups.

2. Assign each group a scenario and give each person a sheet of paper. Have groups discuss:
   • What is the bias reflected?
   • What are possible responses to this situation?

3. Ask participants to write down 3-5 things that they want to integrate into their child care environments to encourage children’s positive identity development.

4. Ask participants what interactions they want to change or add in their child care settings. Ask them to think of changes they could make immediately that would encourage children's positive attitudes toward differences.

KEY POINTS TO ADD TO DISCUSSION

Scenario One: Children are at play and a child of Asian descent wants to join in playing a game of kickball with other children. The children playing ball respond by laughing and saying, “You can’t play with us, you have slanted eyes!”

• Have a rule that teasing is not acceptable.
• Teasing talk is disrespectful and hurts others.
• Do a follow-up activity to explore different kinds of eyes we have (use mirrors, games and books).
• Be sure there is a balance of multi-ethnic pictures of all children in the environment.

Scenario Two: An American Indian parent goes to enroll their child in a highly recommended child care program, but once the parent arrives at the site to visit, it’s discovered that the program director, the teachers and the pictures on the walls represent only people of European descent without disabilities. The cook is of African descent.
• Be sure visual clues represent all children. When these images are not present, it conveys the message that the child is not important, valued or noticed.

• Images portrayed should represent people in a range of capacities.

**Scenario Three:** A provider is playing peek-a-boo with a seven month old girl of European descent when a two and half year old boy of Latino descent with developmental disabilities walks over and stands between the provider and the baby girl. The provider moves the boy out of the way and continues to play peek-a-boo.

• Developmentally appropriate care is responsive to the child’s developmental stage, the child’s age, and the individual needs of the child.

• All children deserve opportunities to participate in typical childhood experiences to feel accepted and develop a sense of belonging.

• Developmentally appropriate inclusive care supports grouping children of varying abilities.

**Scenario Four:** Two children are playing “dress-up” and speaking their home language, Spanish. The child care provider asks the children to speak in English so the other children can understand.

• Children benefit when encouraged to speak their home language in child care and other settings.

• The emphasis on speaking only English may reflect an assumption that English is the most important language.

**Scenario Five:** The parents of a child with cerebral palsy tell the provider that the necklace their child wears is important to helping a child with a disability stay healthy. The provider can’t help herself, she laughs out loud.

• Developmentally appropriate non-exclusionary care for all children is respectful of the diversity in others.

• The ways in which adults in child care settings respond to and interact with a child will be a major determinant of how other children will respond to and interact with that child.

• Child care providers need to acknowledge differences in beliefs and gain information, understanding and appreciation of those differences.


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**Scenario Six:** You have taken your group of children on a field trip and one of the children points and blurts out, “There’s a chocolate person!”

- Children pick up on visual clues.
- If a child doesn’t see people like themselves, it makes them feel that their life is invisible, and it can convey the message that they’re not noticed or valued.
- When children observe images like themselves in limited roles, they often internalize this perception and assume they can never be more than what’s been modeled.

**Scenario Seven:** A teacher under pressure to bring diversity into the classroom decides to purchase cartoon-like posters of children from around the world, dressed in traditional dress, to help supplement the classroom curriculum once a month.

- Teacher has good intentions, but cartoon-like images can trivialize cultures and reinforce stereotypes.
- Images that don’t reflect “real” lives are a “tourist” approach to teaching. Treating cultures as “exotic” because they’re not like the culture of people who are of European descent is not productive and can mislead children.
- Children develop the idea that only people who are of European descent are “normal” and “real” and the standard by which people should live.
- The most effective method is to integrate diversity into all aspects of the curriculum and the child care environment year round.

**Scenario Eight:** A program director decides not to purchase any multi-ethnic dolls or dolls with mobility supports because, after some observation, all the children seem content playing with the European American dolls available and multi-ethnic dolls and dolls with mobility supports are very expensive.

- Children from various ethnicities or children with disabilities need materials that counter the negative feelings about their identity they might have internalized about themselves.
Children need materials to counter the bias that teaches that being of European descent and without disabilities is more desirable, deserving and superior.

**Scenario Nine:** A parent wants her/his child to stay clean while at child care, but the provider likes to take the children outdoors and do art activities. The parent is angry with the provider because the provider doesn’t think the parent knows what’s best for her/his child.

- Child care is a profession that encourages active, sensory exploration often without recognizing the strains it places on certain ethnic or economic groups.
- Dirty clothes can be hard on a family budget due to cleaning and washing costs and/or the need to purchase new or additional clothes.
- Dirty clothes can create an image that a parent doesn’t take care of their child.
- Sand in the hair of some ethnic groups is difficult to get out.
- Caregivers should not put children in a position of feeling that their parents are inadequate.
- Caregivers should be sensitive in negotiating values and practices.

**Scenario Ten:** A social worker comes to a center that cares for a child who is hearing impaired. The parents communicate through a translator their belief that they consider their child’s disability a very special gift – a gift from God – and that they do not desire interpretive services for their child.

- Not all professionals and families have feelings about disabilities that support universal access.
- A child care provider can help promote family-focused services built upon a foundation of family/professional partnerships.
- Individuals from countries, cultures or families where children with disabilities are not publicly acknowledged may find it extremely difficult to expose children, with or without a disability, to a universal or non-exclusionary setting.
Bias Scenarios

**Scenario One:** Children are at play and a child of Asian descent wants to join in playing a game of kickball with other children. The children playing ball respond by laughing and saying, “You can’t play with us, you have slanted eyes!”

**Scenario Two:** An American Indian parent goes to enroll their child in a highly recommended child care program, but once the parent arrives at the site to visit, it’s discovered that the program director, the teachers and the pictures on the walls represent only people of European descent without disabilities. The cook is of African descent.

**Scenario Three:** A provider is playing peek-a-boo with a seven month old girl of European descent when a two and half year old boy of Latino descent with developmental disabilities walks over and stands between the provider and the baby girl. The provider moves the boy out of the way and continues to play peek-a-boo.

**Scenario Four:** Two children are playing “dress-up” and speaking their home language, Spanish. The child care provider asks the children to speak in English so the other children can understand.

**Scenario Five:** The parents of a child with cerebral palsy tell the provider that the necklace their child wears is important to helping a child with a disability stay healthy. The provider can’t help herself, she laughs out loud.
**Scenario Six:** You have taken your group of children on a field trip and one of the children points and blurts out, “There’s a chocolate person!”

**Scenario Seven:** A teacher under pressure to bring diversity into the classroom decides to purchase cartoon-like posters of children from around the world, dressed in traditional dress, to help supplement the classroom curriculum once a month.

**Scenario Eight:** A program director decides not to purchase any multi-ethnic dolls or dolls with mobility supports because, after some observation, all the children seem content playing with the European American dolls available and multi-ethnic dolls and dolls with mobility supports are very expensive.

**Scenario Nine:** A parent wants her/his child to stay clean while at child care, but the provider likes to take the children outdoors and do art activities. The parent is angry with the provider because the provider doesn’t think the parent knows what’s best for her/his child.

**Scenario Ten:** A social worker comes to a center that cares for a child who is hearing impaired. The parents communicate through a translator their belief that they consider their child’s disability a very special gift – a gift from God – and that they do not desire interpretive services for their child.
HANDOUT

Bias and Identity Development Handout

DIRECTIONS:

As you read the scenario given to your group, please answer the following questions and be prepared to share with the full group your scenario and your responses to these three questions:

Scenario Number? ____________

• What biases are at work in this scenario?

• What impact(s) may these biases have on the child’s identity development?

• What can be done to counter the biases at work in this scenario?
**Exercise: Communication Skills for Talking to Children About Differences**


Use the following handout to help participants evaluate their communication skills related to talking to children about differences.

**DIRECTIONS:**

1. Distribute a copy of the handout “Communication Skills for Talking to Children about Differences” to each participant.

2. Ask them to read through the various types of responses and place a check mark in the left column if their parents used this technique in parenting them and a check mark in the right column if they currently use the technique in their classroom.

3. Ask participants to share the results with another person in the class and discuss these questions:
   - How similar are your communication skills to those of your parents?
   - Which skills did you learn from your parents?
   - Which skills did you learn through training?
   - Which skills did you learn on the job?
   - Are there any skills on this list that you would like to incorporate into your teaching style? Which ones?

_Developing Roots & Wings_, reprinted with permission from Stacey York/Redleaf Press, 1992
Communication Skills for Talking to Children about Differences

**Directions:** Read through this list of communication skills teachers might use in talking to children about differences. Place a check mark in the left column if your parents used this communication method in parenting you. Place a check mark in the right column if you currently use this communication method in teaching young children.

<table>
<thead>
<tr>
<th>Your Parents Used This Method</th>
<th>You Currently Use This Method</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Name feelings.</strong> “You look really sad Juan. It hurt your feelings when Daniel called you brown skin.”</td>
<td></td>
</tr>
<tr>
<td><strong>Express empathy.</strong> “Gee, Damani, I know just how you feel. It hurts when people call us names.”</td>
<td></td>
</tr>
<tr>
<td><strong>Respect the conflict and confusion.</strong> “It’s hard to use your words when you are so upset.”</td>
<td></td>
</tr>
<tr>
<td><strong>Pay close attention to children while they are talking.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Set a calm, relaxed atmosphere so children have enough uninterrupted time in the conversation to express their ideas.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Affirm the thinking.</strong> “I believe in you.”</td>
<td></td>
</tr>
</tbody>
</table>
Clarify the thinking by repeating the idea back to the child using some of their key words and phrases.

Offer supportive, thought-provoking comments. “Gee, that’s an interesting idea, what makes you think that?”

Avoid evaluating children’s ideas by saying “good idea” or “good solution.”

Give accurate information. “Yes, Pham’s skin is darker than yours and his eyes are shaped differently.”

Protest. “I don’t like it when you call Marcus ‘Blackie’.”

Describe the behavior you want. “In our room we all play with one another. You may choose whom to play with but you may not leave someone out of your play because of how they look or how they talk.”

Problem solve and set limits. “Fabrizio wants to play with you again. If you two play together, what will you need to feel safe?”

Encourage decision-making. “Chidi, you can either play with Kamii or you can tell her that you want to play with Sarah.”

Encourage cooperation. “What’s going on? Hmmm, how can we work this out so you are both happy?”

Tell children what you expect. “Circle time is for our whole class to be together. Everyone gets to be here in the circle.”
A Culturally Specific Scenario: Religious Practices/Beliefs

This scenario is offered as an example that can be introduced at this point which demonstrates a culturally specific viewpoint on the issues being covered. Use it at your own discretion. It is hoped that this scenario may help you to remember an experience of your own which you can share with the participants.

A Somali parent insists that pork must not be served to their child. What is the significance?

**Outcome:** 99% of Somalis are Muslims. Muslims believe strongly, based on restrictions in their Holy Book, that eating pork is prohibited.

Providers need to recognize the importance of this request in order to maintain healthy, open communications with the parents. There are many restrictions within cultures related to dress, holidays, interactions between males and females, adult-child relationships. These differences need to be uncovered by providers to work effectively with families from other ethnicities. For example: Jews, Muslims and some other religious groups do not celebrate Christmas. Some African American families choose to celebrate Kwanzaa.
Parent-Provider Relationships – For the Children

Exercise Option #1:
What Would You Do?

DIRECTIONS:

1. Ask participants to list what families do to be “partners” with their child care provider.

2. Have participants share items from their lists and discuss their own and others’ answers.

3. If participants are having difficulty, mention the following:
   - Send my child to the child care provider clean;
   - Pay on time;
   - Send a present to a teacher/provider on special holidays;
   - Tell others about the good child care program my child is in;
   - Offer friendship to the provider.

KEY POINTS TO ADD TO DISCUSSION:

- Successful family-provider relationships form the framework of quality, family-focused caregiving for all children. All parents have concerns about parenting and issues that are related to child care.

- A willingness to be open to and respectful of diverse perspectives is fundamental to building quality relationships.

- For children with disabilities, the parent-provider relationship may be the single most important aspect of a successful placement.

- Developing positive family-caregiver relationships takes time, energy and commitment. Children always benefit from adults working together on their behalf.

- Relationships that develop from a foundation of trust, mutual respect, effective communication, confidentiality and an agreement to work together are in the best interests of the child.

- What will be most appreciated by all families will be the acceptance and respect they are shown.


Applications for Assessing Culturally Appropriate and Anti-Bias Caregiving

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Exercise Option #2:
We See Your Strengths, We Share Your Dreams

Materials Needed:
Easel board, markers.

The purpose of this exercise is to heighten participants’ understanding of their role in the development of a child’s positive self-esteem.

By playing roles, participants will have the opportunity to experience living from one’s strengths or being defined by one’s disabilities.

DIRECTIONS:

1. Divide participants into small groups of four to eight members. Assign each member of the group one of the following roles:
   ❖ I am a dancer, I lose my hands.
   ❖ I am a dancer, I lose my legs.
   ❖ I am an artist. I lose the use of my hands.
   ❖ I am an artist. I lose the use of my legs.
   ❖ I am a singer. I lose the use of my voice.
   ❖ I am a singer. I lose the use of my legs.

2. Instruct each group member to play his or her role within the group. Ask them to consider how they would continue to be a dancer, artist or singer despite their loss. Allow several minutes for group consideration.

3. Reassemble the large group. Discuss what feelings may come up. What obstacles and barriers would they encounter? How would people react? What support would they have? How would this affect their self-esteem? How would this affect their family? What strengths do they believe they could draw from within themselves?

4. Record responses on easel board.
KEY POINTS TO ADD TO DISCUSSION:

• People without disabilities often speak of not giving up hope or faith in a cure that will allow children with disabilities to walk, see, clap, sing and hear. This burdens children with disabilities and their families with the power to achieve a cure through a strong enough faith. The message is: If only a child with a disability really believed, they would be healed.

• Children with disabilities and their families need to dream new or different dreams. Children with disabilities dream of living the happiest, most productive lives they can, just like children who are not disabled.

• If an individual spends a lifetime hoping for a cure, they may begin each day with disappointment as they wake to another day with no change in their condition. Acceptance of the condition by the child, the family and the child care provider must be coupled with great expectations and dreams for achievement rooted in each child’s ability.

• Parents and providers want the best for their children.

• Families of children with disabilities want the same things for their children as families of children who are not disabled.

• Children with disabilities must be loved and accepted for their abilities, just like children who are not disabled.

• By defining children with disabilities by their abilities, child care providers give an enormous gift to children with disabilities and their families: the gift of acceptance.

Developed by Melanie Fry, Minneapolis, MN. Used with permission.
PART TWO

Trainer’s Guide for Building Cultural Connections®

Section 6

Wrap-Up and Future Measures
Introduction to Section 6: Wrap-Up and Future Measures

Expected Overall Time: 45 minutes

Purpose and Expected Outcomes:

Included in this section are a few final exercises that will help to bring the workshop to a close. First, participants will be asked to think of ways they can incorporate or apply the information they learned to their day-to-day lives. There is also a “Post-Workshop Self-Assessment” form that can be used as a way to help participants evaluate their learning from the workshop. They can also compare their pre- and post-assessments as a way of determining next steps for themselves. A workshop evaluation is also included in this section. Participants should be given time to complete the evaluation before leaving the workshop. Finally, a list of summary points and closing comments is included. Feel free to add your own comments, based on your individual workshop outline.

This Section Includes:

- Exercise: Future Measures (includes handout)
- Exercise: Post-Workshop Self-Assessment (includes handout)
- Evaluation: Building Cultural Connections® Workshop Evaluation (includes handout)
- Discussion: Summary Points and Closing Workshop Comments
**Exercise:**

**Future Measures**

---

**Materials needed:**

“Future Measures for Myself” handout, easel board and pens/pencils.

---

**DIRECTIONS:**

1. Pass out the handout “Future Measures for Myself.”

2. Ask participants to think about how they see *Building Cultural Connections®* at work in their lives, their schools, their programs and their communities.

3. Write down one or two examples on an easel board to assist participants.

4. Have participants write down two or three ideas or suggestions they heard during the training workshop that they could use over the next months—starting immediately!

---

**My Examples:**

1. __________________________________________

   __________________________________________

   __________________________________________

2. __________________________________________

   __________________________________________

   __________________________________________

---

*CDEP Trainers: Give participants the option of working in small groups or individually for this exercise. Write one or two examples to assist participants.*

---


Wrap-Up and Future Measures

Part 2 – Page 106
Future Measures For Myself

What ideas or information have I gotten from participating in the Building Cultural Connections® workshop that I can use in my program over the next months?

1.

2.

3.
**Exercise:**
Post-Workshop Self-Assessment

**Materials needed:**
Handout: “Post-Workshop Self-Assessment” forms and pens/pencils.

**DIRECTIONS:**

1. Ask participants to answer the questions to the best of their ability. Suggest they answer using “gut” responses (i.e., don’t dwell on a response, rather respond with the first thought that comes to mind).

2. This tool is designed to assist participants in understanding their individual levels of knowledge.

3. Encourage participants to review both the pre- and post-assessments as a way of determining future actions for themselves.

4. Let participants know they’ll have ten minutes to complete this exercise, but not to be discouraged if they don’t finish.

5. Suggest that participants pull out assessments in a month or so and check whether they would respond differently.

6. This assessment tool is designed to help participants understand their individual levels of cultural awareness attained and will establish whether levels of awareness have increased or gone unchanged.

7. Self-assessments help persons develop culturally respectful skills and attitudes.

8. There are no right or wrong answers.

9. Remember, participants' written responses are for their own information.

10. No one will be judging responses. Assessments are theirs to keep.

11. Limit discussion or any debriefing to your personal growth and development from the assessment, whenever possible.
**Post-Workshop Self-Assessment**

**Building Cultural Connections® Questionnaire**

**DIRECTIONS:** Please put an X on each line in the place that represents you.

*I know my own cultural background:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I can describe the influences of culture and cultural identity on children’s and youth’s development:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand how prejudice and discrimination impact children’s development from an early age:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I am clear about my own biases regarding culture, race and ability and the impact these will have on children and/or youth in my care:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand the implications of our changing demographics for children and youth and their future:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I know how to foster a child’s and/or youth's development in the context of the culture in his or her home:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>
I know specific ways to counter bias and stereotypes in my work with young children and/or youth:

| Very aware | Somewhat aware | Have very little awareness |

I understand and can discuss the multi-cultural experience of children and youth with disabilities:

| Very aware | Somewhat aware | Have very little awareness |

I can find non-stereotypical resources to bring diversity into the caregiving environment and to reflect the culture of children's and/or youth's homes:

| Very aware | Somewhat aware | Have very little awareness |

I have the knowledge and skills for identifying cultural values imbedded in behaviors and discussions:

| Very aware | Somewhat aware | Have very little awareness |

I can objectively analyze cultural dynamics as they occur in situations and between people:

| Very aware | Somewhat aware | Have very little awareness |

I know how to negotiate cultural differences or cultural conflicts:

| Very aware | Somewhat aware | Have very little awareness |

I can name the characteristics of culturally appropriate and anti-bias caregiving:

| Very aware | Somewhat aware | Have very little awareness |

Looking over this self-assessment, a specific goal I want to set for myself is:

Thank you for taking time to complete this assessment!


Wrap-Up and Future Measures Part 2 – Page 110
Building Cultural Connections®

WORKSHOP EVALUATION

Name: _________________________________ Date: ______________

Title/Position: ________________________________

Organization: ____________________________________

Workshop Trainers: ________________________________

Location: _______________________________________

This evaluation is to allow you to give feedback regarding your experience during the Building Cultural Connections® Workshop. Please circle the numbered response which represents your opinion:

1. Stimulated my thinking about the importance of a culturally appropriate and anti-bias approach in my work with children and families:
   1 = not at all
   2 = a little
   3 = somewhat
   4 = more than expected
   5 = a great deal

2. Increased my understanding about the importance of culture in the development of children’s identities:
   1 = not at all
   2 = a little
   3 = somewhat
   4 = more than expected
   5 = a great deal

3. Helped me think about the applications and implications of culture in my own life:
   1 = not at all
   2 = a little
   3 = somewhat
   4 = more than expected
   5 = a great deal

4. Helped me recognize where examples of racism, ableism and child care intersect in my own experience:
   1 = not at all
   2 = a little
   3 = somewhat
   4 = more than expected
   5 = a great deal

5. Increased my skills for identifying and working through cross-cultural conflicts:
   1 2 3 4 5

6. Increased my confidence in working through issues related to culture with parents has increased:
   1 2 3 4 5

7. Helped me to see the importance of this kind of training for child care providers and how it relates to positive outcomes in the lives of children:
   1 2 3 4 5

8. Introduced me to ideas and concrete tools for working in a culturally appropriate and anti-bias manner.
   1 2 3 4 5

9. This workshop would be more useful by adding or deleting the following topics:

10. Other changes I would recommend for this workshop are:

11. I would give the trainer(s) an overall rating of:
    1 2 3 4 5

12. Suggestions I have for the trainer(s) are:

13. (Please check one only.)
    I would________________________

    would not________________

    might_________________recommend this workshop to others.

Thank you for taking time to complete this Building Cultural Connections® evaluation!
Discussion:
Summary Points and
Closing Workshop Comments

POSSIBLE SUMMARY/CLOSING POINTS:

- This training is to help build our own diversity/anti-bias awareness and skills as caregivers related to culture, bias and ability.
- Developing awareness and skills is hard work and needs to be revisited continually in order to continue to grow.
- The importance of culture in children’s identity development.
- The impact of attitudes and bias on children’s identity development.
- Caregiving practices that promote positive identity development.
- Anti-bias versus tourist approaches to teaching.
- How this training came about.
- How to uncover individual bias attitudes and behaviors.
- Caregivers have an opportunity to help make a difference.
- Let’s all embrace diversity with respect and in harmony.
- Let us learn to celebrate our differences and discover the things we have in common.
- Please take a moment to say goodbye to others.
- Leave your evaluations on the table.
- THANK YOU FOR COMING!

MY POINTS TO ADD:
Building Cultural Connections®
List of Definitions
(Revised January, 2000)

Ableism – An attitude, state of mind or belief that does not account for differences in ability and views non-disabled culture as superior.

Acculturation - Cultural changes resulting from contact among various societies over time, such as the borrowing of certain traits by one culture from another.

Anti-Bias Approach – An educational approach that values differences and encourages positive identity development. An educational approach designed to challenge ideas and behaviors that oppress others.

Anti-racism - An intentional commitment by an individual or group to undo behaviors and actions that oppress individuals or groups because of their race or skin color.

Assimilation – The merging of cultural traits from previously distinct cultural groups.

Attitude - Thoughts and feelings that become an inclination or opinion toward another person and their way of living in the world.

Awareness - Being alert to, seeing, noticing and understanding differences among people even though they may never have been described or talked about.

Bias - An attitude, belief or feeling that results in and helps to justify unfair treatment of an individual or group based on identity. (See prejudice.)

Bigotry - An attitude, state of mind or behavior that is intolerant of individuals or groups who are different because of race, religion, political views, creed, sexual orientation, ability and/or gender. An attitude of strong convictions or prejudices. (See prejudice.)

Cross-Cultural - Any interaction or communication between groups and/or individuals from different cultures. A recognition of the awareness, skills, and knowledge needed to interact and work effectively across cultural differences.

Culture - The values, attitudes, beliefs and rules for behavior by which we understand and give meaning to the world. It is who we are on the inside and how we live our lives. The integrated pattern of human knowledge, belief and behavior that depends upon our capacity for learning and transmitting knowledge to succeeding generations.

Cultural Superiority - The belief that one’s own culture is superior to others. The imposition of one culture in such a way as to withhold respect for or to demean other cultures.
**Culturally Appropriate Care** - Ability to create structures and programs that mirror, respect and complement the cultures being served. Caregiving that is consistent and modeled after the child’s home culture and the individual family’s style, requiring a positive working relationship with parents.

**Culturally Competent** - The ability to function effectively in the midst of cultural differences; knowledge of cultural differences; awareness of one’s own cultural values. Having the ability to successfully and consistently function with members of other cultural groups.

**Disability** - A functional limitation that interferes with a person’s ability to walk, hear, talk, learn, and so forth.

**Discrimination** - Favorable or unfavorable treatment of a person or group based on race, sex, religion, ethnicity, age, mental capacity, physical ability, and/or sexual orientation. The act, practice, or an instance of discriminating categorically rather than individually. Prejudiced or prejudicial outlook, action or treatment.

**Diversity** - The differences between people including, but not limited to, shape, size, ability, gender, age, color, sexual orientation, family background, economic status, spiritual beliefs, race, culture, ethnicity and political affiliation.

**Dominant Culture** - The culture that exercises authority or influence. The cultural group which controls economic, political, educational and cultural institutions.

**Ethnic** - Of, or relating to, groups of people recognized by common racial, national, tribal, religious, linguistic, or cultural characteristics or origins.

**Ethnicity** - A group sharing common and distinctive ethnic characteristics (including language) based on national origin (geographic region) or ancestry (where their ancestors are from).

**Ethnocentrism** - Centrality of culture – seeing the rest of the world through your own eyes only. *(See cultural superiority.)* Characterized or based on the attitude that one’s own group is superior. A tendency to view alien cultures with disfavor and a resulting sense of inherent superiority.

**European Americans/European Descent** - People in the United States who are descended from any of the different national or ethnic groups of European origin.

**Eurocentrism** - Exclusive focus and consideration of the events and people from Europe. Centered on Europe or Europeans, especially reflecting a tendency to interpret the world in terms of western and especially European values and experiences.

**Handicap** - A term derived from the phrase “cap in hand” or “handy cap,” or beggar to describe people with disabilities.

**Heritage** - Something possessed as a result of one’s natural situation or birth.
**Identity** - A coherent view of who one is and wants to be; self-perception; self-understanding; can be a basis for self-esteem.

**Inclusiveness** - A term for educational theory prioritizing openness and acceptance from and for all children, families and workers involved. Some people prefer the term "non-exclusionary" when referring to all other cultures and/or "universal access and design" when referring to people with disabilities.

**Institutionalized Ableism** - Any attitude, action, configuration of space or access, or institutional practice backed up by institutional power that subordinates or excludes people on the basis of their abilities.

**Institutionalized Racism** - Any attitude, action or institutional practice backed up by institutional power that subordinates people because of their color. This includes the imposition of one ethnic group’s culture in such a way as to withhold respect for, to demean, or to destroy the cultures of other races. Some outcomes of institutional racism are seen in housing patterns; schools; employment and promotion policies; segregated churches; control of newspapers, radio and TV; routes selected for construction of expressways or freeways; and the content of textbooks which ignore or distort the role of people who are of other ethnicities.

**Internalize** - To incorporate (as values or patterns of culture) as conscious or subconscious guiding principles through learning or socialization.
Internalized Oppression - Acceptance by a member of an oppressed group of the biases of the dominating group and consequent self-oppression. Results in people believing that they are not good enough, smart enough, beautiful enough and/or deserving enough. Children of other ethnicities and children with disabilities internalize negative messages they receive from the dominant culture. This may result in feelings of shame, hopelessness, despair and confusion. Internalized oppression causes children to reject who they are (their culture and ethnicity).

Internalized Superiority - Assumption of superior status and right to preferential treatment.

Limitations - A term that seeks to define people with disabilities by what they are unable to do, rather than by their strengths and abilities.

Medical Model - A point of view that defines a person by their condition, rather than as a whole human being. A view where what is best for the condition comes before what is best for the person, and the person is defined by their disability rather than their abilities.

Minority – An outdated, inaccurate and offensive term used to label a group of people with a separate identity and a lower status from the dominant society. Minorities may or may not have fewer people than the dominant group, known as the majority. A part of a population differing from others in some characteristics and often subjected to differential treatment.

Multi-cultural - Recognition that working effectively across cultures includes exploring, understanding, adapting and respecting differences between groups and individuals. Caregiving and/or teaching environments that are serving multiple cultures.

Non-Exclusionary - Preferred term for inclusive. Use when discussing educational theories promoting openness and acceptance of all children.

Obstacle - A situation or barrier imposed by society, the environment or oneself.

Oppression - Use of authority to harm a person and keep that person from having access to society’s benefits. Something that oppresses especially in being an unjust or excessive exercise of power. The systematic subjugation of one social group by another social group. This is supported by cultural beliefs and institutional practices and results in benefits to one group at the expense of the other.

People of Color - A term commonly used in the United States to describe people who are not of European descent. Combining all cultural groups (except European Americans) together under the label, People of Color, minimizes the unique history and culture of each cultural group and does not recognize the differences between different cultural groups.

Preference - Valuing, favoring and giving priority to a physical attribute, a person, or lifestyle over another, usually based on similarities and differences.

Prejudice - An opinion (usually unfavorable) or attitude formed about an individual or group without correct or adequate information; to prejudge; a dislike or hatred of an individual or group based on race, ability, gender, creed, sexual orientation, occupation or residence. Prejudice is based on stereotypes. To prejudge based on stereotypes. (See also bias and bigotry.)
**Privilege** - An unearned entitlement to and attitude of superiority and advantage. A right or immunity granted as a peculiar benefit, advantage or favor. A right that only some people have access or availability to because of their group membership.

**Race** – A system of separating people into groups based on physical characteristics. An invented concept that assigns social status, power and worth, but is a social reality.

**Racism** – Racial prejudice plus institutional power. A belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race and consequent inferiority of other races. Any attitude, action or institutional structure that subordinates a person or group because of their color.

**Stereotype** - Stereotypes are overgeneralizations about groups of people. They are the basis of prejudice. A standardized mental picture that is held in common by members of a group.

**Universal Access and Design** - When space and behaviors anticipate the presence of people of different abilities and accommodate their needs.
PART THREE

Curriculum Citations, Suggested Readings and Additional Resources
Building Cultural Connections®

Curriculum Citations

Introduction: (Katz, 1982; Derman-Sparks, Higa, Sparks, 1989)


Children Notice Differences, page 64: (Katz, 1982)


Children Notice Differences, page 64: (Aboud, 1988)


Children Notice Differences, page 65: (Katz, 1982)

Building Cultural Connections®

Suggested Readings

Section 1: Getting Started


Suggested Reading and Additional Resources


Section 4: Bias and Its Effects on Children and Caregiving


Raising the Rainbow Generation: Teaching Your Children to be Successful in a Multicultural Society. Dr. Darlene Powell Hopson and Dr. Derek S. Hopson. New York: Fireside. 1993.


Section 5: Applications for Assessing Culturally Appropriate and Anti-Bias Caregiving


Cultural Competence

Cultural Competence is...

* A deep sense of respect for others.

* Awareness and knowledge of yourself as a cultural being.

* Knowledge of other cultural practices.

* Understanding the history of cultures in the United States.

* Knowing how to get accurate information about the families and cultures you serve.

* Avoiding assumptions and stereotypes.

* Believing that other perspectives are equally valid.

* Ability to critique existing knowledge base and practices.

* Taking another perspective.

* Openness and willingness to adapt or try new behaviors to maintain a child's cultural integrity.

* Good problem-solving skills.

* High tolerance of ambiguity, conflict and change.

Culture is Real

**Acknowledge, Ask, Adapt**

Everybody has a culture and ethnic identity.

Culture is values, attitudes, beliefs and rules for behavior.

Culture is the lens through which we understand and give meaning to the world.

Culture and differences in ability play an important role in children's identity development.

Children with disabilities often live separated from their disability culture, without positive mentors or positive role models.

**You are a Cultural Being**

You have feelings about cultural diversity and disabilities.

Your beliefs about child development, child rearing, child care and educational practices are shaped by your experience, family life and culture.

You may have limited information about or experience with children with disabilities or families from other cultures.

**Culture Impacts Child Care and Education**

Families socialize children into their home culture.

Parent's expectations of their children related to the child's age.

Interest in and concern over children acquiring skills by a certain age.

Children's role and responsibility in the family.

Gender roles.

Diet and mealtime routines.

Sleep patterns and bedtime routines.

Medical care.

Discipline methods.

Children's play.

Children's learning styles.

Family's expectations of teachers and schools.


Enrollment is a wonderful time to establish positive, respectful relationships with families. Consider using a family history form to gather information about a family's culture. Use the completed form as a springboard for asking families about their home culture and the role it plays in parenting. Here are some questions to include in your enrollment forms.

**Family Structure**

Who are the adults in your family?

Who are the children in your family?

Who lives in your household?

Who are the pets in your family?

Who else cares for your child(ren)?

Who will be responsible for communicating with your child care provider?

**Parenting**

What words does your child use for urination? Bowel movement?

Describe your child's eating schedule.

What foods does your child like? Dislike?

Describe your child's sleeping and napping schedule.

How do you put your child to sleep?

Does your child share a bedroom? If so, with whom?

Does your child sleep in the same bed as someone else? If so, with whom?

How does your child relax or soothe him/herself?

What are your child's favorite activities?

How do you discipline your child?

How do you handle the following situations?

Toilet training

Sharing

Messy play (paint, clay, sand, water)

Gender roles

Racial concerns

Who does your child play with at home?

What are your child's responsibilities at home?

What rules does your child follow at home?

Is there anything else you would like to tell us about your child?

**Family Culture**

What is your ethnic or cultural background?

How do you identify yourself?

What languages are spoken in your home? With your extended family?

How comfortable are you speaking and reading English?

What traditions, objects, or foods symbolize your family?

Why are these things important? What values or history do they represent?

What is your religious affiliation or religious background?

What values do you want us to teach to your child?

How can we validate and support your family's lifestyle?

What heroes, sheroes, celebrations, songs, stories and toys could we include that would represent and support your cultural heritage?

Does your family celebrate birthdays? If so, how?

Would you be willing to come and share your family's culture with our children?


**Acknowledge, Ask, Adapt**

Family patterns are often cultural. Use this list to help you acknowledge common cultural patterns and adapt your caregiving practices to meet the child's needs. The right-hand column offers a few suggestions for adapting caregiving and teaching practices and attitudes. Use this handout as a guide to help you adapt your setting to the children in your care.
<table>
<thead>
<tr>
<th><strong>Cultural Pattern</strong></th>
<th><strong>Adaptation to Build Cultural Connections</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Family System</strong></td>
<td></td>
</tr>
<tr>
<td>Highly mobile, nuclear.</td>
<td>Sponsor family events to help families build support systems, encourage child's friendships that continue away from school.</td>
</tr>
<tr>
<td>Clan network in which family units lives in the same neighborhood or community.</td>
<td>Child may become bored if there is little activity. Provide opportunities to move freely around room. Thrives on free choice play. Provide activities that utilize cooperation and sharing.</td>
</tr>
<tr>
<td>Extended family that lives together and shares resources.</td>
<td>Child may try to watch out for younger brothers and sisters. Consider mixed age groups that allow siblings to stay together or allow child to &quot;visit&quot; sibling during the day. Provide activities that build cooperation and sharing. Understand that family may not need or attend family-oriented center events.</td>
</tr>
<tr>
<td><strong>Power Structure</strong></td>
<td></td>
</tr>
<tr>
<td>Democratic family with members decision-making.</td>
<td>Offer child real choices; use problem sharing in solving techniques.</td>
</tr>
<tr>
<td>One family member has the power and authority to make decision.</td>
<td>Child may resist making activity choices and may be uncomfortable looking adults in the eye or calling them by name. Don't insist on eye contact; be aware child may need your help in making choices. If a concern exists, try to connect with the powerful family member.</td>
</tr>
</tbody>
</table>

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<tr>
<th><strong>Cultural Pattern</strong></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Work/Employment</strong></td>
<td></td>
</tr>
<tr>
<td>Career-oriented; job is very rewarding; parent brings work home and has few other interests.</td>
<td>Provide meaningful choices; opportunities for creativity and self-expression.</td>
</tr>
<tr>
<td>Repetitive, monotonous job or a job that requires little initiative or autonomy. Personal fulfillment comes from recreation.</td>
<td>Guide child in free play if he tends to become wild. Encourage and demonstrate short, quiet breaks from long lessons.</td>
</tr>
<tr>
<td><strong>Attitudes Toward Child Care</strong></td>
<td></td>
</tr>
<tr>
<td>Child Care is a public place and the teacher should be respected.</td>
<td>Provide smocks that actually cover and protect clothing. Respect child's need to speak to you formally. Consider adding a title (Ms., Mrs., Mr.) if you use your first name.</td>
</tr>
<tr>
<td>Child care is for the child, part of a modern extended family network to call you by your first name.</td>
<td>Don't be offended or judge the child based on her clothes. Consider allowing the child</td>
</tr>
<tr>
<td><strong>Child Development</strong></td>
<td></td>
</tr>
<tr>
<td>Infancy equals the first twelve months of life. and simple commands toward the end of the first year.</td>
<td>You may feel that the child's parent is pushing the child. Use active listening techniques.</td>
</tr>
<tr>
<td>Infancy equals the first two years.</td>
<td>Recognize that this child may have a difficult adjustment to child care due to grieving the perceived loss of mother. Find ways to hold and carry this child. Do not force him to play alone for long periods.</td>
</tr>
<tr>
<td>Infancy equals the first five years of life.</td>
<td>Accept what may look like delayed separation anxiety. It may peak during preschool years and catch you off guard. Allow child to have transitional objects such as stuffed animals or blankets. Push developmental information on parent only if you have a strong concern about delays.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Cultural Pattern</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Social Experiences</strong></td>
<td></td>
</tr>
<tr>
<td>Parents experience discrimination, lack of opportunities, violence and police hostility</td>
<td>Delay your response to a child. Respect parent's need to keep child safe. Use firm discipline.</td>
</tr>
<tr>
<td>Parent experiences privilege, many opportunities, and lives in a safe environment</td>
<td>Consider granting parent's request for individual treatment of child.</td>
</tr>
<tr>
<td><strong>Values</strong></td>
<td></td>
</tr>
<tr>
<td>Strong, close-knit family</td>
<td>Recognize child may be expected to miss school in order to take care of a family member.</td>
</tr>
<tr>
<td>Interpersonal relationships</td>
<td>Find ways to hold and carry infant. Provide lots of touching and caressing. Play &quot;people&quot; games like peek-a-boo. Understand that child may be more interested in playmates than in manipulating toys and objects. Use eye contact to guide child's behavior.</td>
</tr>
<tr>
<td>Independence</td>
<td>Recognize parent's fear that too much holding and cuddling will &quot;spoil&quot; the baby. Allow infant to play on the floor and children to move independently around the room. Allow parents to bring own toys from home minimizing sharing.</td>
</tr>
<tr>
<td>Interdependence</td>
<td>Create situations where the child relies on you for assistance. Store toys in view but out of reach so that the child asks you to get them down. Serve the children their meals rather than having them serve themselves. Pair children up and encourage older children to help younger ones tying shoes or buttoning coats.</td>
</tr>
<tr>
<td>Present-time orientation</td>
<td>Offer flexibility in arrival and departure. Avoid threats and bribes to get child(ren) to eat or nap.</td>
</tr>
</tbody>
</table>

sand in the child's hair. Put the child in clean clothes before going home from day care.

<table>
<thead>
<tr>
<th>Honor, dignity and pride</th>
<th>Share child's achievements with parent. Help child to learn manners. Be sensitive to parent's need to maintain pride and dignity when confronting parent about child's negative behavior.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personalism - the inner person is more</td>
<td>Avoid motivating child through competition. Important than outer achievements Understand that child may be more interested in friends or helping the teacher than in completing tasks. Avoid misreading parent's acceptance of child's abilities as lack of interest.</td>
</tr>
<tr>
<td>Modesty</td>
<td>Respond to child's cries promptly. Don't allow this child to become an invisible member of your class. This child may not ask much of you and easily can go unnoticed. Avoid forcing the child to talk during group time.</td>
</tr>
</tbody>
</table>

**Styles of Communication**

<table>
<thead>
<tr>
<th>Self-expression</th>
<th>Look for child to enjoy group time and creative expression and engage the adults in verbal interplay. Try teaching through dramas, stories and song.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong oral tradition</td>
<td>Pay as much attention to how you say something as what you say. Recognize teachable moments for telling a story to motivate or challenge the child's behavior. Also use lullabies and songs. Honor and dignify extemporaneous speaking.</td>
</tr>
<tr>
<td>Expressing feelings is permitted</td>
<td>Accept child's crying while comforting the child. Stay with child when he is having a temper tantrum.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Cultural Pattern</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Feelings should be hidden</td>
<td>Pick up infant as soon as she cries. Try ignoring outbursts or remove child from group to express feelings.</td>
</tr>
</tbody>
</table>
**Child Discipline**

<table>
<thead>
<tr>
<th>Clear, direct discipline</th>
<th>Child may ignore or not take positive discipline techniques seriously. Try using firm statements and commands, humor, gentle harassment and animated gestures.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Motivate child toward inherent</td>
<td>Child may go limp or show other signs of goodness. Passive resistance if you discipline him too strongly. Use natural consequences, ask rather than command and talk softly.</td>
</tr>
<tr>
<td>Motivate child toward good behavior</td>
<td>Try modeling desired behavior using &quot;if then&quot; statements: &quot;If you put the toys away, then you can go outside.&quot; Praise good manners and polite behavior.</td>
</tr>
<tr>
<td>Harmony</td>
<td>Show disapproval through facial expression and body language. Try talking to the child in a low, hushed voice. Praise cooperation.</td>
</tr>
</tbody>
</table>

**Learning Style**

| Formal | Provide more classroom structure, organization, quiet learning environment and positive reinforcement. |
| Novelty | Use a variety of teaching methods. Be creative and flexible. Follow the child's lead and go with the unexpected. Don't expect children to tolerate monotonity. |
| Group Orientation | Create a warm friendly classroom based on respect and cooperation. Praise the group rather than individuals. Avoid individual sticker charts. |
| Visual | Demonstrate and model. Use posters and illustrations to show children what to do. |


**Cultural Pattern**

| Relational | Adaptation to Build Cultural Connections |
| Independent | Invite child to observe you, practice while you watch and then continue privately. |
| Independent | Allow children to work alone, praise self-motivation and completion of projects |
What You Can Do About Stereotypes and Prejudice

* Recognize children are not born prejudiced.

* Realize prejudice is based on stereotypes, irrational thinking, limited experience and modeling.

* Recognize that prejudice can be prevented and reduced.

* Eliminate stereotypic materials and images from your child care environment. Carefully screen books and videos before using them with children.

* Use words of caring and tolerance daily. "Please and thank-you." "Let's cooperate." "I like you. I'm so glad you're here."

* Encourage children to express their feelings.

* Expose children to human diversity. Help them recognize and celebrate human physical differences.

* Explore diversity in nature to teach that life comes in many forms and life is dependent on each other.

* Model comfortable, respectful, empathetic interaction with people who are different from you.

* Promote positive values. Use your favorite proverbs to help children think. "You can't judge a book by its cover." "To have a friend, be a friend." "We're all in the same boat."

* Use pretend play and storytelling to encourage children to take on new perspectives. "I wonder what it would be like to live in the city?" "I wonder what it would be like to live on a farm?" "I wonder what it would be like to live on a reservation?" "What would we eat?" "What would we wear?" "What would we do?" "Who would be our friends?"

* Discuss stereotypical messages on television, videos, books, toys, billboards, greeting cards and holiday decorations.

* Help children recognize intolerant and unfair behavior such as name-calling, gossiping and rejection.

* Encourage empathy for others. Ask children, "What did you do today that made someone else feel good?" "What did you do today that made someone feel bad?"


Suggested Reading and Additional Resources Part 3 – Page 16
Creating a Culturally Appropriate and Anti-Bias Environment

Begin by removing all stereotypical materials. Gather, make or buy materials that reflect the home cultures and identities of the children in your care. Gradually add materials that reflect the diversity of people living in the United States today. Select materials in which people appear natural, realistic and contemporary.

**Art Materials**
Skin-colored paints, crayons, markers, felt and craft paper.
Hand mirrors.
Sponge people shapes for sponge painting.
People-shaped cookie cutters.
Butcher paper roll.
Scraps of fabric from different cultures.
Ethnic magazines.
Puppet making materials.

**Block Play**
Variety of multicultural people figures.
Figures of people with disabilities.
Doll houses and doll furniture.
A variety of transportation vehicles.
Empty shoe boxes.

**Dramatic Play** Multicultural baby dolls. Multicultural preschooler dolls. Dolls with adaptive equipment. Different types of eating utensils.
Cooking utensils from different cultures. Empty food containers from different cultures. Pretend food from other cultures.
A variety of clothes, hats, scarves, and shoes from different cultures.
A variety of baby carriers.
Pillows, placemats and baskets from different cultures.

Developed by Stacey York, Minneapolis, MN. Used with permission.

**Literacy**
Children's multicultural books.
Bilingual books.
Storybook cassettes in different languages.
Multicultural puppets.
Multicultural flannel board sets.
Materials to make books and journals.
American Sign Language rubber stamps and stamp pads.
Magnetic alphabet sets.
Braille alphabet book.

**Manipulatives**
Multicultural people puzzles.
Multicultural career puzzles.
Figures of people for matching, sorting and counting.
People lacing shapes.
People lotto games.
Cultural Sorting and matching games.
Bilingual card games.
Friendship board games.

**Music**
Cassettes and CDs of multicultural songs.
Cassettes and CDs with songs about human similarities and differences.
Cassettes and CDs with songs about friendship, cooperation and conflict resolution.
Musical instruments from different cultures.
Scarves that reflect the colors and designs of different cultures.

**Science**
Charts or models of the human body.
Body reference books.
Collections of different types of natural materials: grains, dried beans, shells, rocks, soils, leaves and seeds.
Smelling jars with spices from different cultures.
Herb plants used in food preparation by different cultures.
Plants that grow in different regions and environments around the world.
Pictures of different regions around the world.
Collections of small realistic plastic animals from different regions around the world.
Magnifying glasses.

Developed by Stacey York, Minneapolis, MN. Used with permission.

Building Cultural Connections®
List of Definitions
(Revised January, 2000)

Ableism – An attitude, state of mind or belief that does not account for differences in ability and views non-disabled culture as superior.

Acculturation - Cultural changes resulting from contact among various societies over time, such as the borrowing of certain traits by one culture from another.

Anti-Bias Approach – An educational approach that values differences and encourages positive identity development. An educational approach designed to challenge ideas and behaviors that oppress others.

Anti-racism - An intentional commitment by an individual or group to undo behaviors and actions that oppress individuals or groups because of their race or skin color.

Assimilation – The merging of cultural traits from previously distinct cultural groups.

Attitude - Thoughts and feelings that become an inclination or opinion toward another person and their way of living in the world.

Awareness - Being alert to, seeing, noticing and understanding differences among people even though they may never have been described or talked about.

Bias - An attitude, belief or feeling that results in and helps to justify unfair treatment of an individual or group based on identity. (See prejudice.)

Bigotry - An attitude, state of mind or behavior that is intolerant of individuals or groups who are different because of race, religion, political views, creed, sexual orientation, ability and/or gender. An attitude of strong convictions or prejudices. (See prejudice.)

Cross-Cultural - Any interaction or communication between groups and/or individuals from different cultures. A recognition of the awareness, skills, and knowledge needed to interact and work effectively across cultural differences.
**Culture** - The values, attitudes, beliefs and rules for behavior by which we understand and give meaning to the world. It is who we are on the inside and how we live our lives. The integrated pattern of human knowledge, belief and behavior that depends upon our capacity for learning and transmitting knowledge to succeeding generations.

**Cultural Superiority** - The belief that one’s own culture is superior to others. The imposition of one culture in such a way as to withhold respect for or to demean other cultures.

**Culturally Appropriate Care** - Ability to create structures and programs that mirror, respect and complement the cultures being served. Caregiving that is consistent and modeled after the child’s home culture and the individual family’s style, requiring a positive working relationship with parents.

**Culturally Competent** - The ability to function effectively in the midst of cultural differences; knowledge of cultural differences; awareness of one’s own cultural values. Having the ability to successfully and consistently function with members of other cultural groups.

**Disability** - A functional limitation that interferes with a person’s ability to walk, hear, talk, learn, and so forth.

**Discrimination** - Favorable or unfavorable treatment of a person or group based on race, sex, religion, ethnicity, age, mental capacity, physical ability, and/or sexual orientation. The act, practice, or an instance of discriminating categorically rather than individually. Prejudiced or prejudicial outlook, action or treatment.

**Diversity** - The differences between people including, but not limited to, shape, size, ability, gender, age, color, sexual orientation, family background, economic status, spiritual beliefs, race, culture, ethnicity and political affiliation.

**Dominant Culture** - The culture that exercises authority or influence. The cultural group which controls economic, political, educational and cultural institutions.

**Ethnic** - Of, or relating to, groups of people recognized by common racial, national, tribal, religious, linguistic, or cultural characteristics or origins.

**Ethnicity** - A group sharing common and distinctive ethnic characteristics (including language) based on national origin (geographic region) or ancestry (where their ancestors are from).
**Ethnocentrism** - Centrality of culture – seeing the rest of the world through your own eyes only. *(See cultural superiority.)* Characterized or based on the attitude that one’s own group is superior. A tendency to view alien cultures with disfavor and a resulting sense of inherent superiority.

**European Americans/European Descent** - People in the United States who are descended from any of the different national or ethnic groups of European origin.

**Eurocentrism** - Exclusive focus and consideration of the events and people from Europe. Centered on Europe or Europeans, especially reflecting a tendency to interpret the world in terms of western and especially European values and experiences.

**Handicap** - A term derived from the phrase “cap in hand” or “handy cap,” or beggar to describe people with disabilities.

**Heritage** - Something possessed as a result of one’s natural situation or birth.

**Identity** - A coherent view of who one is and wants to be; self-perception; self-understanding; can be a basis for self-esteem.

**Inclusiveness** - A term for educational theory prioritizing openness and acceptance from and for all children, families and workers involved. Some people prefer the term "non-exclusionary" when referring to all other cultures and/or "universal access and design" when referring to people with disabilities.

**Institutionalized Ableism** - Any attitude, action, configuration of space or access, or institutional practice backed up by institutional power that subordinates or excludes people on the basis of their abilities.

**Institutionalized Racism** - Any attitude, action or institutional practice backed up by institutional power that subordinates people because of their color. This includes the imposition of one ethnic group’s culture in such a way as to withhold respect for, to demean, or to destroy the cultures of other races. Some outcomes of institutional racism are seen in housing patterns; schools; employment and promotion policies; segregated churches; control of newspapers, radio and TV; routes selected for construction of expressways or freeways; and the content of textbooks which ignore or distort the role of people who are of other ethnicities.

**Internalize** - To incorporate (as values or patterns of culture) as conscious or subconscious guiding principles through learning or socialization.

**Internalized Oppression** - Acceptance by a member of an oppressed group of the biases of the dominating group and consequent self-oppression. Results in people believing that they are not good enough, smart enough, beautiful enough and/or deserving enough. Children of other ethnicities and children with disabilities internalize negative messages they receive from the dominant culture. This may result in feelings of shame, hopelessness, despair and confusion. Internalized oppression causes children to reject who they are (their culture and ethnicity).

**Internalized Superiority** - Assumption of superior status and right to preferential treatment.

**Limitations** - A term that seeks to define people with disabilities by what they are unable to do, rather than by their strengths and abilities.

**Medical Model** - A point of view that defines a person by their condition, rather than as a whole human being. A view where what is best for the condition comes before what is best for the person, and the person is defined by their disability rather than their abilities.

**Minority** – An outdated, inaccurate and offensive term used to label a group of people with a separate identity and a lower status from the dominant society. Minorities may or may not have fewer people than the dominant group, known as the majority. A part of a population differing from others in some characteristics and often subjected to differential treatment.

**Multi-cultural** - Recognition that working effectively across cultures includes exploring, understanding, adapting and respecting differences between groups and individuals. Caregiving and/or teaching environments that are serving multiple cultures.

**Non-Exclusionary** - Preferred term for inclusive. Use when discussing educational theories promoting openness and acceptance of all children.

**Obstacle** - A situation or barrier imposed by society, the environment or oneself.

**Oppression** - Use of authority to harm a person and keep that person from having access to society’s benefits. Something that oppresses especially in being an unjust or excessive exercise of power. The systematic subjugation of one social group by another social group. This is supported by cultural beliefs and institutional practices and results in benefits to one group at the expense of the other.

**People of Color** - A term commonly used in the United States to describe people who are not of European descent. Combining all cultural groups (except European Americans) together under the label, People of Color, minimizes the unique history and culture of each cultural group and does not recognize the differences between different cultural groups.

**Preference**  - Valuing, favoring and giving priority to a physical attribute, a person, or lifestyle over another, usually based on similarities and differences.

**Prejudice**  - An opinion (usually unfavorable) or attitude formed about an individual or group without correct or adequate information; to prejudge; a dislike or hatred of an individual or group based on race, ability, gender, creed, sexual orientation, occupation or residence. Prejudice is based on stereotypes. To prejudge based on stereotypes. *(See also bias and bigotry.)*

**Privilege**  - An unearned entitlement to and attitude of superiority and advantage. A right or immunity granted as a peculiar benefit, advantage or favor. A right that only some people have access or availability to because of their group membership.

**Race**  – A system of separating people into groups based on physical characteristics. An invented concept that assigns social status, power and worth, but is a social reality.

**Racism**  – Racial prejudice plus institutional power. A belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race and consequent inferiority of other races. Any attitude, action or institutional structure that subordinates a person or group because of their color.

**Stereotype**  - Stereotypes are overgeneralizations about groups of people. They are the basis of prejudice. A standardized mental picture that is held in common by members of a group.

**Universal Access and Design**  - When space and behaviors anticipate the presence of people of different abilities and accommodate their needs.
PART FOUR

Handouts
Packet of Handouts

Pre-Workshop Self-Assessment We Are
All Cultural Beings Images of Disability
Worksheet
The What, How, Why and When of Culture
Essential Connections: Ten Keys to Culturally Sensitive Care
Acknowledge, Ask, Adapt
What Kids Do, What Kids Need – Group Worksheet
It’s the Person First – Then the Disability
Phases in the Development of Prejudice
Children’s Developing Awareness of Self and Others
How Children Figure Out Who They Are
A Day In The Life
Two Sides of The Same Coin “Tourist”
Curriculum Approach Open-Ended
Materials
Bias Scenarios
Bias and Identity Development Handout
Communication Skills for Talking to Children about Differences
Future Measures for Myself
Post-Workshop Self-Assessment
Workshop Evaluation
Pre-Workshop Self-Assessment

Building Cultural Connections® Questionnaire

DIRECTIONS: Please put an X on each line in the place that represents you.

I know my own cultural background:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I can describe the influences of culture and cultural identity on children’s and youth’s development:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I understand how prejudice and discrimination impact children’s development from an early age:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I am clear about my own biases regarding culture, race and ability and the impact these will have on children and/or youth in my care:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I understand the implications of our changing demographics for children and youth and their future:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I know how to foster a child’s and/or youth's development in the context of the culture in his or her home:

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I know specific ways to counter bias and stereotypes in my work with young children and/or youth:

| Very aware | Somewhat aware | Have very little awareness |

I understand and can discuss the multi-cultural experience of children and youth with disabilities:

| Very aware | Somewhat aware | Have very little awareness |

I can find non-stereotypical resources to bring diversity into the caregiving environment and to reflect the culture of children's and/or youth's homes:

| Very aware | Somewhat aware | Have very little awareness |

I have the knowledge and skills for identifying cultural values imbedded in behaviors and discussions:

| Very aware | Somewhat aware | Have very little awareness |

I can objectively analyze cultural dynamics as they occur in situations and between people:

| Very aware | Somewhat aware | Have very little awareness |

I know how to negotiate cultural differences or cultural conflicts:

| Very aware | Somewhat aware | Have very little awareness |

I can name the characteristics of culturally appropriate and anti-bias caregiving:

| Very aware | Somewhat aware | Have very little awareness |

Looking over this self-assessment, a specific goal I want to set for myself is:
We Are All Cultural Beings

Everyone has culture. Each of us is a cultural being. We grew up in a cultural context. Now as adults, culture is interwoven into our identities. Even though culture is a big part of who we are, we might not be fully aware of its presence. Culture is complex and powerful. One clue to culture's power and influence in our lives may appear when we come up against child rearing practices that are very different from our own. We tend to view these types of issues through our own cultural lens. We may assume that a different way of disciplining or toilet training a child from our own is wrong or bad. In other words, what seems normal to us may in fact be a cultural pattern. What seems bad or wrong may simply be a different cultural pattern.

Culture impacts relationships. As caregivers, we relate to others out of our own cultural orientation. Cultural values, beliefs and behaviors related to child development, disability, child-rearing and education all intersect in a child care setting. Each of these components of child care is embedded in layers of cultural traditions, customs and perspectives. As cultural diversity increases in Minnesota, child care professionals need to be prepared to establish and maintain respectful relationships with parents and provide culturally appropriate child care. This makes understanding and respecting differences in culture and ability a core job skill for today's child care professionals. It is our responsibility, as child care professionals, to provide high quality, culturally appropriate and anti-bias care to all families we serve. Each family has a right to determine what high quality child care is for them. All families also deserve equal access to high quality care.

"Culture is more than a collection of artifacts and holidays. It is, in its broadest sense, a set of values, attitudes, beliefs and rules for behavior by which we organize and give meaning to the world."
—Carol Brunson Phillips

"There is almost nothing that a person can do while interacting with a child under three, while caring for a child under three, that is not cultural. Everything that one does is cultural."
—Lily Wong Fillmore

"The tendency as a caregiver or a teacher is to think that behavior that makes me uncomfortable is wrong behavior, is developmentally inappropriate behavior, is unfair to children or is harmful to children when a good deal of the time, it’s simply, different behavior. It makes us uncomfortable because the power of culture—our own culture—is so great that anything that isn’t like it feels unnatural."
—Louise Derman Sparks

"Culture is the garment that clothes the soul. We may never be able, or even want, to exchange our cloaks, but what matters is the perception of each other’s realities. . ."
— Joanna Varawa
Images of Disability Worksheet

1. What experience(s) in your life first made you aware of people with disabilities?

2. What age were you?

3. Can you recall your reaction or feelings?

4. What was the prevailing attitude towards people with disabilities in your home? Religious institution? Schools?

5. What media images of people with disabilities can you recall from your childhood?

6. What current media images of people with disabilities can you recall?

7. What particular ability are you most afraid of losing, e.g., sight, hearing, ability to walk?

Why?

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The What, How, Why and When of Culture

**What: Tip of the Iceberg/Third Ring of the Circle:**

- The tip, or third ring of the circle, represents those things we typically think of when we think of culture.

- The **WHAT** of culture means the things or objects that are visible in culture such as food, music, clothing/dress, holidays, language and mobility supports. Things that can be seen and heard—separate from the people of a culture.

- In child care, providers must focus on more than cultural objects. Focusing on objects can lead to a simplistic understanding and view of a culture. This can also cause people to objectify cultures, reinforce stereotypes and misinform others about a culture.

**How: Second Layer of the Iceberg/Second Ring of the Circle:**

- Culturally appropriate care requires us to pay attention to the next level of the iceberg or circle.

- As we move to things that lie deeper, we begin to discover the aspects of culture, called the **HOW** of culture. This is the traditions, customs and ways members of a group conduct their lives. Things like patterns for handling emotions, traditions, customs, communication, child rearing practices, celebrations, health care decisions, money and people in authority.

- At this level, providers seek to learn how a family approaches greetings; boundaries of physical closeness and the kind of affection the child is used to; feeding, grooming and health care practices; discipline and behavior guidance; ways to show respect and displeasure; and cultural taboos.

- This is significant information for child care providers and teachers working toward becoming culturally appropriate in the nurturing and guidance of young children. It is also significant for working toward respectful communication with family members.
**Why: The Deepest Level of Culture/Core of the Circle:**

- The **WHY** level of culture represents ideas, values, beliefs and attitudes that influence behaviors. This level is so embedded in people that it’s hard for an outsider to see it directly or accurately. These values are usually expressed indirectly in the way people act, their gestures, tone of voice and choice of activities.

- Remember that cultural values and beliefs are embedded in individual members of a cultural group to different degrees. Behaviors and attitudes within the group can vary, especially with dominant culture influences, values and customs.

**When: The Outer Layer of the Circle (Integral Throughout all Levels of the Iceberg):**

- Not often realized is the **WHEN** of culture that represents the history behind a cultural group’s development. History, which includes events such as war, slavery, confinement to institutions, the Holocaust, immigration and widespread famine or illness, has a strong influence on **WHY** and **WHAT** we do today. Major historical events in life which caused whole cultural groups to relocate and begin new lives in different places, usually unfamiliar to them, resulted in a forced change of life. The “old world” culture versus the “new world” culture impacted people in various ways. Today the foods that are eaten, the music that inspires, the clothes that are worn, are results of **WHAT** was happening to a culture **WHEN** it was happening. The **WHAT**, **HOW** and **WHY** of culture are all affected and encompassed by the **WHEN**. This aspect of culture represents the pain, struggle, endurance, hope, faith, sacrifices and strength of a people, along with their values, beliefs and determination. It is powerful and unforgettable to a culture, encompassing a culture, yet it is invisible and usually unrecognized by the outsider.

- Understanding the history of a particular cultural group is critical to understanding that culture today. For example, a common misconception is that the United States is a land of immigrants who came to this country seeking a new life. In reality, this is not a shared history. While many groups chose to immigrate to the land that is now called the United States of America, all groups did not come to the United States willingly, and still others were already here when the first Europeans arrived.
Essential Connections:
Ten Keys to Culturally Sensitive Care

**Key One: Provide cultural consistency.** Child care should be in harmony with what goes on at home.

**Key Two: Work toward representative staffing.** When possible, employ staff who are culturally and/or linguistically diverse, even if there are no children in the child care setting who speak another language or are from culturally diverse backgrounds. Intentionally fill staff position openings with persons from a variety of cultural groups and provide support, training and advancement as needed. Encourage cross-cultural experiences—reach a greater diversity. Include culturally representative staff in decision-making. Family child care providers can consider ways of using volunteers if unable to hire staff. Encourage the families to be involved and to help find volunteers.

**Key Three: Create small groups.** With small groups, caregivers have a manageable number of cultures to relate to; they can get to know the families and be more responsive to their concerns. Programs may need to find creative ways to staff programs by working with parents, volunteers, and youth workers in order to reduce group size ratios. Low caregiver/child ratios will help build relationships and can assist in parent/family communications.

**Key Four: Use the home language.** When possible, caregivers should speak the language of the children and families served. This would include sign language. Written materials should be translated into the home language. When necessary, have a translator available to assist communication. One strategy for creating bilingual or multilingual classrooms is to group children together who speak the same language and encourage them to freely speak in their language; let the children teach others to speak the language also by starting with simple words. Children should be encouraged to develop in their home language. To assist in obtaining information, have a translating service print up, “please have someone translate into your language” (or something similar) in all the languages you need. (Note: Often parents see child care as a setting for their child[ren] to learn English. Child care providers should encourage the home language, yet respect a parent’s wish for their child to learn English.)
**Key Five: Make environments relevant and accessible.** The environment should reflect the cultures of the children and families served. This is especially important for infants and toddlers so that they are made to feel at home by bringing symbols (i.e., family photos) of the home into the child care setting. Keep in mind the concepts of universal access in designing child care spaces.

**Key Six: Uncover your cultural beliefs.** All people belong to a culture or cultures and see the world through their own cultural “lenses.” One's own values and beliefs influence the type of care one provides.

**Key Seven: Be open to the perspectives of others.** An awareness of multiple perspectives on childrearing leads to respect for the beliefs of others. There is not only “one right way” to do things.

**Key Eight: Seek out cultural and family information.** Learn about the families and their childrearing through reading, asking questions, visiting the community, and if parents are willing, visiting their homes.

**Key Nine: Clarify values.** Talk with parents about things that you’re unsure about or that cause disagreements. Make yourself available for conversations with parents about their concerns and values.

**Key Ten: Negotiate cultural conflicts.** When there are differences, be open to the parents' point of view. Be willing to change some of your practices.

Adapted with permission from the Program for Infant/Toddler Caregivers’ *Essential Connections: Ten Keys to Culturally Sensitive Care* (Video and Video Magazine) developed by WestEd and the California Department of Education.

Acknowledge, Ask, Adapt

Acknowledge

The first step is acknowledging that you have cultural assumptions about a child that may be different from those of the child’s family. In fact, you may perceive a cultural conflict between how you view or care for a child and how the family does.

1. You may become aware of this from:
   - your own feelings of discomfort;
   - a parent’s reaction to an interaction between you and their child(ren);
   - a child’s response of discomfort, confusion, or anxiety;
   - information you get from a parent or another caregiver, or
   - parent resistance or withdrawal.

2. Check your feelings and assumptions to avoid cultural bias in making a quick judgment about the parents' way being “wrong.”

3. Let the parent or family member know that you think there is an issue you need to look at together. Show your respect for the family by the caring manner in which you acknowledge that there is a need to talk together. Respectfully acknowledge the family.

Ask

This is the information gathering step. The goal is to get the information you need about the family and your own cultural beliefs and values in order to solve the problem together during the third step. It is important not to rush this step. Keep in mind the Iceberg/Circle Exercise. Respectfully gather information about the WHAT, HOW and WHY of the family’s culture.

1. Find out the parents’ or other family members’ views and feelings about the issue and how they would handle the specific caregiving situation.

   - To do this, ask questions and watch interactions between the child and family member in the child care setting and, if possible, at home.

2. Describe to yourself which of your beliefs influences the **WHY** of your cultural practice and your ideas about **HOW** a particular situation should be handled.

3. Ask yourself how you feel about the family’s viewpoint and practice, their **HOW** and **WHY**.

- Are you uncomfortable because the viewpoint is contrary to your basic cultural beliefs about caregiving?
- Or, are you comfortable with the parents’ viewpoint even if it is different from your own?

**ADAPT**

This is the problem-solving step. Now you use the information you gathered in the asking step. To resolve conflicts caused by cultural differences and to find the most effective way to support each child’s growth, keep these concepts in mind.

1. Communicate to clarify the issues. You and the parent might agree to follow the solution preferred by the parent in order to maintain consistency with the family’s childrearing.

2. Negotiate a joint solution. Both parties might agree to an action that is a modification of what you and the parent use. The parent may come to understand why you use a particular action and end up accepting it.

3. The goal is to resolve the conflict.

Adapted with permission from The Program for Infant/Toddler Caregivers’ Culture, Family & Providers, (Trainer’s Manual - Module Four), developed by WestEd and the California Department of Education.
# What Kids Do, What Kids Need

## Infants

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dependent</td>
<td>Trust</td>
<td>To observe</td>
<td>Explore</td>
</tr>
<tr>
<td>Small</td>
<td>Nourishment</td>
<td>To eat</td>
<td>Crawl</td>
</tr>
<tr>
<td>Unable to speak</td>
<td>To be cared for</td>
<td>To be nurtured</td>
<td>Walk</td>
</tr>
<tr>
<td>Fragile</td>
<td>People's company</td>
<td>To be talked to</td>
<td>Taste</td>
</tr>
<tr>
<td>Curious</td>
<td></td>
<td>To listen</td>
<td>Cry</td>
</tr>
</tbody>
</table>

**SUGGESTED ACTIVITIES:**

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.

What Kids Do, What Kids Need

Toddlers

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easily frustrated</td>
<td>To bond with others</td>
<td>To copy others</td>
<td>Run, walk</td>
</tr>
<tr>
<td>Active</td>
<td>To do for themselves</td>
<td>To discover new things</td>
<td>Move, crawl or creep</td>
</tr>
<tr>
<td>Semi-dependent</td>
<td>Security</td>
<td>To observe others</td>
<td>Cry</td>
</tr>
<tr>
<td>Curious</td>
<td></td>
<td></td>
<td>Dance</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Think</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Smile</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Laugh</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Talk</td>
</tr>
</tbody>
</table>

SUGGESTED ACTIVITIES:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.

What Kids Do, What Kids Need

Preschoolers

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like:</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curious</td>
<td>Friends, family</td>
<td>To talk</td>
<td>Complete tasks</td>
</tr>
<tr>
<td>Coordinated</td>
<td>Encouragement</td>
<td>To play</td>
<td>Contribute</td>
</tr>
<tr>
<td>Emotional</td>
<td>Freedom-space</td>
<td>To pretend</td>
<td>Learn</td>
</tr>
<tr>
<td>Aware of how others treat them</td>
<td>Praise</td>
<td>To observe</td>
<td>Respond</td>
</tr>
</tbody>
</table>

SUGGESTED ACTIVITIES:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.

What Kids Do, What Kids Need

School-Age

<table>
<thead>
<tr>
<th>Are:</th>
<th>Need:</th>
<th>Like: To</th>
<th>Can:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competitive</td>
<td>Acceptance</td>
<td>lead Music</td>
<td>Contribute</td>
</tr>
<tr>
<td>Opinionated</td>
<td>Independence</td>
<td>Projects</td>
<td>Articulate</td>
</tr>
<tr>
<td>Critical thinkers</td>
<td>Physical and social activities</td>
<td></td>
<td>Pay attention</td>
</tr>
<tr>
<td>Good story tellers</td>
<td>Place to identify with their gender</td>
<td>To focus on their</td>
<td>Be mature or childlike</td>
</tr>
<tr>
<td></td>
<td></td>
<td>self-image and the image of others</td>
<td></td>
</tr>
<tr>
<td>Good eaters</td>
<td>Place to identify with their ethnic group</td>
<td>TV</td>
<td>Share/take turns</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SUGGESTED ACTIVITIES:

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What Kids Do, What Kids Need
Group Worksheet

DIRECTIONS:

Please list (as a group) the ways child care providers can be culturally appropriate in caregiving practices as discussed in your group. Please be prepared to share your ideas with the full group.

AGE
GROUP: ____________________________________________

(Infant, Toddler, Preschool or School-Age)

SUGGESTIONS:

Developed by Linda S. Miller, Child Care Consultant, Minneapolis, MN. Used with permission.
## It’s the Person First – Then The Disability

<table>
<thead>
<tr>
<th>SAY</th>
<th>INSTEAD OF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child with a disability</td>
<td>disabled or handicapped child</td>
</tr>
<tr>
<td>Person with cerebral palsy</td>
<td>palsied or C.P. or spastic</td>
</tr>
<tr>
<td>Person who has</td>
<td>afflicted, suffers from, is a victim of</td>
</tr>
<tr>
<td>Without speech, nonverbal</td>
<td>mute or dumb</td>
</tr>
<tr>
<td>Developmental delay¹</td>
<td>slow</td>
</tr>
<tr>
<td>Emotional disorder or psychiatric disability</td>
<td>crazy or insane</td>
</tr>
<tr>
<td>Deaf or hearing impaired and communicates by signing</td>
<td>deaf and dumb</td>
</tr>
<tr>
<td>Uses a wheelchair</td>
<td>confined to a wheelchair</td>
</tr>
<tr>
<td>Person with developmental disabilities</td>
<td>retarded</td>
</tr>
<tr>
<td>Person with epilepsy</td>
<td>epileptic</td>
</tr>
<tr>
<td>Person with Down's Syndrome</td>
<td>mongoloid</td>
</tr>
<tr>
<td>Has a learning disability</td>
<td>is learning disabled</td>
</tr>
<tr>
<td>Non-disabled</td>
<td>normal, healthy</td>
</tr>
<tr>
<td>Has a physical disability</td>
<td>crippled</td>
</tr>
<tr>
<td>Congenital disability</td>
<td>birth defect</td>
</tr>
<tr>
<td>Condition</td>
<td>disease (unless it is a disease)</td>
</tr>
<tr>
<td>Seizures</td>
<td>fits</td>
</tr>
<tr>
<td>Cleft lip</td>
<td>harelip</td>
</tr>
<tr>
<td>Has a mobility disability</td>
<td>lame</td>
</tr>
<tr>
<td>Medically involved or has chronic illness</td>
<td>sickly</td>
</tr>
<tr>
<td>Paralyzed</td>
<td>invalid or paralytic</td>
</tr>
<tr>
<td>Has hemiplegia (paralysis of one side of the body)</td>
<td>hemiplegic</td>
</tr>
<tr>
<td>Has quadriplegia (paralysis of both arms and legs)</td>
<td>quadriplegic</td>
</tr>
<tr>
<td>Has paraplegia (loss of function in lower body only)</td>
<td>paraplegic</td>
</tr>
<tr>
<td>Of short stature</td>
<td>dwarf or midget</td>
</tr>
</tbody>
</table>

Source: The Parent Advocacy Coalition for Educational Rights (PACER), 4826 Chicago Avenue South, Minneapolis, MN 55407.

¹ Note: Use developmental until a person is 18 years of age, then use cognitive disabilities.

Phases in the Development of Prejudice

Awareness
Being alert to, seeing, noticing, and understanding differences among people even though they may never have been described or talked about.

Identification
Naming, labeling, and classifying people based on physical characteristics that children notice. Verbal identification relieves the stress that comes from being aware of or confused by something that you can’t describe or no one else is talking about. Identification is the child’s attempt to break the adult silence and make sense of the world.

Attitude
Thoughts and feelings that become an inclination or opinion toward another person and their way of living in the world.

Preference
Valuing, favoring and giving priority to a physical attribute, a person, or lifestyle over another, usually based on similarities and differences.

Prejudice
Preconceived hostile attitude, opinion, feeling or action against a person, race or their way of being in the world without knowing them.

Why Children are Pre-Prejudiced
There are many reasons why young children exhibit pre-prejudiced behavior. Each of the major child development theories offers a different explanation. Social learning theorists believe that children model or imitate others when they make discriminatory remarks. Behaviorists say that prejudiced behavior is reinforced through the societal stereotypes, values and attitudes surrounding the child. Freudians or the psychological school of thought propose that children act out in discriminatory ways to relieve the anger and painful feelings that come from being humiliated and shamed by the adults in their lives. The cognitivists remind us that while young children create their own ideas, they are immature thinkers likely to confuse the facts and make false assumptions. Thus, while preschoolers are interested in knowing about other people, they are not able to use logical thinking in their preferences for people until they are out of the pre-operational stage of development.


Children’s Developing Awareness of Self and Others

Infants
Become aware of self.
Recognize familiar people and show fear of strangers.
Recognize and actively explore faces to discover “what is me” and “what is not me.”

Toddlers
Identify self as an individual.
Experience and show shame.
Are sensitive and “catch” feelings from adults. Begin to mimic adult behavior.

Two year olds
Identify people with words: “me,” “mine,” “you.” Need independence and a sense of control. Recognize/explore physical characteristics.
Ask “What’s that?” Classify people by gender. Learn names of colors.
Can tell the difference between black and white. May begin to use social labels.
May show discomfort around unfamiliar people.

Three and Four Year Olds
Are better at noticing differences between people.
Can identify and match people according to physical characteristics. Ask “Why?” questions.
Do not understand that gender and ethnic identity are permanent. Are susceptible to believing stereotypes.
Make false associations and over generalize.
Mask fear of differences with avoidance, silliness.
Five and Six Year Olds
Understand cultural identity and enjoy exploring culture of classmates. Can identify stereotypes.
Explore real and pretend, fair and unfair. Tend toward rigid thinking and behavior.
Show aggression through insults and name-calling.

Seven through Nine Year Olds
Do understand that gender and ethnic identity are permanent.
Understand group membership; form groups to distinguish self from others. Can consider multiple attributes.
Are aware of racism against own cultural group. Ask, “What are you?”
Want and need a wealth of accurate information. Are developing personal strength.

Nine Year Olds and Older
Are interested in and aware of world events. Are interested in ancestry, history, geography.
Understand the terms “ashamed” and “proud.” Can put self in another’s shoes.
Are aware of cultural/political values. Can understand racism.
Can compare and contrast minority/majority perspective. Can use skills to take social action.

After age 9, racial attitudes tend to stay constant unless the child experiences a life-changing event. - Francis Aboud


How Children Figure Out Who They Are

Please write down positive messages received in childhood under the *plus sign* and negative messages received in childhood under the *minus sign*. Under the word *source*, write where you think the messages came from.

Positive:  | Negative:  | Source:
---|---|---
+  | - | (from where)
A Day In the Life

1. Your child has paraplegia. She is not invited to any birthday parties because none of her classmates have accessible homes.

2. Your child uses a wheelchair. You are refused seating at a restaurant. The hostess says she will make people sick so they won’t want to eat.

3. Your child is blind. When you pick her up at child care you see children pointing and laughing at her.

4. Your child has cerebral palsy, speaks with a heavy cerebral palsy accent, and is exceptionally intelligent. She is refused entrance to school. You are told, “she will never be able to learn.”

5. Your child wears leg braces. He is left to nap with them on because he cannot snap them on himself. Children without disabilities get help with their shoelaces.

6. Your child has developmental disabilities. He is left behind at school daily when his class crosses the street to a public park.

7. There were no available accessible parking spaces when you arrived at a mall. You have left your 12-year-old child who uses a wheelchair in front of a mall entrance while you get the car. Someone has dropped money in her lap while you were gone.

8. Your child, who is deaf, spends all day playing alone at her child care center.
# Two Sides of the Same Coin

## The Costs of Racism and Ableism for Children from Other Ethnicities and Children with Disabilities:
- Feelings of shame
- Hopelessness, despair
- Confusion
- Rejecting family
- Rejecting a part of self
- Anger and betrayal
- Feeling incompetent, ugly, repulsive, or less than
- Overcompensating – must be perfect
- Can’t let guard down

## The Benefits of Undoing Racism and Ableism for Children from Other Ethnicities and for Children with Disabilities:
- Individual feeling of pride instead of inferiority
- Develop deeper potential
- Valued and taken seriously
- Not excluded, included (not a token)
- Better connections with others
- Better relationships with family and people
- Appreciate physical characteristics
- A step toward world peace
- Reach for higher goals

## The Costs of Racism and Ableism for Children of European Descent and Children Who Are Not Disabled:
- Narrowed focus, can’t learn from others
- Separated or isolated from others
- Fear of others
- Distortion of reality
- Loss of potential experiences
- Perpetuating worth based on race and ability
- Must be perfect
- Can’t let guard down

## The Benefits of Undoing Racism and Ableism for Children of European Decent and Children Who Are Not Disabled:
- Connections and sharing with others
- Expands focus
- Opens cross-cultural possibilities
- Moral integrity
- Connection with equitable beliefs and values
- More human
- More options for learning
- Relationships built on integrity
- Consistent with ideals of democracy
- A step toward world peace
- Awareness of shared human vulnerability
“Tourist” Curriculum Approach

Caregivers are encouraged to move beyond the “tourist” approach to culture. Beginning to explore and incorporate culture throughout all caregiving activities and curriculum planning is a next step in providing culturally appropriate and anti-bias care.

Being aware of the following signs of the “tourist” approach can help you in assessing your caregiving practices and curriculum.

- **Trivializing**: Organizing activities only around holidays or only around food. Only involving parents for holiday and cooking activities.
- **Tokenism**: One African American doll among many European American dolls; a bulletin board of “ethnic images” representing the only diversity in the room; a picture of Helen Keller (only) to teach about people with disabilities; only one book about any cultural group.
- **Disconnecting cultural diversity from daily classroom life**: Reading books about children from various cultures only on special occasions. Teaching a unit on a different culture and then never seeing that culture again.
- **Stereotyping**: Images of American Indians all from the past; people from various cultures always shown as poor or rich; people from cultures outside the United States only shown in “traditional” dress and in rural settings; images of a person with disabilities doing nothing, just sitting.
- **Misrepresenting American ethnic groups**: Pictures and books about Mexico to teach about Mexican-Americans; of Japan to teach about Japanese-Americans; or of Africa to teach about African Americans.


Open-Ended Materials

Open-ended materials are those that can be used in a flexible manner to meet the needs of children with varying abilities.

As you choose materials for your child care setting, consider the following points:

- Open-ended materials allow children at many different developmental levels to participate, each at his or her own level.

- Materials such as water toys allow for multi-sensory experiences and free exploration that are appropriate for all children, including children with developmental delays.

- Open-ended materials encourage more than one child to interact with the toys and objects at the same time. Children who speak at a slightly more complex level can be paired with a child with communication delays to provide appropriate language interaction.

- Such objects as cups, dolls, and dishes allow children to practice familiar routines – one of the earliest forms of presymbolic and symbolic play.

- Materials should be placed on tables of appropriate height so that children in wheelchairs can reach them.

- Use materials with different textures and those that make sounds to help a child with a visual loss to have a multi-sensory experience.

- Many simple adaptations can be made to play materials, or substitute materials can be used, to promote the learning of skills by children with diverse strengths and needs.

- Leave random areas at play tables free of chairs, allowing children in wheelchairs to play without assistance.
Bias Scenarios

Scenario One: Children are at play and a child of Asian descent wants to join in playing a game of kickball with other children. The children playing ball respond by laughing and saying, “You can’t play with us, you have slanted eyes!”

Scenario Two: An American Indian parent goes to enroll their child in a highly recommended child care program, but once the parent arrives at the site to visit, it’s discovered that the program director, the teachers and the pictures on the walls represent only people of European descent without disabilities. The cook is of African descent.

Scenario Three: A provider is playing peek-a-boo with a seven month old girl of European descent when a two and half year old boy of Latino descent with developmental disabilities walks over and stands between the provider and the baby girl. The provider moves the boy out of the way and continues to play peek-a-boo.

Scenario Four: Two children are playing “dress-up” and speaking their home language, Spanish. The child care provider asks the children to speak in English so the other children can understand.

Scenario Five: The parents of a child with cerebral palsy tell the provider that the necklace their child wears is important to helping a child with a disability stay healthy. The provider can’t help herself, she laughs out loud.
**Scenario Six:** You have taken your group of children on a field trip and one of the children points and blurts out, “There’s a chocolate person!”

**Scenario Seven:** A teacher under pressure to bring diversity into the classroom decides to purchase cartoon-like posters of children from around the world, dressed in traditional dress, to help supplement the classroom curriculum once a month.

**Scenario Eight:** A program director decides not to purchase any multiethnic dolls or dolls with mobility supports because, after some observation, all the children seem content playing with the European American dolls available and multiethnic dolls and dolls with mobility supports are very expensive.

**Scenario Nine:** A parent wants her/his child to stay clean while at child care, but the provider likes to take the children outdoors and do art activities. The parent is angry with the provider because the provider doesn’t think the parent knows what’s best for her/his child.

**Scenario Ten:** A social worker comes to a center that cares for a child who is hearing impaired. The parents communicate through a translator their belief that they consider their child’s disability a very special gift – a gift from God – and that they do not desire interpretive services for their child.
Bias and Identity Development Handout

DIRECTIONS:
As you read the scenario given to your group, please answer the following questions and be prepared to share with the full group your scenario and your responses to these three questions:

Scenario Number? ______________

• What biases are at work in this scenario?

• What impact(s) may these biases have on the child’s identity development?

• What can be done to counter the biases at work in this scenario?
## Communication Skills for Talking to Children about Differences

**Directions:** Read through this list of communication skills teachers might use in talking to children about differences. Place a check mark in the left column if your parents used this communication method in parenting you. Place a check mark in the right column if you currently use this communication method in teaching young children.

<table>
<thead>
<tr>
<th>Your Parents Used This Method</th>
<th>You Currently Use This Method</th>
</tr>
</thead>
</table>

**Name feelings.** “You look really sad Juan. It hurt your feelings when Daniel called you ‘brown skin.’”

| _________________________ | __________________________ |
| 1 | 0 |

**Express empathy.** “Gee, Damani, I know just how you feel. It hurts when people call us names.”

| _________________________ | __________________________ |
| 1 | 0 |

**Voice your own feelings.** “I’m uncomfortable with the way you are playing cowboys and Indians. I’m worried that you think Indians are bad guys and hurt people.”

| _________________________ | __________________________ |
| 1 | 0 |

**Respect the conflict and confusion.** “It’s hard to use your words when you are so upset.”

| _________________________ | __________________________ |
| 1 | 0 |

**Pay close attention to children while they are talking.**

| _________________________ | __________________________ |
| 1 | 0 |

**Set a calm, relaxed atmosphere so children have enough uninterrupted time in the conversation to express their ideas.**

| _________________________ | __________________________ |
| 1 | 0 |

**Affirm the thinking.** “I believe in you.”

| _________________________ | __________________________ |
| 1 | 0 |

---

Clarify the thinking by repeating the idea back to the child using some of their key words and phrases.

Offer supportive, thought-provoking comments. “Gee, that’s an interesting idea, what makes you think that?”

Avoid evaluating children’s ideas by saying “good idea” or “good solution.”

Give accurate information. “Yes, Pham’s skin is darker than yours and his eyes are shaped differently.”

Protest. “I don’t like it when you call Marcus ‘Blackie’.”

Describe the behavior you want. “In our room we all play with one another. You may choose whom to play with but you may not leave someone out of your play because of how they look or how they talk.”

Problem solve and set limits. “Fabrizio wants to play with you again. If you two play together, what will you need to feel safe?”

Encourage decision-making. “Chidi, you can either play with Kamii or you can tell her that you want to play with Sarah.”

Encourage cooperation. “What’s going on? Hmmm, how can we work this out so you are both happy?”

Tell children what you expect. “Circle time is for our whole class to be together. Everyone gets to be here in the circle.”


Future Measures For Myself

What ideas or information have I gotten from participating in the *Building Cultural Connections®* workshop that I can use in my program over the next months?

1. 

2. 

3.
Post-Workshop Self-Assessment

Building Cultural Connections® Questionnaire

**DIRECTIONS:** Please put an X on each line in the place that represents you.

*I know my own cultural background:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I can describe the influences of culture and cultural identity on children's and youth's development:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand how prejudice and discrimination impact children's development from an early age:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I am clear about my own biases regarding culture, race and ability and the impact these will have on children and/or youth in my care:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I understand the implications of our changing demographics for children and/or youth and their future:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

*I know how to foster a child's and/or youth's development in the context of the culture in his or her home:*

<table>
<thead>
<tr>
<th>Very aware</th>
<th>Somewhat aware</th>
<th>Have very little awareness</th>
</tr>
</thead>
</table>

I know specific ways to counter bias and stereotypes in my work with young children and/or youth:

| Very aware | Somewhat aware | Have very little awareness |

I understand and can discuss the multi-cultural experience of children and youth with disabilities:

| Very aware | Somewhat aware | Have very little awareness |

I can find non-stereotypical resources to bring diversity into the caregiving environment and to reflect the culture of children's and/or youth's homes:

| Very aware | Somewhat aware | Have very little awareness |

I have the knowledge and skills for identifying cultural values imbedded in behaviors and discussions:

| Very aware | Somewhat aware | Have very little awareness |

I can objectively analyze cultural dynamics as they occur in situations and between people:

| Very aware | Somewhat aware | Have very little awareness |

I know how to negotiate cultural differences or cultural conflicts:

| Very aware | Somewhat aware | Have very little awareness |

I can name the characteristics of culturally appropriate and anti-bias caregiving:

| Very aware | Somewhat aware | Have very little awareness |

Looking over this self-assessment, a specific goal I want to set for myself is:

Thank you for taking time to complete this assessment!

State of Minnesota  
• Department of Children, Families & Learning •  
Cultural Dynamics Education Project  

Building Cultural Connections®

WORKSHOP EVALUATION

Name: ________________________________ Date: ______________
Title/Position: ________________________________
Organization: _______________________________________
Workshop Trainers: ________________________________
Location: _______________________________________

This evaluation is to allow you to give feedback regarding your experience during the Building Cultural Connections®. Please circle the numbered response which represents your opinion:

1. Stimulated my thinking about the importance of a culturally appropriate and anti-bias approach in my work with children and families:
   
   1  2  3  4  5

2. Increased my understanding about the importance of culture in the development of children’s identities:
   
   1  2  3  4  5

3. Helped me think about the applications and implications of culture in my own life:
   
   1  2  3  4  5

4. Helped me recognize where examples of racism, ableism and child care intersect in my own experience:
   
   1  2  3  4  5

5. Increased my skills for identifying and working through cross-cultural conflicts:
   1  2  3  4  5

6. Increased my confidence in working through issues related to culture with parents:
   1  2  3  4  5

7. Helped me to see the importance of this kind of training for child care providers and how it relates to positive outcomes in the lives of children:
   1  2  3  4  5

8. Introduced me to ideas and concrete tools for working in a culturally appropriate and anti-bias manner.
   1  2  3  4  5

9. This workshop would be more useful by adding or deleting the following topics:

10. Other changes I would recommend for this workshop are:

11. I would give the trainer(s) an overall rating of:
   1  2  3  4  5

12. Suggestions I have for the trainer(s) are:

13. (Please check one only.) I would
   would not
   might
   recommend this workshop to others.

Thank you for taking time to complete this Building Cultural Connections® evaluation!

Resources
Resources List

- *A Critical View of Piaget’s Theory on Cognitive Development*, Lucas Wanga, Ph.D.


- **Building Cultural Connections**® Multicultural Resource Materials List.


- *Overview of Major Disability Legislation*, U.S. Department of Justice, Civil Rights Division, Coordination and Review Section.