

Intro to Identity Issues

Stereotypes of Muslim Women

List the stereotypes of Muslim women as we brainstorm them together in class:

When viewing the picture of the Muslim woman on the screen what was your first impression?

What stereotypes about Muslim women does this woman and her choices make you question?

When viewing the cartoon what was your first impression?

What stereotypes about each group are confronted in this cartoon?

More on the next page...

List the stereotypes about undocumented immigrants as we brainstorm them together in class:

What was your first impression of Jose's story?

What stereotypes about undocumented people are confronted by the Define American project?

What did you learn about undocumented people during our short class discussion?

List the stereotypes about homeless people as we brainstorm them together in class:

What was your first impression of Becky Blanton?

What stereotypes about homeless people does Ms. Blanton confront?

List the stereotypes about the following sexual minorities as we brainstorm them in class:

Gay:

Lesbian:

Bisexual:

Transgender/Transsexual

Intersex (used to be referred to as hermaphrodites):

Asexual:

What was your first impression of the Amoeba video?

What stereotypes about sexuality does the Amoeba video confront?

Question: How many genders exist?

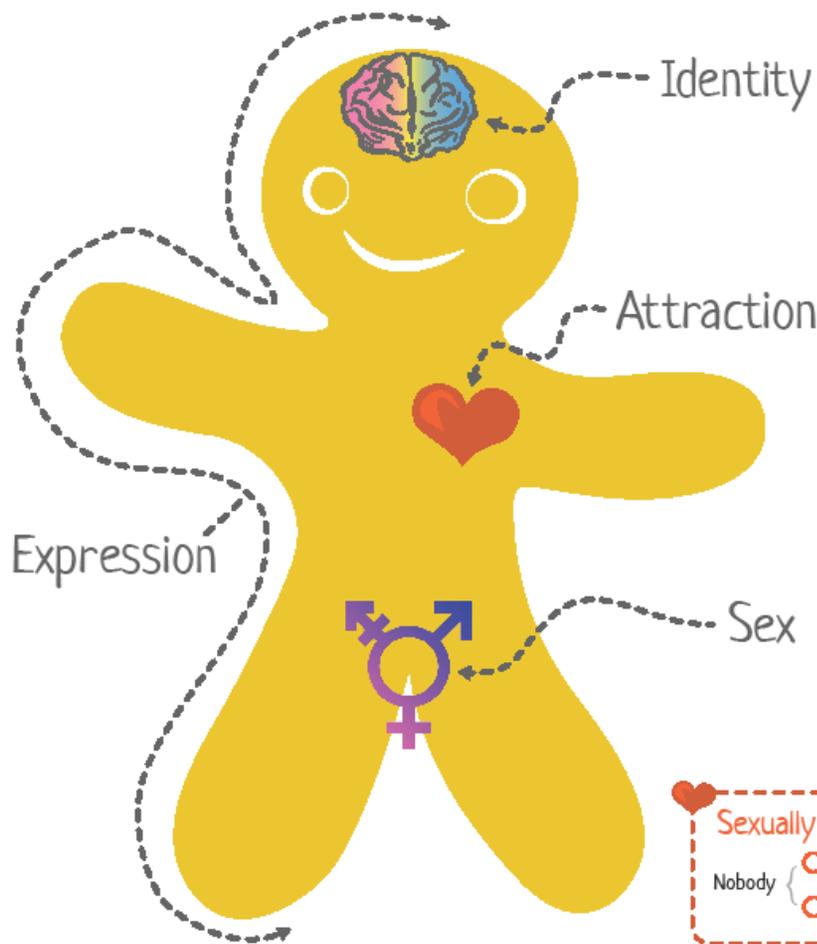
How does the gender map (<http://www.pbs.org/independentlens/two-spirits/map.html>) confront this notion?

The Genderbread Person v3.2

by its pronounced **METROsexual**.com

Gender is one of those things everyone thinks they understand, but most people don't. Like *Inception*. Gender isn't binary. It's not either/or. In many cases it's both/and. A bit of this, a dash of that. This tasty little guide is meant to be an appetizer for gender understanding. It's okay if you're hungry for more. In fact, that's the idea.

Plot a point on both continua in each category to represent your identity; combine all ingredients to form your Genderbread. 4 (of infinite) possible plot and label combos



Gender Identity

How you, in your head, define your gender, based on how much you align (or don't align) with what you understand to be the options for gender.

Woman-ness

Man-ness

Labels: "woman", "man", "two-spirit", "genderqueer"

Gender Expression

The ways you present gender, through your actions, dress, and demeanor; and how those presentations are interpreted based on gender norms.

Feminine

Masculine

Labels: "butch", "femme", "androgynous", "gender neutral"

Biological Sex

The physical sex characteristics you're born with and develop, including genitalia, body shape, voice pitch, body hair, hormones, chromosomes, etc.

Female-ness

Male-ness

Labels: "male", "female", "intersex", "MtF Female"

Sexually Attracted to

Nobody

(Women/Females/Femininity)

(Men/Males/Masculinity)

Romantically Attracted to

Nobody

(Women/Females/Femininity)

(Men/Males/Masculinity)

In each grouping, circle all that apply to you and plot a point, depicting the aspects of gender toward which you experience attraction.

For a bigger bite, read more at <http://bit.ly/genderbread>

Take the “Our Multifaceted Selves” page out of your binder so you can use other pages as reference as you work. Using the Genderbread Person 2.0 page as a reference begin to fill out the left column on the following items:

- Gender Identities
- Gender Expression Identities
- Biological Sex Identities
- Attraction Identities

Turn to the Majority/Minority development grid pages. Try to identify your identity development for each of the above items.

For each item write in

- whether yours is a Majority or Minority Identity
- which stage of Majority or Minority Identity development you are currently in.

As we have previously discussed, our reality is shaped by the rules that govern the facets of our identity. The shaping process acts more like tunnel vision or blinders than a fish-eye lens. The below excerpt from Seth Godin's 2000 book "Unleashing the Ideavirus" explains the power of Zipf's law in shaping our view of the world:

We Live In A Winner-Take-Almost-All World

Quick! Name an oil painting hanging in a museum somewhere in the world.

Did you say, "The Mona Lisa"?

As I walk through the Louvre, arguably one of the top ten most packed-with-high-quality paintings museums on the planet, I pass one empty room after another, then come to an alcove packed with people. Why? Why are these people clawing all over each other in order to see a painting poorly displayed behind many inches of bullet-proof glass?

The reason the Mona Lisa is the most famous painting in the world is that something had to be the most famous painting in the world and it might as well be the Mona Lisa.

Busy people don't have time to look at every painting. They only have room in their overcrowded, media-hyped brains for a few paintings.

And when you come right down to it, most people would like to see only the "celebrity" paintings. And just as there can only be one "My most favorite famous actress" (Julia Roberts) and one "this site equals the Internet" (Yahoo!), there's only room for one "most famous painting in the world" and the safe choice is the Mona Lisa.

There's a name for this effect. It's called Zipf's law, after George Kingsley Zipf (1902-1950), a philologist and professor at Harvard University. He discovered that the most popular word in the English language ("the") is used ten times more than the tenth most popular word, 100 times more than the 100th most popular word and 1,000 times more than the 1,000th most popular word.

It's also been discovered that this same effect applies to market share for software, soft drinks, automobiles, candy bars, and the frequency of hits on pages found on a website. In almost every field of endeavor, it's clear that being #1 is a lot better than being #3 or #10.

How might Zipf's law effect the way we see others?

What conflicts might be caused by Zipf's law?

Our Multifaceted Selves!

In order to aid your understanding of just how unique and multifaceted you are fill in your own identities Be aware that you may find more than one identifier for yourself in several of the dimensions.

Internal Identities

Majority/Minority Level of Development

Age Identities		
Racial Identities		
Ethnic Identities		
Physical Ability Identities		
Gender Identities		
Gender Expression Identities		
Biological Sex Identities		
Attraction Identities		

External Identities

Majority/Minority Level of Development

Geographic Identities		
Income Identities		
Personal Habit Identities		
Recreational Habit Identities		
Religious and Spiritual Identities		
Academic Identities		
Work Identities		
Appearance Identities		
Parental Status Identities		
Marital Status Identities		
Familial Identities		
Organizational Identities		

Sample completed Identity Grid (your instructor) on the next page. The Majority/Minority development levels are on the pages after that...

Internal Identities

Majority/Minority Level of Development

The below grid (this page and the next) outlines 4 stages of majority and minority development discussed in our text. While the text limits the discussion to a single aspect of identity we can better understand our own identities if we take the time to evaluate the many path we took as we developed each aspect of our identities. For instance, if you are white and left handed then, while your racial identity likely followed majority identity development, your physical ability identity likely followed minority development.

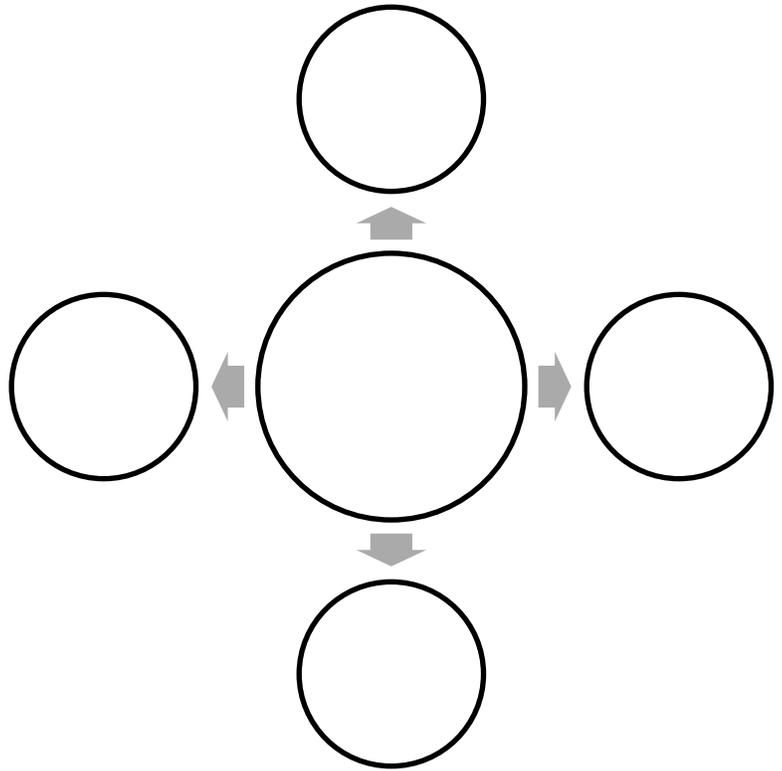
Minority Identity Development		Majority Identity Development	
	Unexamined Identity	Unexamined identity	
1	<p>a. This stage is characterized by a lack of exploration of identity.</p> <p>b. Minority group members may accept the values and attitudes of the majority group, including negative views of their own group.</p> <p>c. They may have a desire to assimilate into the dominant culture and express positive attitudes toward it.</p> <p>d. Ideas about identity may come from parents or friends, or the individuals may simply be disinterested in or not concerned with their identity.</p>	<p>a. This stage is the same as for minority identities.</p> <p>b. People may have an awareness of differences, but they do not fear other groups or feel superior to them.</p> <p>c. Communication and relationships are not based on group differences.</p>	
	Conformity	Acceptance	
2	<p>a. At this stage, individuals internalize the values and norms of the dominant group and have a strong desire to assimilate into the dominant culture.</p> <p>b. Minority group members may have negative attitudes toward themselves and their group.</p> <p>c. People who criticize other members of their own group may be given negative labels such as "Uncle Toms" or "oreos" for African Americans, "bananas" for Asian Americans, "apples" for Native Americans, and "tio tacos" for Chicanos.</p> <p>d. This stage may continue until the individuals encounter situations that cause them to question their pro-dominant culture attitudes.</p>	<p>a. This stage represents the internalization and acceptance of the basic inequities in society.</p> <p>b. Individuals have no conscious identification with being in the majority; however, some assumptions based on an acceptance of inequities in society are subtly elitist. Examples of this include the notion that minority groups are culturally deprived and need help to assimilate, or that White culture, music, art, or literature, is considered to be "classical," while works of art by minorities are considered to be folk art or "crafts."</p> <p>c. Majority members are seen as individuals with no culture, group identity, or shared experiences of privilege.</p> <p>d. Communication with minorities is avoided, a patronizing stance is taken, or both reactions occur.</p> <p>e. Some people never move beyond this stage, and if they do it is a result of a number of events, such as becoming good friends with minorities or taking a class or workshop that deals with issues of elitism or privilege.</p>	

3	Resistance and Separatism	Resistance
	<p>a. Movement to this stage may be triggered by events, including negative ones such as encountering discrimination or name-calling, which lead to a growing awareness that not all dominant group values are beneficial to minority groups.</p> <p>b. This may motivate the individuals to learn about their heritage and to join clubs and groups in which they can discuss common interests and experiences and find support.</p> <p>c. It may also be characterized by a blanket endorsement of one's group and its accompanying values and attitudes, and a subsequent rejection of the values and norms of the dominant group.</p>	<p>a. Movement to this stage represents a major shift from blaming minority group members to blaming the social system for inequalities.</p> <p>b. The resistance may take the form of passive resistance, with little behavior change, or active resistance-an ownership of elitism.</p> <p>c. Individuals may feel embarrassed or ashamed and may avoid or minimize their communication with people of their own group and seek out interactions with people of minority groups.</p>
4	Integration	Redefinition and Reintegration
	<p>a. The ideal outcome of the identity process is an achieved identity.</p> <p>b. Persons who reach this stage have a strong sense of their own group identity (based on gender, race, ethnicity, sexual orientation, and so on) and an appreciation of other cultural groups.</p> <p>c. Individuals realize that racism and other forms of oppression occur, but anger is redirected toward positive ends.</p> <p>d. The result is a confident and secure individual who desires to eliminate all forms of injustice, not just oppression aimed at his or her own group.</p>	<p>a. As in the minority development model's fourth stage, people begin to refocus their energy on redefining dominant group status in non-elitist terms and are able to integrate being part of the dominant group into other facets of their identity.</p> <p>b. Individuals realize that they do not have to accept the definition of their dominant group that society placed on them and can see positive aspects of being in their dominant group.</p> <p>c. People not only recognize their identity as a member of the dominant group but also appreciate other groups.</p> <p>d. There is no defensiveness about elitism, but recognition that prejudice and racism exist in society and that blame, guilt, or denial doesn't help eliminate these types of elitism.</p> <p>e. Individuals are aware of the importance of understanding what comes with being part of the dominant group such as: "whiteness" and White identity.</p>

Circles of My Multicultural Self

This activity highlights the multiple dimensions of our identities. It addresses the relationships between our desires to self-define our identities and the social constructions that label us regardless of how we define ourselves.

Place your name in the center circle of the structure to the right. Write an important aspect of your identity in each of the satellite circles -- an identifier or descriptor that you feel is important in defining you. This can include anything: Asian American, female, mother, athlete, educator, Taoist, scientist, or any descriptor with which you identify.



1. Share a story about a time you were especially proud to identify with one of the descriptors you used above.

2. Share a story about a time it was especially painful to be identified with one of your identifiers or descriptors.

3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:

I am (a/an) _____ but I am NOT (a/an)_____.

(So if one of my identifiers was "Asian American," and I thought a stereotype was that all Asian Americans are bad drivers, my sentence would be: I am an Asian American, but I am NOT a bad driver.)

Think about your story from #1 in which you were especially proud to be associated with a dimension of your identity. Reframe the story in your mind. This time, before the story begins the actors in the story have rejected and negated this aspect of your identity. Would the story have unfolded differently? If so, how? If not, why not?

4. Think about your story from #2 in which it was painful to be associated with the identity dimension you talked about. Reframe the story in your mind. This time, before the story begins the actors in the story have accepted and supported this aspect of your identity. Would the story have unfolded differently? If so, how? If not, why not? Re-imagine the story below.

I am poem

Write a brief poem that shares the following:

I am from:

- Sights, sounds, smells of my neighborhood
- Foods
- Saying I heard growing up
- Ancestors

I am from:
