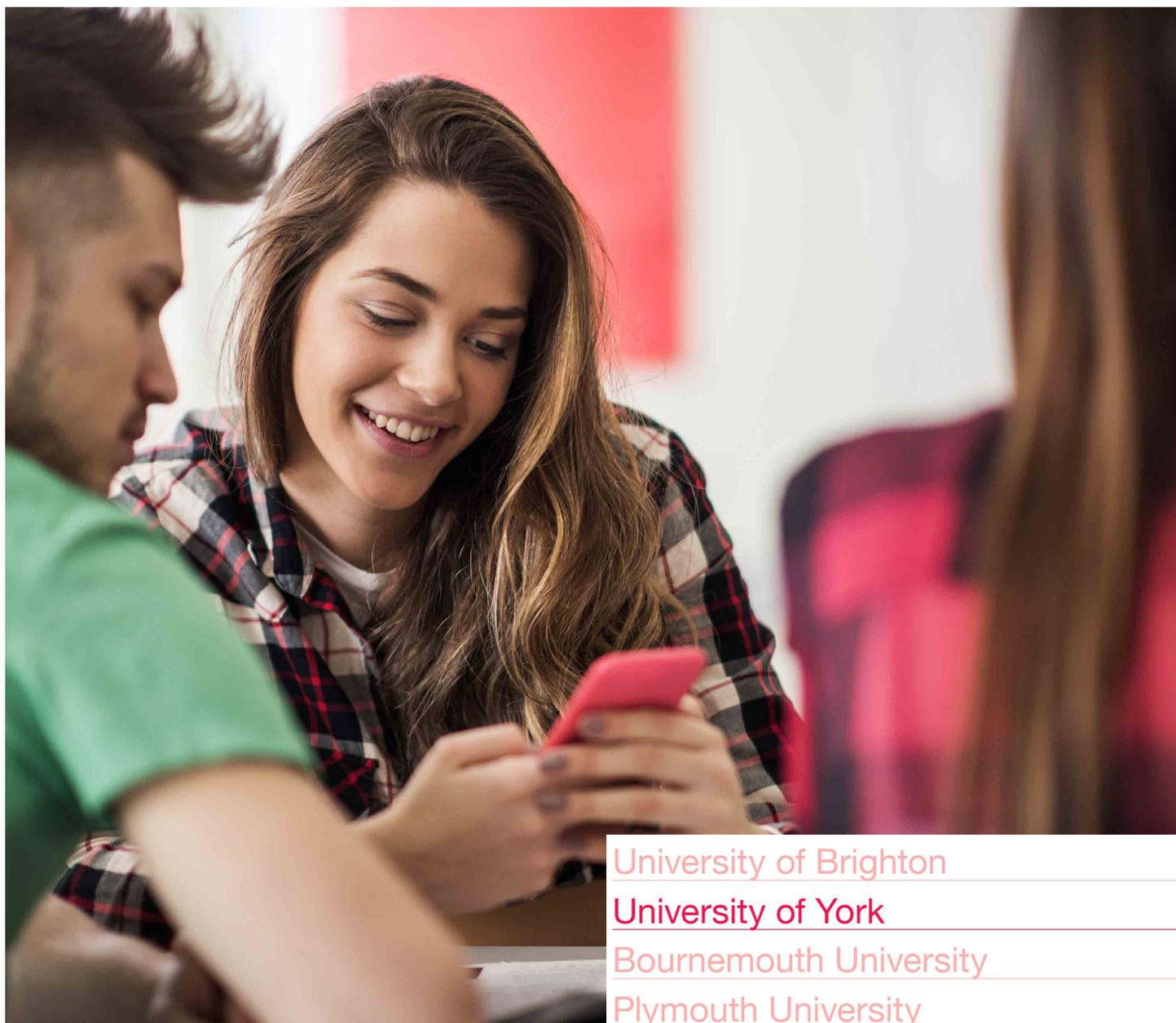


Research into the international student experience in the UK 2015-16



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Evaluating intercultural competency strategies within college communities

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1. Introduction

This project aimed to explore the integration of international students and the attitudes of 'home' students in terms of intercultural competencies. In 2015-16, Goodricke College at the University of York began to pilot a series of workshops, events, and campaigns as part of an Intercultural Competency Certificate Programme (ICCP) designed to create an ethos of intercultural understanding. This research aims to determine the impact of these activities by conducting attitude surveys in Goodricke and a control college at the University of York, and qualitative interviews with Goodricke students. Strategies used have included an online survey administered to all students in the target college and a control college with a study body of similar demographics as well as evaluation forms collected from participants in the various workshops and events. In addition, one-to-one interviews were conducted with volunteer students from the target college to address their intercultural development in greater depth as well as their reflections on the ICCP.

The research aimed to look at two dimensions of intercultural competencies, the first was of those students directly accessing the workshops and taking the certificate in intercultural competencies, to see the impact the course had on their attitudes and behaviours towards others. The second was to see if, even at this early stage in the project, whether the ethos of the college was impacted by this work and felt by the wider student body in the college.

2. Motivations for research

Successful integration of international students depends not only on those students, but also on the attitudes of 'home' students and the overall ethos of the institution. The massive growth in the number of international students in the UK has brought with it particular challenges for those students, for 'home' students, and for universities as institutions. These challenges are exacerbated by the fact that a large number of international students come from a single country and research suggests that large numbers of single nationality students inhibits integration across nationality and thus impacts of the intercultural experiences of all students (i-graduate, 2014, p. 9).

There is a growing interest in the experiences of international students and the relationships and interactions they have with 'home' students (Montgomery, 2010). Surveys have found that one of the main concerns of student satisfaction concerns multicultural learning on campus (i-graduate, 2014, p. 14). Yet, research on, and understanding of, the experience of international students in the UK is relatively scarce (Gunawarden and Wilson, 2012; Morrison et al., 2005). What there is suggests that some international students find it difficult to integrate, and experience barriers (both internal and external) in engaging fully with university life (Andersson et al., 2012; Marginson, 2013). As such, this research endeavoured to determine whether this ICCP may be a suitable resource to support increased engagement and, specifically, which aspects of the programme are most useful and to which aspects of student life it is most beneficial.

3. Intercultural Competency Certificate Programme (ICCP)

The intercultural competency certificate programme (ICCP) is a series of courses, trainings and workshops on issues of diversity. Piloted in York in the autumn of 2015 in Goodricke College, the aim of the programme is to build inclusive spaces at the University of York for all students.

The main objectives for student participants are as follows:

- Define the concept of intercultural competency and how it relates to the University of York
- Discuss and analyse their own social identity and explore their cultural background stories
- Become familiar with Milton Bennet's spectrum of Intercultural Sensitivity and how it is relative to their own life experience and several other theoretical frames
- Recognise emotional triggers when discussing intercultural issues
- Recognise stereotypes and assumptions
- Identify intercultural issues that may impact how they interact with difference
- Begin to discuss issues of power, privilege and oppression
- Create a personal action plan with attainable goals

Students who sign up for the programme must attend eight sessions to earn a certificate of completion. This certificate shows that the

student is dedicated to learning about intercultural competency. The programme is designed to start the conversation and students are advised to seek out further development, as one is never fully interculturally competent due to the ever-changing nature of our world.

The content of the course is highly interactive and are usually 90 minutes in length. The material in the sessions relies on multimedia such as Ted talks, poetry, music and several activities. Participants explore their own cultural background stories and how this relates to the cycle of socialisation, the intercultural sensitivity spectrum and other theories. Sessions on social identity and power, privilege and oppression also help facilitate an idea of how the participants interact with difference. Finally there are several activities on uncovering bias and how to be an active bystander. Several examples of the content can be found in the Appendix.

While the facilitators teach six of the eight sessions, two sessions can come from other lectures, programmes and arts-based events around the university and city of York. We had a US-based theatre artist come to the university for a performance of her solo work. This event was extremely popular and acted as an alternative to the usual workshops. Sessions from LGBTQ Week, Trans Awareness Week and Refugee Week were also promoted. Next year another US-based speaker, Jay Smooth, hip hop and political correspondent will be coming to talk at the university through the ICCP scheme. He will discuss creating dialogues around inclusivity using hip hop as a framework. Jay Smooth is widely known and highly regarded in the US and many students have commented on how excited and grateful they are for the ICCP to encourage these dialogues at York.

In the pilot year, 100 students registered for the programme, 60 students attended one or more workshops and 20 students completed the full programme. The celebration dinner was held in late May with The Academic Registrar in attendance. Based on feedback from the participants of the pilot, improvements for the coming year should mean a more streamlined approach for registration and new communication strategies that should enable more students to complete the ICCP. The need to equip our students with necessary tools for interacting with difference is more pressing than ever. The ICCP begins the conversation, gives

students vital and demonstrable employability and dialogue skills for our ever shrinking ever more diverse world.

4. Research methodology

In October we developed research instruments. It was decided that we would use a Qualtrics hosted online survey format with short answer and matrix questions, collecting demographics as well as feelings and perceptions of living in college. For example, we asked students how welcome they felt in college, what they did to make others feel welcome and how informed they felt about intercultural issues. In parallel the survey asked students to consider the quality of their interactions and desired interactions with British, European and international students.

At the same time we developed an evaluation form to be distributed after the workshop sessions conducted in Goodricke College. These include questions on learning and knowledge gained, whether the session would make a difference to their behaviour in interactions with people from other countries, and whether they felt it would be applicable in their course, their accommodation and their everyday life. The workshops began in October and in November there were three further workshops and events in Goodricke College from which evaluation feedback was collected.

At the end of November the first wave questionnaire (Table 1) was distributed to all students in Goodricke and Langwith colleges. The total number of residents in Goodricke is 636; 146 international (including European) students and 490 'home' students and in Langwith there are a total of 681 students; 502 'home' students and 179 international. The initial response rate was:

Table 1 Response rate to first wave questionnaires

	Home	International (including European)	Total	Participating in ICCP
Target College	33 (52% of total response)	31 (48% of total response)	64	15
	6% of population	21% of population		
Control College	61 (70% of total response)	26 (30% of total response)	87	--
	12% of population	15% of population		

In December we analysed the first wave questionnaire data and in the Spring of 2016 the second wave of questionnaires (Table 2) was administered to both the target and control colleges. The response rate for this phase of data collection was:

Table 2 Response rate to second wave questionnaires

	Home	International (including European)	Total	Participating in ICCP
Target College	28 (74% of total response)	10 (26% of total response)	38	3
	6% of population	7% of population		
Control College	40 (62% of total response)	25 (38% of total response)	65	--
	8% of population	14% of population		

Clearly the response rates were low from all students. There was a noticeable reduction in the number of international students from the target college that responded to the survey. While these figures make it difficult for us to draw generalisable conclusions regarding comparing the two colleges across the two waves of survey, we are able to make some tentative comments about the difference between home and international students perceptions of college life.

From both waves of the questionnaire students were asked to identify whether they were willing and able to participate in a one-to-one interview. In total, seven interviews were conducted with students from Goodricke College; six home first year undergraduates and one international taught postgraduate student.

5. Key research findings

The findings from the quantitative data are difficult to draw very strong conclusions from. It must be noted that the response rate from both colleges was very low, and the rates differed across colleges, making it impossible to generalise from the data. The size of the sample was also too small to give any significant differences, and since the data was anonymous at the point of collection, we do not know if the participants from wave one and two were the same. However, we provide here some of the observable differences in the responses across colleges and across the pre and post-surveys, but we do not make more than tentative suggestions regarding the interpretations.

One of the initial questions asked students how welcome they feel in college, out of three with three being very welcome. Combining answers from both colleges and across both waves of the survey, we found that international students are slightly less likely to feel welcome (2.39) than British students (2.74). On the other hand when asked about how informed they feel about intercultural issues international students were likely to feel slightly better informed (2.17), on average, than British students (1.94).

In the first wave questionnaire, when all students were asked how welcome British students make international students feel in college we found that the average rate of response (out of three, with three being very welcome) for Langwith was 1.75 and for Goodricke was 1.97, however in the second wave questionnaire these averages were 1.86 for Langwith and 1.64 in Goodricke. When looking at the data in student nationality categories, Goodricke international students had a 0.4 decrease in how welcome they felt British students made international students, while British students had a 0.1 decrease.

When international students in each college were asked about the quality of their interactions with British students, we found that in both college the average response was 1.9 (out of four with one being high quality and four being superficial). In the second wave, both colleges showed decreases in the quality of interaction, Goodricke to 2.2 and Langwith to 2.5. This may suggest that in both colleges the early welcoming environment was not maintained or it was difficult for students to foster relationships, possibly an effect of their increased academic load throughout the year.

British students in Goodricke showed a decrease in the quality of their interactions with international students, from 2.3 to 2.6 (with one high quality and four superficial interactions) while international students also showed a decrease in the quality their interactions with British students, from 1.9 to 2.2. In Langwith, British students' quality of interactions with international students improved slightly, from 2.8 to 2.7, but the superficiality of interactions reported by international students with British students went up from 1.9 to 2.5 (with one high quality and four superficial interactions).

Students were also asked about the extent to which they desired more interactions with British

students, and international students in both waves. Both colleges showed that British students are keen to have more interactions with international students, averaging around 3.4 (with one being no desire for more interactions and four meaning high desire for more interactions). This compared to British students' desiring more interactions with other British students, 3.1. This implies that generally British students wanted more interactions than they currently have with international students. Similarly, international students expressed a desire to interact more with British students, averaging 3.3 and 3.2 in Goodricke and Langwith respectively (compared to international students desiring more interactions with other international students, which was 3.5 on average in Goodricke).

The questionnaires also contained some open questions, which allowed us to group the responses into themes. When commenting on interactions with others participants were quite split in terms of how integrated they thought their colleges were. 38% of international Goodricke students said they thought there was an international divide, compared to only 28% of British students. In Langwith only 14% of international students thought there was an international divide, compared to 33% of British students. On the other hand 31% of international and 52% of British Goodricke students said that they felt well integrated with people from other countries, this was lower in Langwith with only 29% and 28% of international and British students respectively feeling well integrated.

Other findings from the analysis of open questions in the first wave questionnaire was that British students in both colleges tended to emphasize the importance of being welcoming and they talked more about being comfortable and safe in college. International students talked more about stress, and college as a place to help you cope with that stress. This may begin to give us some clues about why international students do not always feel confident to engage in college life and that perhaps need more support to do so. Students in Goodricke talked more than their Langwith counterparts about wanting to avoid isolation, build community and the idea of college as home. Comments from international students in Goodricke suggested that Chinese students felt they were most likely to interact only with other Chinese students. International students were more likely to talk about wanting more interactions with people

from other countries than British students, with 42% of Goodricke and 38% of Langwith international students saying that they wanted more interactions with people from other countries. While only 14% of Goodricke and 26% of Langwith British students saying the same. However, more home students commented on wanting to make an extra effort with international students (13% of Goodricke and 11% of Langwith, compared to 0% of international students).

Perhaps the most striking finding from the questionnaires was that far more international students worried about cultural differences, and therefore said that they were less likely to interact with people of different nationalities to themselves in order to avoid this. This was the case for 18% of Goodricke international students and 24% of Langwith international students, while only 2% of Langwith British students and no Goodricke British students made similar comments.

Further qualitative findings come from the workshop evaluations and interviews with Goodricke students. While these do not allow for a comparative dimension, they provide a deeper understanding of the way the students experienced the activities and life in college. The evaluations of the ICCP workshops revealed generally positive feelings about the course. Those that attended reported high satisfaction rates with an average of 3.6 out of 4. Participants were more likely to think the course would be useful in their everyday life (3.6 out of 4) than in their course (3.3), and many also thought that the course would be useful in their accommodation (3.5). Each of the workshops had specific learning objectives, with overarching themes running throughout. One key dimension of the programme was to encourage students to be more open-minded in their approach to others; many commented that they took away from the course the importance of thinking twice before making stereotypes about others. Wider learning outcomes were not mentioned explicitly.

The final aspect of data collection was the interviews with Goodricke students. Again, the sample size was small with six home and one international student, and the participants were recruited through the survey, with the aim to get a random sample of participants from the college, rather than students who were participating in the ICCP. Of the seven

interviewees just one was participating in the ICCP and two others reported knowing about the programme from sources other than the research instruments for this project.

In order to more fully understand what students actually expect from their college they were asked to explain the purpose of the college system and how they fit into their college. Almost every respondent described colleges as being a place to create community, often highlighting the importance and value of doing so at a smaller scale versus on a university wide basis. This was also noted in questionnaire data where variations of the statement *“college is a home away from home”* were received. A British questionnaire respondent from Goodricke stated: *“it is the foundation on which your whole university experience is built upon. If I didn’t feel welcomed by my college I wouldn’t have felt welcome at university”*. This highlights the importance of the college role. Specifically referring to international students, Interview Respondent 7 said: *“all they want is to feel included”*, though he went on to caution, *“highlighting differences too much can have the opposite effect.”*

With college community in mind, interviewees were then asked who they believe is responsible for making students feel welcome within college. Each interview respondent identified the students themselves as being primarily responsible, with some supplemental assistance from college tutors. A few students felt the Head and Assistant Head of College could also contribute to the process but felt interaction from students was more effective. Many more mentioned college welfare tutors as playing an integral role in the process, *“they’re on the ground level and are easy to talk to, so they can observe who seems uncomfortable and help whoever needs it”* (Interview Respondent 5).

Students were often hesitant to identify and discuss their friends or flatmates as being of a different culture or nationality, similar to questionnaire responses where a significant number of responses included remarks such as *“I don’t treat international students differently at all because everyone should be treated equally.”* When they did, most said a majority of their intercultural interactions were related to typical flatmate living issues. Intentional events offered by the college were perceived as having low attendance rates, but students mentioned events involving food, such as a Bake Off and College

Barbeque, as the most engaging. Another questionnaire respondent stated he would not behave differently to make home or international students feel welcome, *“to behave differently would make the international students feel separated, the idea is to make them feel included.”* A similar idea to this was stated by a majority of Goodricke questionnaire respondents, showing a possible conscious effort to treating people equally, despite varying backgrounds and interests.

In discussions of the college ethos interviewees were generally pleased. It was seen as a welcoming and accessible college, *“anyone can talk to anyone”* (Interview Respondent 5), though there were no comments on it being a particularly intercultural environment. A few students made the point that they felt any changes should be organic, *“it has to be natural, the college can try but they shouldn’t push too hard”* (Interview Respondent 6). Despite the general feeling of welcoming and openness, many Goodricke questionnaire respondents still noted what they felt to be international students moving in home culture peer groups without much interaction with British students, and many felt this was a missed opportunity for interaction.

The respondent who was participating in the ICCP reported increased skills in tolerance as the main benefit of the programme, as well as occasional discussions on topics arising from the workshops and events with other friends also participating in the programme. She reported a greater awareness of issues such as holding prejudices and making assumptions but did not feel that had changed her outward behaviour, stating she made efforts to avoid making such generalisations prior to participation in the ICCP.

6. Conclusions and ideas for further research

Overall, international students are slightly less likely to feel welcome in college and are likely to feel more nervous about initiating interaction with people of different nationalities to themselves than British students. However, British students are more likely to feel that their interactions with international students were slightly more superficial than vice versa. All students reported wanting more interactions with people of different nationalities in the quantitative survey data, but from the qualitative survey data we found that

twice as many international students than British students commented on wanting more interactions with people from other countries. As is often the case with extra-curricular activities organised in college, communication and publicity of events and their benefits could have been extended in order to raise awareness of the activities. However, for the students that were involved there were positive attitudes about the workshops, and evidence that at least one of the key outcomes, challenging stereotypes, was met by the programme.

In terms of the broader college ethos there is still some way to go to embed intercultural competencies into the college community. The results did not show any conclusive evidence that students in the target college were more interculturally competent overall, although at this early stage that was to be expected. It appeared that students felt uncomfortable about being asked to differentiate overtly between students from different countries, and believed that students should all be treated equally. This did not mean necessarily that all students were satisfied with their interactions with people from other countries, but those who had not done the ICCP workshops were perhaps not aware of the stereotypes and taken-for-granted assumptions on which they may have based their interactions. So aiming for higher levels of participation is desirable, although reaching the students who may have most to benefit is always a challenge. The same is true of the response rate. Students often complain about feeling saturated by opportunities and emails, and low participation in both activities and surveys is a common problem.

With this in mind, future research should focus more qualitatively on the participants on the course, and perhaps their flatmates to focus the data more explicitly on the outcomes for students participating in the programme, and those they directly interact with. Following individual participants would allow us to gain a deeper insight into the ways in which the programme components actually influence their everyday interactions and how, if at all, it influences their flatmates and friends who are not ICCP participants. It is from these initial impacts that the college ethos will gradually be affected by this type of input.

7. Recommendations for practice

Students in this study suggested the college focus on how it publicises its events, those in the ICCP as well as other offerings. The most effective strategy seemed to be welfare tutors coming into each individual flat to tell everyone about upcoming events in person. This was a way for students, with minimum effort, to find out more about potentially interesting events. Emails as a main source of publicising offerings has limitations and often results in non-participation. In terms of the content of the programme, the evaluations were positive and students recognised the benefits and utility of what they had learned in everyday life. There was less focus on how the learning could be translated to their living environment and accommodation, so to benefit the ethos of the college, perhaps there could be more explicit focus on how students could feed the ideas into their flats and how they relate to those they live with.

8. Reflections on learning points for other UK institutions

The content of the workshops received consistently positive feedback and could easily be rolled out to other colleges or residences in UK institutions. A guide to the practice and the content of the workshop is in development and is available by contacting sarah.napoli-rangel@york.ac.uk

Sarah Napoli has been providing consultation and offering workshops to UK institutions. This work is difficult to facilitate without training and consistent practice. Although a dissemination guide is in progress, training on how to implement the programme is necessary. In the Appendix to this report you will find a resource guide that Sarah has developed for student affairs professionals that was used at the 2016 AMOSSHE conference.

University of York

Appendix

Encouraging intercultural dialogue with students

Community Learning Guidelines, *The Social Justice Training Institute*

- Be open and honest
- Participate at your own comfort level
- Speak from personal experience: use “I” statements to share thoughts and feelings
- Listen respectfully
- Share air time; encourage others to participate
- Be fully present
- Be open to new and different ideas/thoughts
- Take risks
- Respect and maintain confidentiality
- Space to ask questions
- Participants lead discussion
- Have fun and laugh!

Ice breakers

Come inside the circle

All participants stand in a huge circle. The facilitator gives a couple of statements like, “I have traveled abroad” etc... and those that it is true for step into the circle. After a couple done by the facilitator, ask the participants to step in the circle and say a true statement about themselves, all other people who it is also true for should step into the circle...and this continues etc., another getting to know you on a large scale! (If there are mobility disabilities in the space, this can easily be done as a hand raise or stand up/sit down.)

Communication Game

Work in pairs, one person is person A, one is person B.

Person A needs to communicate a story to person B without speaking, they can use gestures and they can draw but they cannot write numbers or words. (It helps if they do not

know each other)

Person B tries to figure out what they communicating, they can ask questions and person A can nod or shake their head.

Afterwards, debrief and ask how that felt? Did you get the story right? How does this relate to cultural misunderstandings? Have you ever had to communicate something in a culture that does not speak your language? Have you ever tried to understand someone who did not speak your native language?

(The idea here is to help students see how difficult it can be for international students living in the UK, even if their English is fluent. Also, I think that we tend to forget that, if we don't understand someone, it's because we don't speak the same language, and it's not because they are not intelligent.)

What is culture?

- Think of two cultures you belong to, think of culture broadly, share this definition with your partner
- Cultural Iceberg (see Figure 1)
- What are the things that we observe and interact with a culture (above surface) and what is it that we do not see (below surface), work with your partner

Search for ‘cultural iceberg’ on Google and you will find thousands of other examples!

Cultural Background Stories

It's important to share stories yourself. Give a good example to get them thinking of who they are and where they come from.

Figure 1: The Iceberg concept of culture



Figure 1 source:
The Indiana
Department of
Education
Office of English
Language Learning &
Migrant Education.
Accessed on 1
November 2016 with
minor edits by
UKCISA

Who are you as a Cultural Being?

- Where I was born and raised
- Family background
- Identity markers (race, class, sexual orientation, religion, gender, age)
- When I went to school
- Significant experiences up to this point that have impacted me
- Current relationships
- Basically how I got from point A to point B

Have them share in pairs, it's better if they do not know each other. If time allows, give each person five minutes to share and then switch, then allow

them to ask questions. It's a practice of active listening as well.

Intercultural spectrum: Milton Bennet

(See Figure 2). Side note: I am not a massive fan of this theory but I do find it to be useful when working with students to help them understand that if someone is in 'defense' mode, you cannot expect them to move up to 'acceptance' right away. You need to first interact with them in 'minimisation', etc. Also, we all tend to think we are higher in the spectrum than we actually are.

Figure 3: The cycle of socialisation

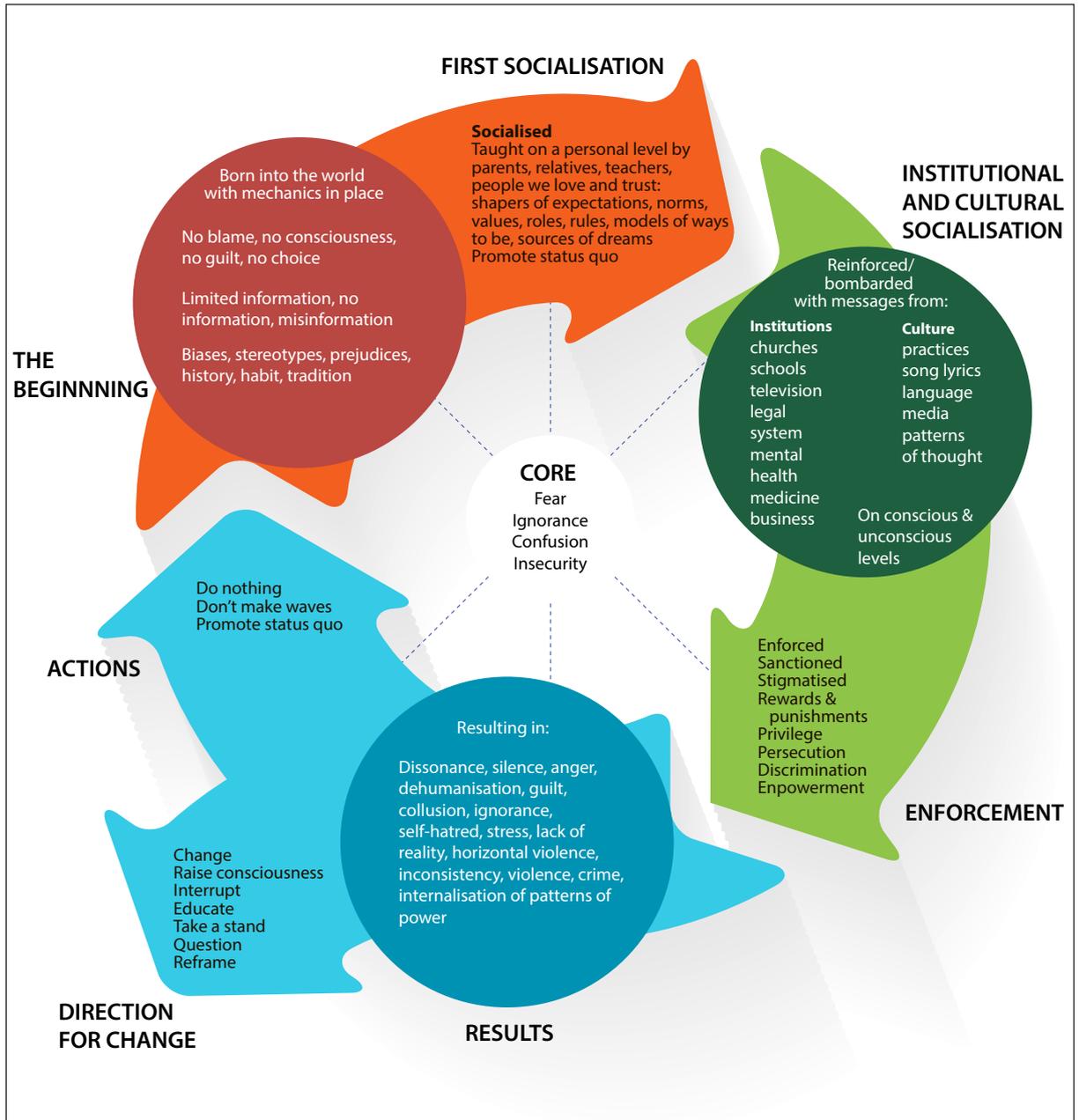


Figure 3
Source: Cycle of Socialization developed by Bobbie Harro
© Readings for Diversity and Social Justice, Routledge 2000

Figure 2: The development of intercultural sensitivity

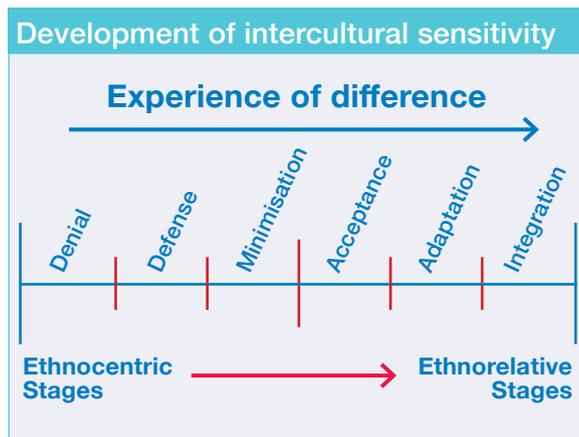


Figure 2
© Milton Bennet

There is an inventory where you can actually find out where you are. I do not think integration exists – I think it's more an aspiration than anything. (These are my own personal feelings.) See <http://idrinstitute.org/page.asp?menu1=15> for more information on the model of development of intercultural sensitivity.

Cycle of socialisation: Bobbie Harro

(See Figure 3).

- When did you experience your first socialisations?
- When did you experience institutional and cultural socialisations?
- What were enforcements?
- What were some of the results of your

socialisation?

- Have you encountered anything that caused a direction for change/change in your perception?

The article is available at <https://www.scribd.com/doc/12817387/Haro-B-The-Cycle-of-Socialization> or email me at: sarah.napoli-rangel@york.ac.uk for a pdf copy.

Identity corners

The goal of this activity is that during the exploration of social identities, participants will gain knowledge of privilege and power dynamics within the group.

Different identity groups will be scattered around the room: (define these with the group)

- Gender
- Race/ethnicity
- Sexual orientation
- Religion
- Ability/disability
- Nationality
- Socio-economic class
- Size/appearance
- Age

A series of statements will be read and participants move to the identity that best sums up that statement for them:

- I think most about this aspect of my identity (small group)
- I think least about this aspect of my identity (large group)
- This was the most emphasised in my family (1:1)
- This was the least emphasised in my family (large group)
- This part of my identity has the most effect on how people treat me (small groups)
- Experienced the most prejudice (large group)
- Most rewarding experience (large group)

Participants will discuss why they have moved there within the large group if they wish and with the other participants standing within their own identities. The facilitator can decide how long we can discuss each statement, depends on time.

Identity activity debrief (I am usually working with student leaders but you can replace this with anything)

- What experiences have you had in these identities that may define your approach to leadership and group work?

- What identities don't? How might this impact your approach to leadership and how you work with others?
- How can you be more efficient and transparent with your identities to decrease the impact it may have on leadership and group work?
- Where does power and privilege play a role in these identities and how does that impact your approach to leadership?

Power/privilege and oppression

(See Table 3). This is the hardest conversation you will have with students. Firstly, it is good practice to define your terms (see the video links below):

Institutional power:

The ability or official authority to decide what is best for others. The ability to decide who will have access to resources. The capacity to exercise control over others.

Privilege:

Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favours, and benefits to members of dominant groups at the expense of members of target groups. In the United States, privilege is granted to people who have membership in one or more of these social identity groups:

- White people
- Able-bodied people
- Heterosexuals
- Males
- Christians
- Middle or owning class people
- Middle-aged people
- English-speaking people

Privilege is characteristically invisible to people

Table 3: Power/privilege and oppression

	PRIVILEGED	TARGETED
Class	Upper/middle	Lower/working
Race	White/european descent	People of colour
Gender	Male	Female/any other gender identity
Ability	Able-bodied	People with disabilities
Age	Middle	Older/younger
Religion	Christian	Any other religion
Size/appearance	Fit/average/Hollywood	Too thin/too big
Sexual orientation	Heterosexual	Any other sexual orientation
Nationality/language	USA, UK, "western", English	Everywhere else, not english speaking

who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent.

Oppression:

The combination of prejudice and institutional power which creates a system that discriminates against some groups (often called “target groups”) and benefits other groups (often called “dominant groups”). Examples of these systems are racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems enable dominant groups to exert control over target groups by limiting their rights, freedom, and access to basic resources such as healthcare, education, employment, and housing.

This is in a western context but some of the privilege/targeted identities will ring true for societies across the globe.

The impact:

- Take an inventory of your privileged and targeted identities
- How may your identities affect how you interact with difference?
- Why is it important to recognise this? In terms of your work? As a student? As a professional?

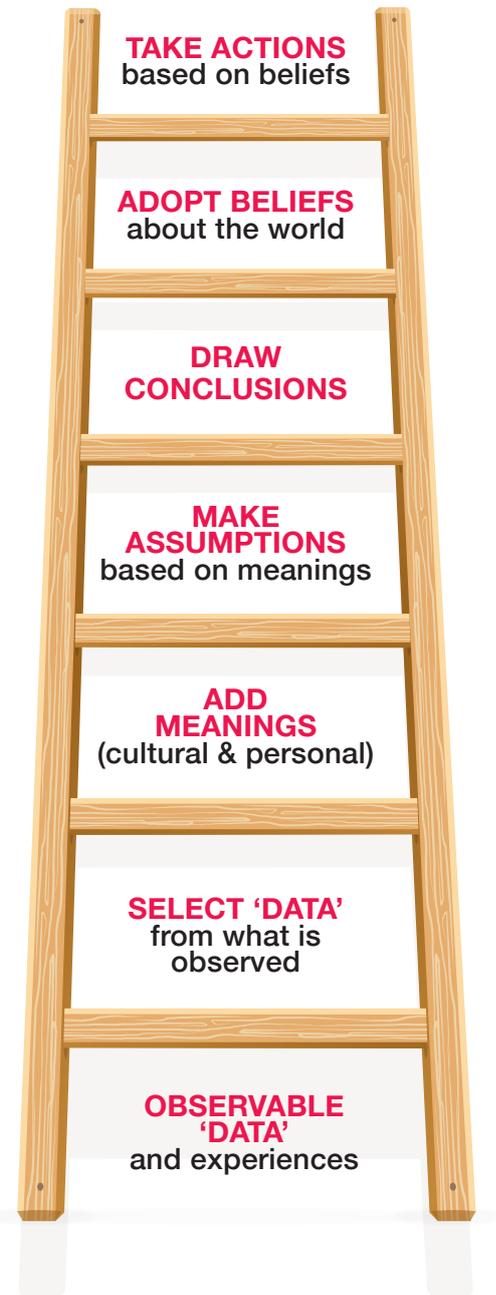
Figure 4 Source:
The Fifth Discipline
Fieldbook, Senge et
al., 1994

Ladder of inference

Helpful when discussing unconscious bias (see Figure 4):

- Have you ever made an incorrect/bad assumption towards someone else? How did you find out it was wrong? What did you do after you made the mistake?
- Has anyone ever made an incorrect/wrong assumption towards you? How did you react? What did you say to the person?
- Where did the assumption you made or the one that someone made of you come from? (Think about the cycle of socialisation/ladder of inference)

Figure 4: The ladder of inference



Cultural stress points

- Identify three to five intercultural stress points that you find challenging in effectively responding to cultural differences.
- These intercultural stress points should describe situations you face that you believe interfere with your interactions with others from different cultural backgrounds
- How do you normally respond to a situation when you are emotionally triggered?

What do I do?

- Take a break, walk away, breathe, ask someone else to step in
- Stop to think where they may be on the intercultural spectrum. Did they climb the ladder; how have they been socialised?
- What is your motive: do you want to educate them? Correct them? Do you want them to apologise? Do you need to apologise?
- Determine a strategy, goal: what is your role, do you have a power relationship, do they?, how can you educate, correct, apologise, etc.
- If you are offended, remember to use 'I' statements, focusing on feelings, if they are offended, validate their feelings, don't get defensive
- Dialogue not debate

Contact sarah.napoli-rangel@york.ac.uk for a copy of active bystander workshop.

Videos

Danger of the single story

<http://bit.ly/2jTZFx8>

- What stuck out for you in the video?
- How does it relate to intercultural competency? Social justice?
- What will you take away from the video?

What kind of Asian are you?

<http://bit.ly/2ix4Xmf>

This is a useful video to use when discussing the intercultural spectrum.

- Where do you think the man is on the spectrum?
- Why?
- How could he move forward on the spectrum?
- Where do you think *you are* on the spectrum?

Guante – spoken word and hip hop artist

<http://bit.ly/2iwWq2J>

This is good when discussing the cycle of socialisation:

- What does this poem tell us about the cycle of socialisation?
- How does he interrupt the cycle?

Guante's website in general is excellent for any social justice conversation:

<http://bit.ly/2k0ogVn>

<http://bit.ly/2iCtgKG>

Rethinking thinking

Ladder of inference video

<http://bit.ly/2jU8Pd2>

Jay Smooth

- How to tell someone they sounded racist (great for tips on how to start that conversation)

<http://bit.ly/2jrQW8R>

- His TED talk on a similar theme

<http://bit.ly/2js2ysl>

- Systemic Racism series (US stats but applicable here)

<http://bit.ly/2k0qXpC>

Akala

The UK systemic race issue is scrutinised at:

<http://bit.ly/2ilb05z>

Contact me

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