Cally's Intercultural Communication Journal

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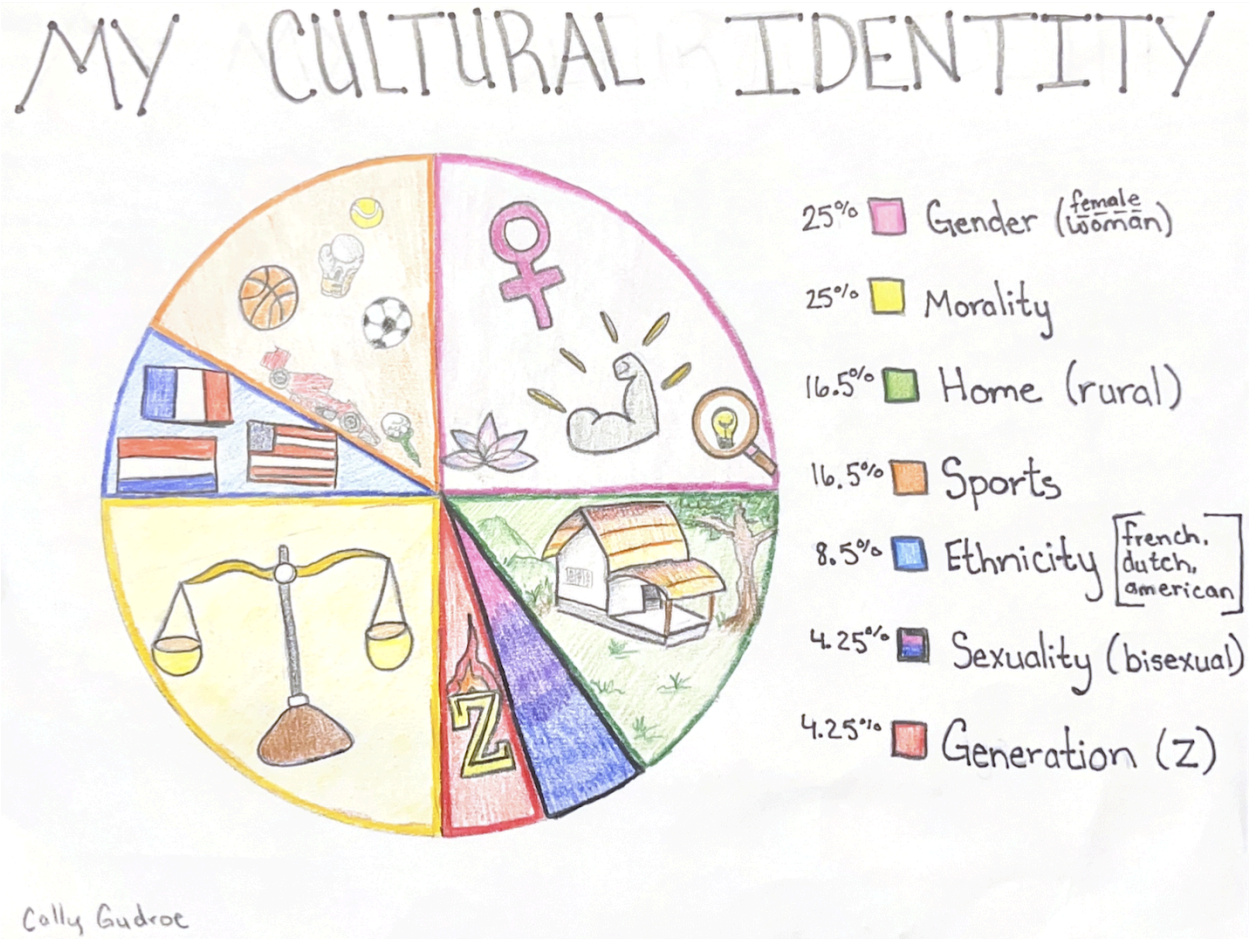
MY Cultural Identity



The Electric State - Two Cultures Coming Together

Over break, I watched the new movie on Netflix called *The Electric State*, starring Millie Bobby Brown and Chris Pratt. It starts with robots protesting for their rights, as humans built them to work for them and do all the jobs they didn't want to do. When robots start asking for basic human rights, humanity refuses, claiming they are not human. A rebellion begins, and what starts as a peaceful protest turns into a violent

war between humans and machines. The robots are then captured and deported to a designated 200-mile-square area where humans are barred from entering. Robots are allowed to live whatever lives they desire in the locked area as long as it doesn't break any policies created by humans for robots after the ceasefire. To me, this conflict mirrors real-world struggles when two different cultures come into contact—one seeking recognition and equality, while the other resists change out of fear and a desire to maintain control. Kind of like what's happening in the current government and what many fought for in the 1960s for civil rights. The film explores the consequences of misunderstanding and prejudice, showing how rejecting a culture instead of embracing its potential leads to division and destruction. However, through Michelle's journey with Cosmo, the film also suggests that coexistence and understanding are possible when individuals choose empathy over fear.

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Chapter ONE

1. Define culture.

   Culture is a term used to describe learning ongoing beliefs, values, behaviors, and attitudes. And to understand what fits in a culture it has to be negotiated by the people within the culture–a dynamic process that can be used to better understand the ways of our society. Culture is learned, and therefore can share similarities and differences across different cultures, as individuals and subgroups may deviate from specific patterns. This allows for individuality and differences in identity.

2. Define personal, social, and cultural identities.

   Personal identity includes a person's thoughts, feelings, and behaviors, or the ability to understand and manage them within their mind or self– normally connected to your life experiences. (Change often)
   Social identities are the aspects of self derived from group memberships, whether voluntary or involuntary, that externally define us and distinguish us from others. (Do not change often because they take more time to develop–must be interpersonally invested)
   Cultural identities are groups we're born into that shape how we act and what's expected of us, changing over time but staying connected to history, and we learn them through communication and experience.

3. Summarize nondominant and dominant identity development.

   The development of a **nondominant identity** occurs in four stages:

I. **Unexamined Identity** – In this stage, individuals lack awareness or interest in their own identity. For example, a young woman who later identifies as a lesbian may not yet realize that her sexual orientation is part of her identity. Similarly, a young African American man might question the significance of learning about Black history but not yet see it as a part of his identity.
II. **Conformity** – At this stage, individuals internalize the values and norms of the dominant group, often to avoid standing out. They may change their appearance, mannerisms, or even names to fit in.
III. **Resistance and Separation** – Here, individuals reject the dominant culture and actively embrace their nondominant identity. They may separate themselves from dominant groups and seek out others with shared experiences.This movement provides a sense of belonging, especially for those who have experienced discrimination from hearing individuals. However, staying in this stage without critical thinking can lead to rigid beliefs that reject all dominant values outright.
IV. **Integration** – In this final stage, individuals find a balance between embracing their identity and appreciating other identities. While they may still carry anger from past discrimination, they channel it into positive actions.

The development of a **dominant identity** occurs in five stages:

I. **Unexamined Identity** – Similar to the nondominant identity, individuals in this stage do not critically think about their own identity or the existence of social hierarchies. They may recognize differences between groups, but they don't yet understand systemic inequalities. Unlike nondominant individuals, who are often forced to confront their identity due to discrimination, dominant individuals can remain in this stage indefinitely.
II. **Acceptance** – In this stage, individuals acknowledge that inequalities exist but do not take action against them. **Passive acceptance** occurs when someone internalizes societal norms without questioning them. In **active acceptance**, individuals recognize their position in the hierarchy and may even take pride in it, seeing their dominance as natural or justified. Many people never progress beyond this stage unless challenged by new experiences, such as friendships with nondominant individuals or exposure to cultural education.
III. **Resistance** – A major shift occurs here as individuals acknowledge their privilege and feel guilt or shame about it. Some may reject their dominant identity or distance themselves from it, but retreating rather than engaging with the issue is not productive. Those who progress from this stage often move forward by educating others rather than withdrawing from their dominant group.
IV. **Redefinition** – Individuals in this stage work to reshape their identity in a way that challenges dominant norms. They acknowledge their privilege and attempt to

use their power for social justice. This stage shifts the focus from guilt to action, allowing individuals to reclaim their dominant identity in a positive way.

V. **Integration** – At this final stage, individuals fully incorporate their awareness of privilege into their everyday lives. They actively educate others about inequality and serve as allies to nondominant groups.

4. Explain why difference matters in the study of culture and identity.

   Difference matters in the study of culture and identity because it shapes how people interact, how groups are treated, and how society functions. When we recognize differences, we often categorize people into in-groups and out-groups, which can lead to stereotypes and biases. This affects communication and can create barriers between people.
   Understanding differences is important because social inequalities exist—some groups have more power than others due to historical and systemic structures, not because of natural differences. By studying how these divisions were created and maintained, we can work toward a more just society.
   Additionally, demographics are changing. The U.S. population is becoming more diverse, and visibility for marginalized groups is increasing. These shifts impact workplaces, social relationships, and policies, making it essential to acknowledge and adapt to cultural differences.
   However, recognizing differences can be challenging. Those in dominant groups may not see the struggles of nondominant groups, while those in nondominant groups may feel unheard. Fear of saying the wrong thing can also prevent open discussions. Despite these challenges, learning about differences helps us communicate more effectively, build inclusive spaces, and challenge unfair systems.

5. Define the social constructionist view of culture and identity.

   The social constructionist view of culture and identity argues that identity is not something we are simply born with but is shaped through our interactions with others and the social, cultural, and political environments we live in.

6. Trace the historical development and construction of the four cultural identities discussed.

   Race: The historical construction of race shows that it is a social, not biological, concept, created through historical, political, and economic forces. Beginning with European colonialism in the 1500s, racial hierarchies were formed that placed lighter-skinned

Europeans above darker-skinned populations. Early biased scientific studies used physical traits to justify colonialism, enslavement, and exploitation. Racial classifications have changed over time, as seen in U.S. census records and shifting terminology, reflecting the evolving nature of identity. While race is socially constructed, it still impacts social interactions and systems today, making it crucial to understand its historical context for more meaningful communication and equality.

Gender: The construction of gender identity has evolved over time through social, cultural, and political influences. Initially, gender was seen as a binary system based on biological differences, but the meaning attached to these differences is culturally constructed. In the past, gender roles were rigidly defined, with men holding power and women being subordinated, supported by biased scientific findings. Over time, movements such as feminism and LGBTQ+ advocacy have challenged traditional gender norms, seeking equality and recognition for diverse gender identities. Today, the discussion about gender focuses on allowing people to choose their own identities and questions the systems that keep gender inequality going.

Sexuality: The historical development of sexuality as a cultural identity began in the late 1800s, when sexual orientation became recognized as an identity category. Before that, sexuality was viewed more in physical or spiritual terms, separate from an individual's overall identity. The gay and lesbian rights movement gained visibility in the 1950s and continues to influence national and international politics and culture today. Sexual minorities, including gays, lesbians, bisexuals, transgender individuals, and the queer community, represent diverse identities that challenge traditional views of sexuality. Over time, societal views and language surrounding sexuality have shifted, with movements like queer activism reclaiming terms once considered derogatory, highlighting the social construction of sexuality as an identity.

Ability:The cultural identity of disability has historically been shaped by medical models that classify disability as an individual issue, rather than a social or cultural one. Initially, disabilities were seen through a biological lens, focusing on impairments as deviations from a "normal" standard. However, the passage of the Americans with Disabilities Act (ADA) highlighted the social and relational aspects of disability, acknowledging the impact of societal perceptions and access to resources. In the early 20th century, the eugenics movement further stigmatized disabilities, promoting forced sterilizations and discriminatory practices against individuals with disabilities. The disability rights movement in the 1960s and 1970s shifted the focus to viewing disability as a social and political issue, calling for equal rights and better accommodations, marking a significant change in how society perceives and addresses disability.

7. Discuss how each of the four cultural identities discussed affects and/or related to communication.

   Race: Race profoundly influences communication by shaping how individuals are perceived and treated based on physical characteristics such as skin color and facial features. In many societies, race can affect access to resources, opportunities, and how one is socially classified, often leading to stereotypes and biases that impact interactions. The way we talk about race has also evolved over time, as individuals and communities seek to redefine racial terms and advocate for more respectful, inclusive language.

   Ability: Ability impacts communication in both practical and societal ways, particularly in terms of accessibility and the social perceptions of disability. People with disabilities often face barriers in communication, such as physical spaces that are not wheelchair-accessible or communication methods that do not accommodate different needs (e.g., sign language or Braille). The growing recognition of disability as a social construct rather than solely a medical issue has led to greater emphasis on creating inclusive communication practices that respect diverse abilities.

   Gender: Gender influences communication by shaping the roles, expectations, and behaviors associated with being male, female, or non-binary. Communication is often gendered, with different expectations for how men and women should express themselves, which can result in misunderstandings or inequalities. As society increasingly embraces gender diversity, communication is evolving to be more inclusive, with a focus on respecting gender identities and expressions.

   Sexuality: Sexuality affects communication through both its private and public settings, as it often intersects with personal identity, societal expectations, and public discourse. Although many people view sexuality as a private matter, it is frequently discussed in public spheres, especially through media and popular culture, which influence how individuals express their sexual identity. The language used to discuss sexuality, such as sexual orientation (heterosexual, gay, lesbian, bisexual, asexual), has evolved, and terms like "sexual preference" have been replaced with "sexual orientation" to better reflect the complexity and non-optional nature of sexual identity.

8. Define intercultural communication.

   Intercultural communication is the process of exchanging information, ideas, and values between people from different cultural backgrounds.

9. List and summarize the six dialectics of intercultural communication.

I. **Cultural-Individual Dialectic**: This is about how we act according to our culture but also as individuals. Even though cultures have general rules, people might behave differently from those rules. For example, someone from a culture that usually communicates indirectly might choose to speak more directly in certain situations.
II. **Personal-Contextual Dialectic**: This looks at how the situation affects the way we communicate. Sometimes, we talk in a certain way based on who we're talking to or where we are. For example, someone might speak casually with friends but use formal language at work, depending on the environment.
III. **Differences-Similarities Dialectic**: This is about recognizing both the similarities and differences between people. We can focus too much on what makes us different or too much on what we have in common, either of which can cause misunderstandings. For example, if we only focus on how men and women are different in how they communicate, we might forget how much they have in common.
IV. **Static-Dynamic Dialectic**: This is about how cultures stay the same over time but also change. Some things in a culture stay the same, like traditions, but they can also change as the world around them changes. For instance, a country's view on time might shift as it becomes more connected with other parts of the world.
V. **History/Past-Present/Future Dialectic**: This is about how the past affects the present. We can't fully understand today without knowing what happened before. For example, the effects of slavery still impact society today, even though it happened long ago.
VI. **Privileges-Disadvantages Dialectic**: This is about how some people have advantages while others have disadvantages, based on different parts of their identity. It's not always clear who is privileged or disadvantaged because we all have different identities. For example, a man might have privilege because he's male, but if he has a disability, he might face disadvantages.

10. Discuss how intercultural communication affects interpersonal relationships.

Intercultural communication plays a significant role in shaping interpersonal relationships by introducing both challenges and benefits. On the one hand, it can increase cultural awareness, challenge stereotypes, and foster new learning experiences, such as when individuals share their traditions and customs. However, power dynamics and cultural dominance may sometimes create imbalances, where one partner is more interested in sharing their culture than understanding the other's. These dynamics can complicate the

development of intercultural friendships or romantic relationships, requiring more effort to overcome initial differences and establish mutual understanding. Additionally, intercultural relationships, especially those involving racial or sexual identity differences, may face societal prejudice or legal challenges, making their formation and maintenance more complex. Despite these challenges, intercultural relationships can offer rich personal growth, as individuals gain empathy, broaden their perspectives, and learn more about cultures different from their own.

11. Define intercultural communication competence.

    Intercultural communication competence is the ability to communicate effectively and appropriately across different cultural contexts, adapting to diverse norms and expectations.

12. Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural communication competence.

    Motivation, self- and other-knowledge, and tolerance for uncertainty are key components of intercultural communication competence (ICC). Motivation drives the desire to communicate across cultures, either intrinsically, due to a genuine interest in learning, or extrinsically, for external rewards. Intrinsic motivation fosters a lifelong, rewarding process of intercultural interaction, while extrinsic motivation can risk exploitative relationships if not handled responsibly. Self- and other-knowledge are critical for effective communication, as they involve understanding one's own cultural identity and being open to learning about others. Developing self-awareness often comes from reflecting on how one's communication is perceived, while other-knowledge grows through direct encounters with different cultures. Mindfulness, or self-monitoring during intercultural interactions, and cognitive flexibility, or the ability to adapt knowledge to new contexts, are vital for this process. Tolerance for uncertainty refers to an individual's comfort level with ambiguity, which is common in intercultural communication. Those with high tolerance for uncertainty are more likely to adapt and engage productively in uncertain situations, making them more successful in intercultural encounters.

13. Summarize the three ways to cultivate intercultural communication competence that are discussed.
    I. **Fostering Attitudes That Motivate Us**: Cultivating intercultural communication competence (ICC) begins with fostering a sense of wonder about culture. This attitude can drive individuals to approach intercultural encounters with curiosity, patience, and an openness to uncertainty. By developing a high tolerance for uncertainty, individuals can turn challenges into learning opportunities, as

demonstrated by experiences like encountering cultural misunderstandings in everyday situations, which can lead to valuable insights.

II. **Discovering Knowledge That Informs Us**: Another critical way to build ICC is by understanding cognitive styles, or the different ways people gather and apply knowledge. This involves recognizing the cultural variations in how people perceive the world, organize information, and make decisions. Developing this knowledge helps individuals avoid misinterpretations and adapt their communication strategies when encountering new cultural contexts, ultimately enhancing their intercultural effectiveness.

III. **Developing Skills That Enable Us**: To fully apply ICC, individuals must develop specific communication skills, such as empathy, conflict resolution, and anxiety management. These skills not only help individuals engage more effectively in intercultural interactions but also improve their ability to manage the challenges that arise from these encounters. Intentional and focused intercultural contact, supported by empathy and anxiety management, significantly enhances ICC, leading to better understanding and prejudice reduction.

14. Apply the concept of "thinking under the influence" as a reflective skill for building intercultural communication competence.

    Scenario from my time at Seeds of Peace International Camp in Otisfield, Maine:
    Two teenagers, one from Israel and the other from Palestine, are sitting together during a discussion session. Both are initially wary, as the weight of their respective national histories and personal experiences of conflict have shaped their worldview.

- **Step 1: Recognizing the Influence of Identity**
  The concept of "thinking under the influence" encourages each individual to reflect on how their identity—shaped by their culture, history, and upbringing—affects the way they communicate. The Israeli teenager may have grown up with stories of security threats, while the Palestinian teenager may have internalized narratives of oppression and loss. Both may have been taught to view the other through a lens of suspicion.
- **Step 2: Applying Reflective Thinking**
  As the conversation unfolds, both teenagers engage in reflective thinking, asking themselves: "How have my life experiences influenced my perception of the other person? What biases might I hold that I'm not aware of?" This leads to greater self-awareness. For example, the Israeli teen may realize that, while they were taught to distrust Palestinians, they also have a shared desire for peace. The Palestinian teen might discover that their anger comes from a long history of displacement and fear, which may not necessarily apply to the individual sitting across from them.
- **Step 3: Engaging in Active Listening**
  At the same time, "thinking under the influence" also means being aware of how the

other person's experiences and emotions may influence their communication. Both teens practice active listening, understanding that their words and actions might be colored by their backgrounds, and they make a conscious effort to listen deeply and empathize with the other person's story. They allow themselves to be influenced not just by their own experience, but also by the experiences of others.

- **Step 4: Building Intercultural Communication Competence**
  Through this reflective process, both teenagers develop greater intercultural communication competence. They realize that, despite their differences, their emotions, needs, and hopes for the future are often shared. This awareness allows them to navigate their differences with more empathy, asking questions and seeking understanding, rather than assuming or judging. Over time, they begin to develop a collaborative approach to solving problems, focusing on what they can agree on and the mutual respect they have for one another's humanity.

Chapter TWO

1. Describe the fundamental process of social categorization and its influence on thoughts, feelings, and behavior.

   Social categorization is the natural cognitive process by which individuals classify others into social groups based on characteristics such as gender, age, race, or social roles. This process happens automatically and often unconsciously, influencing how individuals perceive, interact with, and behave toward others.

   Once individuals categorize others, they begin responding to them more as members of a group rather than as unique individuals. For example, if a conversation between two students shifts to gender-related topics, their perspectives might become shaped by their social group identities rather than personal views. This shift exemplifies how categorization frames interactions, reinforcing group-based perceptions rather than individual characteristics. This pattern indicates that people categorize based on social group membership even without explicit instructions to do so. Furthermore, individuals categorize others not just by gender but also by race, academic status, and other social categories.

   Positives: Social categorization serves as a heuristic, helping individuals quickly process social information. It can be beneficial when used to infer relevant traits about a group, such as assuming a police officer or taxi driver is knowledgeable about city streets. Additionally, categorization simplifies complex social interactions, allowing individuals to navigate their environment efficiently.

   Negatives: Despite its functional benefits, social categorization can lead to distorted perceptions and unfair treatment. A major drawback is the exaggeration of differences

between groups and the perception of outgroup members as more similar to each other than they actually are. Tajfel and Wilkes (1963) demonstrated this in an experiment where participants judged lines to be more distinct from one another when categorized, illustrating how group labels can create artificial distinctions. In social contexts, this distortion fuels stereotypes and biases, leading to discrimination and prejudice. By viewing people primarily through the lens of their social group, individuals may overlook their unique attributes, reinforcing societal divisions and reaffirming inequality.

2. Define *stereotypes* and describe the ways that stereotypes are measured.

   Stereotypes are cognitive structures that consist of preconceived beliefs, expectations, and generalizations about members of a particular social group. They lead us to perceive individuals as representative of their group rather than as unique individuals. Stereotypes often emerge from social categorization, where people tend to see members of an outgroup as more homogeneous than they actually are, a phenomenon known as outgroup homogeneity.
   Stereotypes are measured using both explicit and implicit methods. Explicit measures include self-report surveys, where individuals consciously describe their beliefs about social groups. However, these methods can be biased due to social desirability—people may not always admit to holding stereotypes in fear of not being seen as favorable. To counteract this, indirect methods have been developed. One such method is the **bogus pipeline procedure**, where participants believe that a machine can detect their true attitudes, leading them to provide more honest responses. Another widely used method is the **Implicit Association Test (IAT)**, which measures reaction times in associating certain words with different social groups, revealing implicit biases that people may not be aware of or willing to acknowledge.

3. Review the ways that stereotypes influence our behavior.

   Judgment and Perception Biases:
   When we categorize individuals based on stereotypes, we tend to apply generalized beliefs to them without considering their unique traits. For example, men might assume that all women are nurturing and emotional, while women may assume that all men are strong and unwilling to commit. These stereotypes create mental representations that feel natural and accurate, even though they are often overgeneralized.
   Confirmation Bias and Memory Distortion:
   People tend to remember information that confirms their stereotypes and forget information that contradicts them. If someone believes that women are bad drivers, they will likely remember instances of women driving poorly while ignoring cases of women driving well. This cognitive distortion, known as **illusory correlation**, reinforces existing stereotypes.

Self-Fulfilling Prophecies:
Stereotypes shape expectations, which in turn influence behavior in ways that make the stereotypes seem true. For example, if society believes that men make better leaders, men are given more opportunities to lead, while women face more obstacles, reinforcing the stereotype. Similarly, teachers' expectations about students' abilities can affect student performance, creating self-fulfilling prophecies.

Stereotype Threat:
When individuals are reminded of negative stereotypes about their group, they may experience anxiety and underperform on relevant tasks. For instance, African American students performed worse on math tests when told the test measured their mathematical ability, activating the stereotype that African American individuals are intellectually inferior. Similar effects have been observed for women in STEM fields and lower-income students in academic settings.

Cultural Reinforcement and Resistance to Change:
Stereotypes are deeply embedded in culture and reinforced through media, social interactions, and social norms. They persist because they are highly cognitively accessible and influence judgments even when people attempt to be fair. Trying to suppress stereotypes requires cognitive effort, and under time pressure or distraction, people are more likely to rely on them.

4. Review the causes and outcomes of ingroup favoritism.
   Ingroup favoritism is the tendency to respond more positively to people from groups we feel personally connected to (ingroup) rather than people from groups we don't associate with (outgroups).

   Causes of Ingroup Favoritism

1. **Evolutionary Roots**:
   - Human ancestors lived in small groups often in conflict with others.
   - Evolution favored distinguishing between "us" and "them" for survival and safety.
   - The brain became efficient in categorizing people into ingroups and outgroups.
2. **Social Categorization**:
   - People naturally group themselves and others into social categories.
   - This categorization helps simplify the social environment.
   - It leads to a preference for one's own group, even when groups are randomly assigned.
3. **Self-Enhancement and Social Identity**:
   - People derive self-esteem from their group memberships.
   - Feeling positively about one's group enhances self-worth.
   - Threats to the group can intensify favoritism to protect self-identity.
4. **Familiarity and Similarity**:

    - People prefer others who are similar to them.
    - Familiarity with ingroup members leads to greater trust and favoritism.
5. **Personality and Ideological Differences**:
    - **Authoritarianism**: Those who favor order and tradition show stronger ingroup bias.
    - **Social Dominance Orientation (SDO)**: People who accept social hierarchy tend to show more favoritism.
    - **Political Views**: Conservatives may display more ingroup favoritism due to concerns about group security.
    - **Humanism and Fairness**: Individuals who prioritize fairness exhibit less ingroup favoritism.

Outcomes of Ingroup Favoritism

1. **Biased Perceptions and Judgments**:
    - Ingroup members are rated as more positive and competent.
    - Negative traits of ingroup members are attributed to individuals, while outgroup members are judged collectively.
    - Outgroups are often viewed in extreme and unrealistic ways.
2. **Unequal Treatment and Discrimination**:
    - Ingroup members receive better opportunities and support.
    - Outgroups may be excluded or treated unfairly.
    - This bias can reinforce systemic inequalities.
3. **Stronger Group Identity and Cohesion**:
    - Ingroup favoritism strengthens group bonds.
    - Members feel a shared identity and belonging.
    - This can be beneficial for teamwork and collective goals.
4. **Prejudice and Conflict**:
    - Favoring ingroups can escalate hostility toward outgroups.
    - Historical and societal conflicts often stem from extreme ingroup bias.
5. **Black Sheep Effect**:
    - Ingroup members who behave in ways that harm the group's image may be judged harshly.
    - This reinforces conformity and group loyalty.
6. **Exceptions to Ingroup Favoritism**:
    - Groups with low status or poor performance may exhibit **outgroup favoritism** instead.
    - When ingroup members damage the group's reputation, they may be treated more negatively than outgroup members.
5. Summarize the results of Henry Tajfel's research on minimal groups.

Henri Tajfel's research on minimal groups demonstrated that even arbitrary group divisions can lead to ingroup favoritism. In his experiments, high school boys were randomly assigned to groups based on their supposed artistic preferences. When given the opportunity to allocate rewards, they consistently favored members of their own group over the outgroup, even when it meant receiving fewer rewards overall. Tajfel's findings revealed that social categorization alone is sufficient to create bias, showing how deeply ingrained group distinctions are in human psychology. This research highlights the power of self-identity in shaping social preferences and biases.

6. Outline the personality and cultural variables that influence ingroup favoritism.

Personality Variables Influencing Ingroup Favoritism

1. **Group Identification and Social Identity**
    - Individuals with a strong sense of group identification show more ingroup favoritism.
    - The **Collective Self-Esteem Scale** measures the extent to which individuals derive self-worth from group membership.
2. **Authoritarianism**
    - Those high in **authoritarianism** prefer simplicity, tradition, and conventional values.
    - They often display more ingroup favoritism due to their need for order and hierarchy.
    - Political conservatives tend to exhibit higher ingroup favoritism compared to liberals.
3. **Self-Enhancement Needs**
    - Ingroup favoritism is linked to the desire for **self-enhancement** and **positive social identity**.
    - Individuals may favor their ingroup more when their **self-concept is threatened**.
4. **Social Dominance Orientation (SDO)**
    - High SDO individuals believe in and accept **hierarchical group structures**.
    - They agree with statements that justify inequality among social groups.
    - They are more likely to show **ingroup favoritism and prejudice**.
5. **Tolerance and Fairness**
    - People with **high other-concern** (e.g., valuing respect and fairness) show **less** ingroup favoritism.
    - Measures like **desire to control prejudice** and **humanism** indicate a lower tendency for ingroup bias.

Cultural Variables Influencing Ingroup Favoritism

1. **Evolutionary and Historical Factors**
    - Early human survival depended on distinguishing between **"us" and "them"**.
    - This evolutionary mechanism persists in modern social group dynamics.
2. **Social Norms and Expectations**
    - Some cultures promote **ingroup loyalty**, reinforcing favoritism.
    - **Collectivist cultures** (e.g., East Asian societies) emphasize group cohesion, which can increase ingroup favoritism.
    - **Individualist cultures** (e.g., Western societies) may display less automatic favoritism but still engage in group biases.
3. **Threat Perception**
    - When an **ingroup feels threatened**, its members increase favoritism.
    - This can occur at **national, ethnic, or ideological** levels, leading to stronger ingroup biases.
4. **Status and Power Differences**
    - **High-status groups** show more ingroup favoritism than low-status groups.
    - Low-status groups may display **outgroup favoritism**, acknowledging the superiority of the dominant group.
5. **Early Socialization and Learning**
    - **Children develop ingroup favoritism early**, influenced by parents, media, and education.
    - Cultural narratives shape **how individuals perceive their own group versus others**.

7. Review the causes of discrimination and the ways that we can reduce it.

   Discrimination arises from the human tendency to categorize others as part of social ingroups or outgroups, which simplifies our world and can make us feel better about ourselves. While preferences for socializing within one's ingroup may seem harmless, they can lead to prejudice and discrimination, often without conscious awareness. Discrimination can affect various aspects of daily life, including employment, housing, medical care, and education. For example, ethnic minorities in Canada are 40% less likely to receive callbacks for a job interview, and in the U.S., Black people face higher mortality rates and poorer healthcare than Whites.

   Prejudices manifest not just in major ways, like hate crimes, but also in everyday experiences such as poor service or social isolation. Even minor acts of discrimination can cause stress, depression, and anxiety. Despite efforts to suppress negative beliefs, they may re-emerge, and thus prejudice remains a persistent issue.

To reduce discrimination, strategies focus on changing social norms, education, and fostering intergroup contact:

I. **Changing Social Norms**: Education plays a key role in reducing prejudice, particularly when it promotes new norms that discourage discrimination. Students exposed to courses about diversity or who perceive that their peers favor equal treatment tend to express fewer prejudices. Social norms can shift when individuals challenge discriminatory behaviors, fostering environments where prejudice is less likely to thrive. Confronting prejudice, even though difficult, can be transformative, leading to long-term reductions in discrimination.

II. **Intergroup Contact**: The contact hypothesis suggests that direct interaction with members of different groups reduces prejudice by fostering understanding and empathy. For instance, busing Black children to predominantly White schools in the U.S. led to increased cross-racial friendships and improved attitudes. Intergroup contact is especially effective when it allows for the dispelling of stereotypes, fosters cooperation, and encourages equal treatment. However, contact must meet specific conditions, such as mutual interdependence and the opportunity to learn about group members as individuals, not just representatives of their groups.

III. **Educational Programs and Cooperative Learning**: Programs like the jigsaw classroom, where students of different ethnic groups work together in interdependent teams, promote understanding and reduce prejudice by fostering cooperation and shared goals. When people learn to view others as individuals, rather than as members of a group, stereotypes are less likely to persist.

8. Summarize the conditions under which intergroup contact does or does not reduce prejudice and discrimination.
    I. **Creation of Similarity and a Common Identity**: Contact is most effective when it encourages individuals to see themselves as part of a larger, unified group rather than as members of separate groups. This shared identity reduces the distinction between "us" and "them." The "Robbers' Cave Experiment" demonstrated that after fostering intergroup competition, cooperation toward superordinate goals (goals requiring both groups to work together) helped participants view both groups as part of a single, larger group, reducing hostility and increasing positive attitudes.
    II. **Interdependence and Cooperative Goals**: Successful contact often involves creating situations where groups depend on each other to achieve important, common goals. In cooperative settings, individuals are more likely to move beyond group differences and develop a shared identity. Research, such as Gaertner's studies, shows that interdependence reduces prejudice by promoting a common ingroup identity.

III. **Conditions of Equal Status**: For intergroup contact to reduce prejudice, the contact should occur under conditions where all groups are treated equally and neither group is dominant. Any form of hierarchy or inequality can exacerbate negative attitudes.

IV. **Moderate and Prolonged Contact**: Successful contact typically takes time and repeated exposure. It should be positive and genuine rather than superficial or brief. Inconsistent or shallow contact can reinforce existing prejudices.

V. **Social Norms and Context**: The broader social context and prevailing norms around equality play a crucial role. If social norms support the idea of equality and discourage prejudice, individuals are more likely to have positive intergroup interactions.

VI. **Recategorization**: Simple techniques, such as shared symbols (like wearing the same hat representing a university), can help individuals recategorize members of an outgroup as part of their ingroup. This reduces the perception of difference and increases prosocial behaviors like helping, as demonstrated by studies involving White and Black interviewers.

Chapter THREE

1. List the five questions that every society must answer, according to Kluckhohn and Strodtbeck, and identify the three potential responses to each question.

What Is the Inherent Nature of Human Beings?

a. People are inherently evil and require strong societal control.
b. People are inherently good and have a natural tendency toward goodness.
c. People have the potential to be either good or evil depending on their environment.

What Is the Relationship between Human Beings and the Natural World?

a. Nature over humans: Nature is a powerful force that humans are helpless against.
b. Humans over nature: Humans can control and manipulate nature through intelligence and knowledge.
c. Harmony with nature: Humans should strive to coexist with nature in balance.

What Is the Best Way to Think about Time?

a. Past-oriented: People should learn from history and preserve traditions.
b. Present-oriented: People should live fully in the moment.
c. Future-oriented: People should plan and work hard for a better future.

What Is the Proper Mode of Human Activity?

a. Being: Striving for achievements is unnecessary; life should be accepted as it is.

b. Becoming: Life is a process of growth and self-actualization.
c. Doing: Hard work and accomplishments define human worth.

What Is the Ideal Relationship between the Individual and Society?

a. Hierarchical: Some people are natural leaders, and others should follow.
b. Collateral: Society functions best through consensus, with each person playing an important role.
c. Individualistic: Each person should have control over their own destiny, with decision-making based on individual votes.

2. List and define Hofstede's six dimensions of culture.
   I. **Power Distance** – Measures the extent to which less powerful members of society accept and expect an unequal distribution of power. In high power distance societies, hierarchy and authority are emphasized, while in low power distance societies, equality and participatory decision-making are valued.
   II. **Individualism vs. Collectivism** – Describes how people define themselves in relation to groups. Individualistic societies prioritize personal goals, self-striving, and direct communication, while collectivistic societies emphasize loyalty, group identity, and indirect communication.
   III. **Masculinity vs. Femininity** – Examines the degree to which societies differentiate between gender roles. Masculine societies value assertiveness, competition, and material success, while feminine societies prioritize quality of life, relationships, and social support.
   IV. **Uncertainty Avoidance** – Reflects how societies handle uncertainty and ambiguity. High uncertainty avoidance societies prefer strict rules, predictability, and expert authority, while low uncertainty avoidance societies are more flexible, tolerant of ambiguity, and open to change.
   V. **Long-Term vs. Short-Term Orientation** – Based on Confucian values, this dimension contrasts societies that value persistence, thrift, and long-term planning with those that focus on quick results, spending, and immediate gratification.
   VI. **Indulgence vs. Self-Restraint** – Measures the degree to which societies allow or control gratification of desires. Indulgent societies encourage fun, enjoyment, and personal freedom, while restrained societies enforce strict social norms to regulate desires.

3. Identify four problems that critics have identified with Hofstede's theory
   I. **Questionable Methodology** – The questionnaire used to develop Hofstede's theory was originally designed to assess job satisfaction at IBM, not cultural values. Critics argue that workplace-focused questions may not accurately capture broader cultural attitudes.
   II. **Insufficient and Unrepresentative Samples** – Although 117,000 surveys were distributed, only data from 40 countries were analyzed, and many countries had very small sample sizes (some with fewer than 200 respondents). This raises concerns about whether such a small group can accurately represent an entire nation.

III. **Lack of Generalizability Beyond IBM Employees** – Hofstede's research was conducted solely among IBM employees, primarily from marketing and sales departments, excluding many other social groups (e.g., blue-collar workers, students, retirees). Additionally, the workforce at the time was predominantly male, meaning women's perspectives were largely missing.

IV. **Overly Static View of Culture** – Critics argue that Hofstede's theory does not account for cultural changes over time. Since his original research, global political and economic landscapes have shifted dramatically, making his findings potentially outdated and difficult to replicate.

Chapter FOUR

1. Understand the difference between race and ethnicity.

   Race is primarily based on superficial physical characteristics, whereas ethnicity refers to shared cultural practices, values, and beliefs.

2. Define a majority group (dominant group).

   A **majority group**, or dominant group, holds the most power and influence in society, often shaping laws, policies, and social norms to maintain their status.

3. Define a minority group (subordinate group).

   A **minority group** is a subordinate group that experiences unequal treatment and has less power in society due to distinguishing physical or cultural traits, often facing discrimination regardless of numerical size.

4. Explain the difference between stereotypes, prejudice, discrimination and racism.

   Stereotypes are oversimplified generalizations about a group that ignore individual differences, while **prejudice** refers to biased beliefs, thoughts, and attitudes toward a group that are not based on actual experience. **Discrimination** involves actions taken against a group based on biases, and **racism** is a specific type of prejudice and discrimination that establishes racial hierarchies, often upheld through individual actions and institutional systems.

5. Identify different types of discrimination.
   I. **Individual Discrimination** – Actions taken by individuals against a group, such as a store owner refusing service based on race.

II. **Institutional Discrimination** – Discrimination embedded in societal systems, such as biased hiring practices or historical policies like "Don't Ask, Don't Tell" in the U.S. military.

III. **Overt Discrimination** – Open and direct discrimination, like "Whites Only" signs under Jim Crow laws or "No Irish Need Apply" job postings.

IV. **Covert Discrimination** – Subtle and less obvious discriminatory actions, such as racial steering in real estate.

V. **Racial Discrimination** – Unequal treatment based on race, including racial profiling and biased media portrayals.

VI. **Gender Discrimination (Sexism)** – Discriminatory actions or biases based on gender, such as not considering women for traditionally male-dominated jobs.

VII. **Religious Discrimination** – Bias or exclusion based on religious beliefs or practices.

VIII. **Age Discrimination** – Unequal treatment based on age, often seen in workplace hiring or promotion practices.

IX. **Disability Discrimination** – Discrimination against individuals with disabilities, such as lack of accessibility accommodations.

X. **Colorism** – Prejudice or discrimination within a racial group based on skin tone, where lighter skin is favored over darker skin.

XI. **White Privilege** – A form of systemic discrimination where individuals benefit from unearned advantages due to being part of the dominant racial group.

6. View racial tension through a sociological lens.

   Racial tension isn't just about individual people being racist—it's built into the way society works. The death of Michael Brown in Ferguson shows how history and unfair systems create problems today. Many Black residents felt that police treated them unfairly, and the numbers back it up—Black people were stopped, searched, and arrested way more than White people. This connects to bigger issues, like how Black families were pushed into poorer neighborhoods (redlining), had fewer chances to build wealth (racial inequality), and had fewer job opportunities. All of this makes racial tension worse, not just in Ferguson, but all over the country.

7. Describe how major sociological perspectives view race and ethnicity.

   Functionalism – This perspective sees race and ethnicity as parts of society that can either contribute to stability or create dysfunction. In a well-functioning society, different racial and

ethnic groups work together, but racial discrimination and inequality create social conflict and disrupt harmony. For example, segregation and racial tension can weaken communities and prevent society from functioning smoothly.

Conflict Theory – This view focuses on power and inequality, arguing that race and ethnicity are used by dominant groups (usually White people) to maintain control and limit opportunities for minorities. This perspective highlights systemic racism, economic disparities, and historical oppression, like how laws and policies (e.g., redlining) have kept racial minorities at a disadvantage.

Symbolic Interactionism – This perspective looks at race and ethnicity on a smaller scale, focusing on how people interact and create meanings around racial identity. It examines how stereotypes, labels, and everyday interactions shape racial experiences. For example, microaggressions—small, often unintentional racial slights—affect how minorities see themselves and how others see them.

8. Identify examples of culture of prejudice.

    I. **Casually racist imagery** on grocery store shelves, such as stereotypical representations on product packaging.
    II. **Stereotypes in popular media**, like the character Speedy Gonzalez or the Taco Bell talking Chihuahua, which promote exaggerated or negative portrayals of Mexican Americans.
    III. **Stereotypes in advertisements and movies** that shape people's perceptions of racial or ethnic groups, even if they don't have personal experience with those groups.

9. Explain different intergroup relations in terms of their relative levels of tolerance.

    Genocide: The deliberate annihilation of a targeted group, as seen in the Holocaust or the treatment of Native Americans.
    Expulsion: Forcing a group to leave a certain area, as seen with Japanese American internment during WWII or the Trail of Tears.
    Segregation: The physical separation of groups, whether legally enforced (de jure) or occurring naturally (de facto), such as apartheid or Jim Crow laws.
    Amalgamation: The blending of minority and majority groups into a new culture, typically through intermarriage.
    Assimilation: Minority groups adopting the dominant culture, often losing their distinct identity, as seen with immigrant groups in the U.S.
    Pluralism: Different cultural groups coexist with equal standing, retaining their unique identities within a larger society.

10. Give historical and/or contemporary examples of each type of intergroup relation.

I. **Genocide**
Historical Example: The Holocaust (1941–1945), where Nazi Germany attempted to exterminate the Jewish population, resulting in the death of six million Jews.
Contemporary Example: The Darfur Genocide (2003–present), where the Sudanese government and its militias have carried out mass killings and displacements of the Darfuri people.

II. **Expulsion**
Historical Example: The Trail of Tears (1830s), when the U.S. government forcibly relocated Native American tribes, such as the Cherokee, from their ancestral lands to reservations.
Contemporary Example: The expulsion of Rohingya Muslims from Myanmar (2017), where thousands were forced to flee to neighboring Bangladesh due to violence from the military and Buddhist extremists.

III. **Segregation**
Historical Example: Apartheid in South Africa (1948–1994), a system of racial segregation that oppressed Black South Africans by restricting their rights and segregating them from White South Africans.
Contemporary Example: De facto segregation in U.S. schools and housing, where neighborhoods and schools remain largely racially segregated despite the legal end of de jure segregation.

IV. **Amalgamation**
Historical Example: The mixing of European settlers with indigenous populations in Latin America, creating mestizo cultures, which blended Indigenous, African, and European identities.
Contemporary Example: The increasing intermarriage rates between different racial and ethnic groups in the United States, contributing to a more blended society.

V. **Assimilation**
Historical Example: The forced assimilation of Native Americans in the U.S. during the 19th and early 20th centuries, where Indigenous children were sent to boarding schools to be taught English and Western cultural values.
Contemporary Example: Immigrant communities in the U.S., such as Chinese Americans or Mexican Americans, who gradually adopt mainstream American culture while often losing parts of their original culture over generations.

VI. **Pluralism**
Historical Example: The coexistence of various cultural groups in ancient Egypt, where different ethnic groups, such as Nubians, Egyptians, and Hebrews, lived together with varying degrees of integration.
Contemporary Example: The multicultural society of Canada, where various ethnic communities retain their cultural practices and languages while coexisting peacefully within the larger national framework.

11. Compare and contrast the different experiences of various ethnic groups in the United States.

Arab Americans:

- **Historical Background:** Arab Americans have a diverse set of origins, coming from the Middle East and North Africa, and their ethnic identity is not always clear-cut. The first wave of Arab immigrants (predominantly Syrian, Lebanese, and Jordanian Christians) came in the late 19th and early 20th centuries to escape persecution and find better opportunities. More recently, Muslim Arabs have immigrated to escape political unrest and seek better economic prospects.
- **Challenges Faced:** Arab Americans have struggled with the lack of a clear ethnic category in the U.S. Census, often being classified as "White," which has impacted their ability to receive federal assistance and recognition. In addition, Arab Americans have faced racial profiling and prejudice, especially after 9/11, where anti-Arab and anti-Muslim sentiment surged. Arab Americans are often stereotyped as terrorists, a harmful generalization that has led to discrimination, particularly in airports and public spaces.
- **Key Issues:** The lack of ethnic identity recognition, racial profiling, Islamophobia, and the historical impact of the Arab-Israeli conflict and 9/11.

White Ethnic Americans (German, Irish, Italian, Eastern European):

- **Historical Background:** White ethnic Americans, such as German, Irish, Italian, and Eastern European immigrants, came to the U.S. from the 19th century onward in large numbers. Germans and Irish were among the first to arrive in the early 1800s, followed by Italians and Eastern Europeans, including Jewish immigrants, in the late 19th and early 20th centuries.
- **Challenges Faced:** While these groups were often categorized as “White,” their experiences differed significantly. Germans, for example, faced anti-German sentiment during World War I and II. Irish immigrants, who arrived in large numbers during the Irish Potato Famine, faced severe discrimination, often being seen as a "lower class" compared to Anglo-Americans. Italians and Eastern Europeans, particularly Jews, were subjected to intense prejudice, violence, and marginalization. Many were seen as racially inferior, and Italians, in particular, were subjected to violence and lynchings in the early 20th century.
- **Key Issues:** Ethnic discrimination, prejudice against immigrant backgrounds, and struggles with integration into mainstream American society. Over time, these groups have largely assimilated, but their early experiences were marked by racial and cultural exclusion.

African Americans:

- **Historical Background:** African Americans have faced the most systematic oppression in U.S. history, primarily due to the legacy of slavery. Brought forcibly to the U.S. as slaves, African Americans were denied basic human rights, and their descendants continued to face institutional racism and segregation even after emancipation. The Civil Rights Movement of the 1960s marked a pivotal moment in African American history, but ongoing struggles for equality and justice continue.

- **Challenges Faced:** African Americans have been subjected to slavery, segregation, disenfranchisement, and violence, including lynching and police brutality. The legacy of slavery and institutional racism has created persistent disparities in wealth, education, healthcare, and employment. Despite progress through civil rights laws, African Americans continue to face significant barriers to equality, as seen in the modern-day struggles against police violence and systemic racism.
- **Key Issues:** Slavery, segregation, systemic racism, police violence, and ongoing social and economic inequalities.

Latino/a/x Americans (Hispanic Americans):

- **Historical Background:** Latino/a/x Americans are a diverse group with origins primarily from Latin American countries, including Mexico, Puerto Rico, Cuba, and Central and South America. The history of Latino immigration to the U.S. spans centuries, with early waves of Mexican and Puerto Rican migration in the 19th and 20th centuries. More recent waves of migration have been driven by economic opportunities and political instability.
- **Challenges Faced:** Latino/a/x Americans have faced issues of immigration status, discrimination, and a struggle for cultural recognition. While Puerto Ricans are U.S. citizens, other Latino groups have had to navigate complex immigration laws, especially during times of increased anti-immigrant sentiment. Many Latino/a/x people face discrimination based on both ethnicity and immigration status, and they are often stereotyped as "illegal" or "foreign" regardless of their citizenship.
- **Key Issues:** Immigration, language barriers, cultural recognition, and discrimination based on ethnicity and immigration status.

Asian Americans:

- **Historical Background:** Asian Americans have a diverse history, with immigrants coming from countries such as China, Japan, Korea, the Philippines, and Southeast Asia. Chinese immigrants were among the earliest Asian groups to come to the U.S. during the California Gold Rush, while Japanese and Filipino immigrants arrived later, often working in agriculture and agriculture-related industries.
- **Challenges Faced:** Asian Americans have faced both overt racism and "model minority" stereotypes, which suggest that they are all highly successful, thus ignoring the struggles of many within the community. Chinese Americans, in particular, faced exclusionary laws, such as the Chinese Exclusion Act of 1882. Additionally, during World War II, Japanese Americans were forcibly interned in camps due to fears of espionage and disloyalty. Although they faced a significant amount of discrimination, Asian Americans were often expected to assimilate without fully being accepted into mainstream American society.
- **Key Issues:** Racism, exclusionary immigration laws, the "model minority" stereotype, and the impacts of historical exclusionary practices.

Comparison:

- **Immigration Patterns:** Immigrant groups, whether Arab Americans, White ethnic Americans, or Latino/a/x Americans, generally arrived seeking better economic opportunities or escaping political and religious unrest. However, the reasons for immigration and the reception in the U.S. varied, with some groups arriving as refugees or political exiles (e.g., Arab Americans, Eastern European Jews), while others came as economic migrants (e.g., Irish, Italian immigrants).

- **Discrimination and Prejudice:** African Americans, Latino/a/x Americans, and Arab Americans have faced significant racial and ethnic discrimination, often tied to stereotypes, violence, and institutional barriers. White ethnic Americans, despite experiencing prejudice, were able to assimilate more quickly into American society, especially after the second generation. Asian Americans, too, faced significant racial discrimination, but the "model minority" stereotype added a layer of complexity to their experience.

- **Integration and Identity:** Over time, most White ethnic Americans have largely integrated into mainstream American society, even though they were initially discriminated against. However, Arab Americans, Latino/a/x Americans, and African Americans have faced ongoing struggles with full recognition and integration. For example, Arab Americans continue to grapple with the lack of a clear ethnic identity, and African Americans continue to confront the lingering effects of slavery and segregation.

Contrast:

Cultural and Religious Diversity: Arab Americans and Latino/a/x Americans are more diverse in terms of religion (e.g., Islam, Christianity, Catholicism) and cultural practices, while groups like German and Irish Americans have more commonality in religious background (Christianity). The shared religious identity of many White ethnic Americans (Christianity) often facilitated quicker assimilation, whereas Arab Americans and African Americans have faced more challenges in gaining acceptance due to differences in religion and culture.

Historical Struggles: African Americans stand out in terms of their historical oppression, having endured centuries of slavery and segregation. While other ethnic groups have experienced varying levels of discrimination, none have been subjected to the same extreme level of systemic and institutional racism as African Americans. On the other hand, groups like Asian Americans and Latino/a/x Americans have faced exclusionary laws and prejudice based on ethnicity and immigration status.

12. Apply theories of intergroup relations, race, and ethnicity to different subordinate groups.

I. Social Identity Theory (Tajfel & Turner, 1979)

Overview: Social Identity Theory suggests that people derive a significant part of their identity from the groups they belong to (in-groups) and distinguish themselves from other groups (out-groups). This theory highlights how in-group favoritism and out-group discrimination are central to intergroup relations. The theory posits that individuals will favor their own group (in-group) over others and that intergroup discrimination can lead to prejudice and hostility.

Application to Subordinate Groups:

- **African Americans:** African Americans, as a subordinate group, have faced systematic marginalization and discrimination in the U.S. Their identification with the African American community provides a strong sense of solidarity, particularly in the face of systemic racism. Social Identity Theory helps explain the formation of a strong cultural identity around shared history and experiences of oppression, and the ways African Americans challenge dominant societal norms through movements like the Civil Rights Movement and Black Lives Matter.

- **Latino/a/x Americans:** Latino/a/x Americans' sense of identity is often influenced by shared cultural practices, language, and experiences of marginalization. The in-group solidarity in response to challenges such as immigration laws, discrimination, and cultural assimilation reflects the social identity mechanisms. Latino/a/x Americans frequently distinguish themselves from the "dominant" Anglo-American culture and emphasize their collective identity to resist ethnic stereotypes and fight for rights.

- **Arab Americans:** For Arab Americans, Social Identity Theory highlights the way individuals may emphasize their Arab heritage as a response to external prejudice, especially post-9/11. In the face of Islamophobia and anti-Arab sentiment, the Arab American community may solidify their identity through collective activism and cultural pride.

- **Asian Americans:** Asian Americans, often classified under the "model minority" stereotype, also demonstrate social identity dynamics. However, this stereotype can create internal divisions within the group, especially when different Asian subgroups (e.g., Chinese, Japanese, Filipino) are compared. This framework helps explain the solidarity within these groups in response to racial discrimination and the ongoing challenge to escape the confines of the "model minority" stereotype.

- **White Ethnic Americans:** Social Identity Theory can also explain the experiences of White ethnic groups like Irish, Italian, and Jewish Americans, who, although initially marginalized upon arrival in the U.S., gradually assimilated into the dominant "White" group. As they moved from being seen as "ethnic others" to mainstream White Americans, they redefined their social identity to align with broader American norms, reducing the visibility of their ethnic origins over time.

II. Contact Theory (Allport, 1954)

Overview: Contact Theory posits that intergroup prejudice can be reduced when members of different groups have positive interactions under conditions of equal status, common goals, and institutional support. Positive interactions can foster understanding and reduce stereotypes.

Application to Subordinate Groups:

- **African Americans:** The civil rights movement and the desegregation of schools and public spaces provide examples of how Contact Theory might reduce prejudice. While progress has been made, especially in integrated schools and workplaces, the persistence of systemic racism indicates that while contact is necessary, it alone does not guarantee equality or the elimination of racial prejudice.

- **Latino/a/x Americans:** The growing Latino/a/x population in the U.S. has led to more frequent interactions with non-Latino groups, but challenges remain in the form of anti-immigrant sentiment. When Latino/a/x Americans have positive experiences with mainstream Americans in shared spaces (e.g., schools, workplaces), it can reduce prejudice, but continued immigration debates and cultural misunderstandings often fuel division.

- **Arab Americans:** Arab Americans, particularly Muslim Arabs, often face prejudice due to the actions of extremists. Contact Theory suggests that greater interaction between Arabs and non-Arabs in community settings, particularly where Arab Americans are in positions of visibility and leadership, could reduce negative stereotypes. However, the stigmatization of Arabs post-9/11 has hindered the positive effects of this contact.

- **Asian Americans:** With higher levels of educational attainment and economic success, Asian Americans have often been able to assimilate into American society. However, racial stereotypes and the "model minority" myth can create tension with other groups. Positive contact between Asian Americans and other ethnic groups, especially in diverse urban centers, can reduce misunderstandings and help build intergroup solidarity.

- **White Ethnic Americans:** The historical context of European immigrants (Germans, Irish, Italians, Eastern Europeans) coming to America provides an example of Contact Theory in practice. Over time, these ethnic groups have assimilated and integrated into the dominant "White" group, which led to reduced prejudice and acceptance as "true" Americans. Early on, however, these groups experienced discrimination and marginalization that, over time, was softened through greater social interaction and acceptance in mainstream American society.

III. Critical Race Theory (CRT)

Overview: Critical Race Theory focuses on the idea that racism is not just individual prejudice but a systemic and institutional phenomenon embedded within societal structures. CRT argues that racism is

pervasive and affects all aspects of life, including law, politics, education, and economics. It also emphasizes the importance of experiential knowledge and the voices of marginalized groups.

Application to Subordinate Groups:

- **African Americans:** CRT is particularly relevant in understanding the ongoing impact of slavery, segregation, and systemic racism that continues to affect African Americans. For example, African Americans face persistent inequalities in the criminal justice system, educational outcomes, and housing. The history of racist laws and policies continues to shape their experiences and perpetuate their subordinate status.

- **Latino/a/x Americans:** Latino/a/x Americans experience systemic racism in areas like immigration law, healthcare, and employment. CRT helps explain how laws that target undocumented immigrants, such as deportation policies, are not simply about individual prejudice but are part of a larger system of racial and ethnic discrimination that marginalizes certain groups.

- **Arab Americans:** Post-9/11, Arab Americans have faced increased surveillance, racial profiling, and discriminatory policies. CRT illuminates how laws such as the Patriot Act and the surveillance of Muslim communities perpetuate the marginalization of Arab Americans through institutionalized racism, framing them as national security threats rather than citizens with rights.

- **Asian Americans:** CRT helps to explore how Asian Americans, despite being seen as a "model minority," still face institutional barriers and discrimination, particularly in the form of racial stereotyping in media, hiring practices, and the education system. The invisibility of their struggles in mainstream civil rights discourses is a key issue that CRT addresses.

- **White Ethnic Americans:** While White ethnic groups such as Irish, Italians, and Jews faced prejudice in their early immigrant experiences, CRT helps explain how their eventual assimilation into the dominant "White" group was not based on merit but on the racial hierarchies that privileged Whiteness in American society. This process of "whiteness" expansion shows how race is a social construct used to maintain power and privilege.

IV. Assimilation Theory (Gordon, 1964)

Overview: Assimilation Theory suggests that over time, immigrant groups will gradually adopt the norms, values, and behaviors of the dominant group and integrate into mainstream society. This process may occur in stages, including cultural assimilation, structural assimilation, and intermarriage.

Application to Subordinate Groups:

- **African Americans:** African Americans have had a much more difficult time assimilating into the dominant group due to the historical legacy of slavery and the continuing impact of systemic racism. Despite progress, the process of full assimilation remains incomplete, as African Americans continue to face discrimination and exclusion.

- **Latino/a/x Americans:** Latino/a/x Americans experience a more complex process of assimilation due to language and cultural differences. While some aspects of Latino/a/x culture have been absorbed into mainstream American culture, there is still resistance to full cultural assimilation, particularly regarding issues of immigration and language.

- **Arab Americans:** Assimilation for Arab Americans has been complicated by both cultural differences and post-9/11 racial profiling. Many Arab Americans continue to assert their ethnic and cultural identities, making their assimilation into the broader American society more challenging compared to other immigrant groups.

- **Asian Americans:** Asian Americans, particularly those from East Asia, are often seen as more "assimilable" due to the emphasis on education and success, but they still face challenges due to racial stereotyping and the "model minority" myth. The pressure to assimilate is high, but discrimination often limits full acceptance.

- **White Ethnic Americans:** White ethnic groups have largely assimilated into mainstream American society, and this process of assimilation has been much smoother for them compared to African Americans, Latino/a/x Americans, or Arab Americans. Over time, these groups have been absorbed into the category of "White," with much less societal resistance.

Chapter FIVE

1. Describe how socioeconomic status relates to the distribution of social opportunities and resources.

   Socioeconomic status (SES) significantly influences the distribution of social opportunities and resources in the United States. Defined by factors such as income, wealth, education, and occupation, SES determines an individual's position within the social class hierarchy. This position shapes access to critical life domains, including healthcare, education, family life, and political participation. Individuals in higher SES brackets, often labeled the upper class, benefit from tangible advantages like quality healthcare, elite education, and powerful social networks. These networks provide access to influential people, which can open doors to prestigious jobs and even influence treatment within the criminal justice system. In contrast, those in lower SES brackets face more limited access to these opportunities and resources, highlighting how deeply SES impacts life outcomes.

2. Describe how a low socioeconomic status can impact the health status of individuals.

People with low SES often face limited access to adequate medical care, proper nutrition, and preventative health services, all of which contribute to lower overall health and shorter life expectancy. SES is considered the most influential social determinant of health, surpassing even race and gender, because it shapes the conditions in which individuals live and work—conditions that are directly tied to health risks.

Environmental factors in low-income neighborhoods, such as a lack of grocery stores with fresh produce, an abundance of fast food outlets, limited recreational spaces, and higher crime rates, all contribute to poor nutrition, reduced physical activity, and increased rates of chronic diseases like heart disease. Furthermore, individuals with low SES are less likely to receive employer-provided health insurance and may find private insurance unaffordable, making access to healthcare more difficult. As a result, they often forgo routine checkups and early treatment, leading to higher rates of infant mortality, cancer, cardiovascular disease, and injuries.

Mental health is also deeply affected by socioeconomic status. Lower-income individuals tend to experience more intense and persistent financial stress, while also having less access to mental health resources and information. Class perspectives shape how mental health is understood and treated, leading to disparities in diagnosis and care. In short, low SES contributes to both physical and mental health inequalities, making it a key factor in shaping health outcomes across the population.

3. Define mental health and explain why it is regarded as a socially constructed concept.

   Mental health refers to a person's psychological well-being or the presence or absence of a mental disorder, and may include the ability to enjoy life and cope with everyday challenges. It is considered a socially constructed concept because different societies, cultures, and social classes define, understand, and treat mental health in varying ways. These differences influence what is seen as mentally healthy, what requires intervention, and who has access to mental health care and resources.

4. Give examples of effects of social class on marriage, birth rates, and family composition.

   Couples with lower socioeconomic status in the United States are more likely to experience divorce, often due to financial stress and differing class expectations. Globally, poorer countries tend to have higher birth rates, while wealthier nations face declining fertility; within both contexts, class plays a role, with upper-class families typically having fewer children in low-fertility nations. Single-parent households, which are more common in lower social classes, often struggle with financial instability due to lower income and higher childcare costs.

5. Discuss three factors contributing to educational inequity.

    I. **Access to Quality Schools**: Individuals from higher social classes can afford to send their children to prestigious private schools or to live in affluent neighborhoods with better-funded public schools. Since public school funding is often tied to local property taxes, wealthier areas provide more resources, leading to higher quality education than schools in low-income communities.

    II. **Financial Advantage and Resources**: Upper-class families can offer more educational support, such as tutoring, extracurricular opportunities, and college preparation services, which are often out of reach for lower-income families. These advantages help children from wealthy backgrounds achieve higher educational attainment and perpetuate their social status.

    III. **Legacy Admissions**: Colleges and universities, particularly elite institutions, often favor applicants who are related to alumni. This legacy preference disproportionately benefits students from upper-class families, giving them an additional edge in higher education admissions and further reinforcing generational inequality.

6. Explain how social class relates to religious affiliation, denomination, and religiosity.

    Social class, as measured by socioeconomic status, influences religious affiliation and denomination, but not necessarily religiosity. People from lower social classes are more likely to be affiliated with fundamentalist or sect-like religious groups that are often less formal and more decentralized, while those in the middle and upper classes tend to belong to more formal, mainstream denominations. For example, Episcopalians and Presbyterians typically have higher SES, while Baptists and members of fundamentalist sects tend to have lower SES. However, religiosity—the intensity of religious practice such as prayer and church attendance—varies widely within all social classes and is not strongly linked to SES. Income and education levels also differ significantly by religious group, with denominations like Judaism and Unitarianism having the highest average incomes and education levels, and groups like Jehovah's Witnesses and the Church of God having the lowest.

7. Evaluate how social class impacts political participation and political influence.

Wealthier, well-educated individuals are more likely to vote, donate to political campaigns, and attend public forums, which grants them greater political participation. This higher level of engagement, in turn, increases their political influence, as they are more likely to have their voices heard and their policy preferences supported by politicians. Additionally, people from higher social classes are more likely to hold political office themselves, further enhancing their ability to shape policy. In contrast, individuals from lower social classes often face barriers to participation, such as limited resources or access to political networks, resulting in less political influence and fewer opportunities to impact decision-making processes.

8. Describe how the administration of punishment has changed throughout history.

   In ancient civilizations, when resources for maintaining prisons were scarce, exile and execution were the primary forms of punishment. Over time, as prisons became more established, they primarily served to sequester offenders, with little concern for their living conditions. The Quaker movement in the United States played a pivotal role in changing the approach to punishment by promoting the idea that prisons should focus on reforming criminals, not just confining them. In the modern era, punishment through incarceration became the most visible form, with prisons and jails used to detain offenders before and after trials. The 1967 President's Commission on Law Enforcement and Administration of Justice helped shape contemporary criminal justice policies, advocating for a coordinated, system-based approach to crime prevention and justice.

Chapter SIX

1. Define sex and gender and femininity and masculinity.

   Sex: Sex refers to the anatomical and biological differences between females and males that are determined at conception and develop throughout life. These differences include primary sex characteristics (like genitals) and secondary sex characteristics (such as deeper voices or breast development during puberty) and are based on genetic and hormonal distinctions—such as females having two X chromosomes and males having one X and one Y chromosome.
   Gender: Gender is a social and cultural concept that refers to the roles, behaviors, and expectations society assigns to individuals based on their biological sex. Unlike sex, gender is a social construction, meaning it is learned through socialization and reflects how society expects people to behave as females or males.
   Femininity: Femininity describes the cultural expectations and traits traditionally associated with girls and women. These often include being gentle, nurturing, graceful, emotional, and dependent. When someone is described as "feminine," it typically implies they embody these culturally valued (or stereotyped) traits.

Masculinity: Masculinity refers to the traits and behaviors culturally expected of boys and men, such as being strong, assertive, independent, competitive, and unemotional. A person seen as "masculine" often reflects some combination of these traditionally male-associated qualities.

2. Critically assess the evidence on biology, culture and socialization, and gender.

BIOLOGY: Biological explanations for gender roles, particularly those rooted in evolutionary psychology and hormone research, argue that men and women have developed different behaviors due to survival needs in prehistoric societies. According to this view, men's roles as hunters and women's roles as child-bearers led to natural differences in traits like aggression, nurturing, and strength. Some proponents even suggest that behaviors like male violence and rape have evolutionary roots, arguing that they once provided reproductive advantages and are therefore biologically ingrained. However, critics challenge these claims on several grounds. Anthropological evidence shows that prehistoric societies were more varied than evolutionary theory suggests, and that physical strength and childbearing roles are far less relevant in today's world. Furthermore, recent research undermines the idea that traits like violence or rape provided evolutionary benefits—violent men often had fewer offspring, and children born from rape were less likely to survive. The hormonal explanation, especially the link between testosterone and aggression, is also questioned; while some studies show a correlation, causation remains unclear, and socialization could explain these behaviors even in very young children. In sum, while biology may play a role in shaping gender behavior, it cannot fully account for the complexity and variation seen across cultures and time. Accepting biological explanations too readily risks justifying existing gender inequality as "natural" and unchangeable. Many social scientists therefore advocate for greater emphasis on cultural and social factors, which offer more hopeful paths toward gender equity and change.

CULTURE: Anthropological evidence strongly challenges the notion that gender roles are biologically fixed by highlighting striking cross-cultural variation. Margaret Mead's research in New Guinea famously revealed that some societies, like the Arapesh and Mundugumor, lacked distinct gender roles altogether, with both sexes displaying either nurturing or aggressive behaviors. In the Tchambuli, gender roles were reversed compared to Western norms—women held power and men focused on appearance. While Mead's findings have faced criticism for oversimplification, subsequent research supports her core claim: gender expectations vary widely between cultures, suggesting they are learned rather than innate. Further support comes from George Murdock's extensive cross-cultural analysis, which revealed significant variability in gendered divisions of labor. While certain tasks like hunting were typically performed by men, many other

roles—such as weaving, planting, or milking—showed no consistent gender assignment across societies. This inconsistency weakens evolutionary arguments that biological differences alone determine behavior. Instead, the evidence points to cultural influence shaping what is deemed appropriate for men and women, further undermining the idea of universal, biologically determined gender roles. Additionally, the presence of non-binary and androgynous gender categories in various societies, such as the hijra in India or the "amazons" among Native American tribes, reinforces the argument that gender is a social construct rather than a fixed biological reality. These examples demonstrate how cultural beliefs shape not only gender roles but also the very definition of gender itself. Overall, the anthropological evidence presents a compelling case that gender is far more a product of culture and socialization than biology, offering a hopeful basis for challenging and reshaping rigid gender norms.

SOCIALIZATION: The evidence on socialization strongly supports the idea that gender roles are learned behaviors, shaped by various societal institutions from infancy through adulthood. Families are a foundational agent, as studies show that parents begin gender-role conditioning almost immediately—describing daughters as "delicate" and sons as "strong," despite no observable behavioral differences. These early interactions extend into toys, expectations around emotional expression, and behavior reinforcement, showing how gender norms are embedded from the start. While there has been some progress in reducing stereotypical parenting, the persistence of gendered aisles in toy stores illustrates how ingrained these norms remain. Schools and peer groups further entrench these roles. From young ages, children self-segregate into gendered play patterns, with boys engaging in rule-bound, competitive games and girls in more cooperative activities. This reinforces traits like aggression and dominance in boys, and nurturing and passivity in girls. Teachers, often unconsciously, perpetuate this through differential treatment—calling on boys more, giving them more feedback, and using outdated, gender-stereotyped textbooks. The peer pressure to conform is intense, with children policing each other's behaviors through ridicule or social exclusion, which discourages deviation from traditional gender expectations and limits individual expression. Mass media and religion also play powerful roles in sustaining gender norms. Media portrayals overwhelmingly favor male characters in lead roles and often depict women in superficial or submissive ways, reinforcing a narrow view of femininity centered on appearance and domesticity. Men, conversely, are shown as dominant, career-focused, and emotionally stoic. Religious teachings—particularly in traditional interpretations—further cement gender hierarchies, depicting women as subservient to men and legitimizing patriarchal structures. While individual variation exists, the consistent reinforcement of gender roles across these agents of socialization reveals the extent to which gender is socially constructed rather than biologically determined.

3. Discuss agents of gender socialization.

   The Family- The evidence provided strongly supports the idea that families play a central role in early gender-role socialization. Studies cited (e.g., Begley, 2009b; Eliot, 2009) show that parents often treat their children differently based on gender *from infancy*, despite no real behavioral differences. This includes describing sons as "strong" and daughters as "delicate," as well as interacting more physically with boys and more gently with girls. These behaviors suggest that gendered expectations are imposed before children can even self-identify, setting the stage for lifelong gender role development. The persistence of gendered toys and the symbolic division in toy stores (pink vs. blue aisles) highlights the systemic nature of this socialization. However, while these patterns may be less pronounced today than in previous generations, their continued existence indicates how deeply rooted and resistant to change these norms are.

   Peers - Peer groups further entrench gender roles as children age. The evidence shows that boys and girls engage in different kinds of play, with boys favoring rule-governed, competitive sports and girls preferring cooperative games. These early differences nurture traits like competitiveness in boys and social bonding in girls. The pressure to conform—e.g., boys who are not aggressive being labeled "sissies"—illustrates how peers act as enforcers of gender conformity. This peer-driven reinforcement makes it difficult for children to deviate from traditional roles without social consequences. While increased female participation in sports shows some progress, the underlying expectations remain largely unchanged.

   Schools - Schools serve as formal agents of gender socialization through both overt and subtle mechanisms. Teachers are shown to treat students differently—calling more often on boys, praising them more, and offering more feedback (Sadker & Sadker, 1994). This reinforces boys' sense of competence and visibility while possibly undermining girls' confidence or engagement. Additionally, textbooks and curriculum materials still contain gender stereotypes, especially in schools that use older resources. This reflects how institutional policies and funding inequalities can perpetuate outdated gender norms, particularly in under-resourced communities. Despite improvements in newer materials, the continued use of stereotypical content reveals the slow pace of systemic change in educational settings.

   Mass Media - The mass media offers some of the most pervasive and insidious forms of gender socialization. Children's programming is male-dominated, with key characters overwhelmingly portrayed as male, even in popular shows like *SpongeBob SquarePants* and *Sesame Street*. Female characters, when present, are often secondary or stereotypically portrayed, as seen with Miss Piggy. For adults, media depictions continue

to emphasize male dominance and female beauty, with commercials and magazines reinforcing the idea that women's value lies in appearance and domestic abilities, while men are associated with power, success, and autonomy. These patterns suggest that media not only reflects societal norms but actively shapes and sustains them across generations.

Religion - Religious institutions and teachings often reinforce traditional gender roles, particularly in more conservative interpretations. The Bible and the Koran, as cited in the text, depict women as subordinate to men, often as property or morally weaker beings. Passages that support male headship (e.g., Ephesians 5:22–24) and condemn female autonomy underscore religion's role in legitimizing patriarchal structures. Empirical research supports the correlation between religiosity and belief in traditional gender roles (e.g., Morgan, 1988), suggesting that religious engagement can serve to maintain rigid, binary ideas of gender. This influence is particularly significant given religion's deep cultural and moral authority in many communities.

Chapter SEVEN

1. Examine the various ways in which a person is sexually socialized, specifically through religion, law, and the media.

Religion

Religion acts as a powerful moral guide, often dictating what is considered "proper" sexual behavior. Through religious teachings and doctrines, individuals are taught early on about acceptable forms of sexual expression, which often align with traditional, heteronormative frameworks.

Abstinence and Marriage: Many evangelical Christians and other faiths advocate abstinence before marriage and promote sexual activity exclusively within heterosexual marriage.
Reproductive Focus: In Judaism and Islam, sex is often encouraged within marriage for the purposes of bonding and procreation.
Condemnation of Homosexuality: Several religious institutions, such as the Catholic Church, explicitly condemn homosexual behavior, marking it as "unholy" or deviant.

These religious teachings are not just guidelines but are often internalized as moral imperatives, significantly influencing personal beliefs and behaviors even if not all followers strictly adhere to them.

Law

The legal system enforces and reflects cultural norms regarding sexuality, acting both as a mirror of societal values and a tool for shaping them.

Criminalization of Behaviors: Laws criminalizing prostitution, rape, and historically, sodomy, convey strong messages about which sexual behaviors are deemed unacceptable.
Shaping Sexual Norms: For decades, sodomy laws regulated not just homosexual acts but sometimes even sexual acts between heterosexual married couples, indicating a deep legal entanglement in private sexual conduct.
Changing Norms: The gradual repeal of such laws (e.g., *Lawrence v. Texas*) reflects shifting cultural understandings and greater legal recognition of sexual diversity.

In this way, law not only punishes non-normative behavior but also normalizes specific sexual practices by making them legally permissible or impermissible.

Media

Media is perhaps the most pervasive modern agent of sexual socialization, subtly and overtly teaching individuals how to express and interpret sexuality.

Representation: Television, movies, and books frequently promote heteronormative narratives, reinforcing the idea that heterosexual relationships are the norm.
Pornography: A major aspect of sexual socialization, especially among young adults. Viewers often attempt to replicate what they see, blurring the line between fiction and real-life sexual expectations.
Cultural Expectations: Media doesn't just show sexual behavior—it sets standards for desirability, body image, gender roles, and performance, all of which impact how people view themselves and their partners.

Because media is so accessible and omnipresent, it plays a unique role in both reinforcing traditional norms and occasionally challenging them by depicting alternative sexual identities and behaviors.

2. Analyze the impact of Kinsey's study of sexuality related to how it changed the public's perception of sexuality and how people are sexually socialized.

Dr. Alfred Kinsey's studies in the 1940s and 1950s drastically changed public perception of sexuality and how people are sexually socialized. Before his work, sexuality was seen as binary (heterosexual or homosexual), strictly tied to marriage, and rarely discussed. Kinsey challenged this by publishing scientific research showing that sexual behavior was far more varied and common than most believed.

His Kinsey Reports revealed that many people had same-sex experiences, engaged in premarital and extramarital sex, and did not fit neatly into heterosexual norms. The Kinsey Scale, which ranked sexual behavior on a spectrum from 0 (heterosexual) to 6 (homosexual), introduced the idea that sexuality can be fluid and change over time.

This work helped normalize conversations about sex, reduced stigma, and laid the foundation for the sexual revolution of the 1960s, during which attitudes toward premarital sex and contraception became more open. As a result, Kinsey reshaped how society talks about and teaches sexuality—moving from silence and shame to openness and complexity.

3. Summarize the impact of the Kinsey Report and the sexual revolution of the 1960s on American sexuality.

   The Kinsey Report had a groundbreaking impact on American sexuality by exposing the wide range of sexual behaviors that existed beyond traditional norms. It challenged the idea that heterosexual, marital sex was the only acceptable form of sexual expression and introduced the concept of sexuality as a spectrum through the Kinsey Scale. This helped normalize discussions about sex and revealed that many Americans engaged in premarital, extramarital, and same-sex experiences.

   The sexual revolution of the 1960s, influenced by Kinsey's work, further shifted public attitudes. It brought greater acceptance of premarital sex, non-traditional relationships, and birth control, especially after the introduction of the oral contraceptive pill. Together, the Kinsey Report and the sexual revolution helped transform American sexuality from a taboo topic into one more openly discussed and diverse in its expressions.

4. Explain the development of sexual orientation (heterosexual, homosexual, bisexual, or asexual) in terms of both static and fluid sexuality.

   ## Static Sexuality

   The static view holds that sexual orientation is innate and unchangeable—that individuals are born with a fixed pattern of attraction. This perspective is often used in support of LGBTQ+ rights, emphasizing that sexual orientation is not a choice. Many gay rights advocates adopt this stance to counter claims that non-heterosexuality is a lifestyle that can or should be changed. On the opposite end, some conservative and religious organizations also adopt the static view but use it to justify attempts at "correcting" non-heterosexual orientations through sexual reorientation therapies. However, no major mental health organizations endorse these efforts, as there is no scientific evidence that sexual orientation can be successfully or safely changed.

   ## Fluid Sexuality

   The fluid view sees sexual orientation as changeable over time, shaped by psychological, cultural, and historical influences. From this perspective, attraction is not fixed, and individuals may experience different patterns of desire at different points in their lives. This fluidity challenges heteronormative and binary models of sexuality, such as strict categories of heterosexual or homosexual. Instead, some people identify as queer to express identities outside those traditional

labels. Studies and historical patterns show that culture and environment can strongly impact how people experience and express their sexuality.

5. Describe the phenomenon of homophobia (both institutional and informal) and the implications it has for LGBTQ individuals in modern-day America.

Institutional Homophobia

Institutional homophobia refers to discrimination enforced through laws, policies, and government practices. In the U.S., while same-sex sexual activity is legal, LGBTQ individuals have long faced unequal treatment under the law. For instance, until 2015, same-sex marriage was not federally recognized, and many states refused to allow or acknowledge such marriages. This was supported by laws like the Defense of Marriage Act (1996), which explicitly denied federal recognition of same-sex unions.

Historically, institutional homophobia has been even more severe. Under Nazi Germany, for example, LGBTQ individuals were targeted during the Holocaust, with tens of thousands arrested, imprisoned, and even sent to concentration camps. This form of persecution still exists in parts of the world today. For example, Uganda's Anti-Homosexuality Act criminalized same-sex acts and even proposed the death penalty for repeat offenses. Such legislation exemplifies how institutional homophobia can be deadly and oppressive.

Informal Homophobia

Informal homophobia includes social stigma, prejudice, and everyday discrimination that are not codified in law. In the U.S., LGBTQ individuals often face hostility, verbal abuse, and exclusion, especially in communities with strong conservative or religious values. Factors such as age, political affiliation, religion, and geography heavily influence the level of social acceptance.

Among youth, homophobia frequently appears in the form of bullying and derogatory language. Phrases like "that's so gay" reflect a culture where non-heterosexuality is mocked or seen as inferior. Boys, in particular, may feel pressured to conform to traditional notions of masculinity and may be harassed if they deviate from gender norms—regardless of their actual orientation.

Implications for LGBTQ Individuals

Both forms of homophobia—institutional and informal—have serious consequences for LGBTQ individuals. They can result in legal inequalities, mental health struggles, social isolation, and even physical danger. While legal progress has been made, homophobia continues to impact the safety, dignity, and well-being of LGBTQ people across the United States.

6. Analyze the efforts of the LGBT rights movement to achieve equal rights and opportunities for homosexual, bisexual, and transgendered individuals.

Early Activism and Homophile Organizations

The movement began with homophile organizations in the mid-20th century, such as the Mattachine Society and the Daughters of Bilitis, which provided safe spaces for LGBTQ individuals and began pushing for social acceptance and legal reforms. These groups laid the groundwork by advocating for the creation of gay-friendly spaces and fighting stereotypes, though their impact was limited and largely non-confrontational.

Stonewall and the Rise of Political Activism

A turning point came in 1969 with the Stonewall Riots, when patrons of a gay bar in New York City resisted a police raid. This act of defiance sparked several nights of protest and is widely regarded as the catalyst for the modern LGBT rights movement. In the years following, activists organized the first Gay Pride march, marking a shift toward visible, assertive demands for equality and the decriminalization of homosexuality.

Legal Battles and Decriminalization

Throughout the 1970s and beyond, activists focused on overturning state sodomy laws, which effectively criminalized same-sex relationships. While progress was made at the state level, it wasn't until the 2003 Supreme Court ruling in *Lawrence v. Texas* that these laws were fully struck down nationwide, affirming the constitutional right of LGBTQ individuals to engage in consensual relationships.

Marriage Equality and Civil Unions

The fight for same-sex marriage became central to the movement in the 1980s and 1990s. Advocates argued that marriage equality was crucial not only for love and recognition, but for economic and legal rights—such as tax benefits, hospital visitation, and child custody. Despite setbacks like the Defense of Marriage Act (DOMA) in 1996, which defined marriage as a union between a man and a woman under federal law, activists continued to push forward.

By the early 2000s, several states had legalized same-sex marriage or created civil unions, granting legal benefits without the title of "marriage." This momentum culminated in the landmark 2015 Supreme Court decision *Obergefell v. Hodges*, which ruled that bans on same-sex marriage violated the Fourteenth Amendment, legalizing marriage equality nationwide.

7. Discuss the various ways people can express sexual desire, in both emotional and physical terms.

   People can express sexual desire in both emotional and physical ways. Emotionally, this can include behaviors like flirting, which involves verbal communication and body language to show interest. Physical expressions include sexual activity, such as foreplay or intercourse, which often lead to sexual arousal and bonding. These behaviors are influenced by socialization, meaning society teaches individuals what is considered normal or acceptable. As a result, how people express sexual desire can vary depending on cultural norms and social context.

Week One Intercultural Communication Weekly Narrative:

I was not on campus this week (2/3/25 - 2/7/25) as I was sick the first half and then went to Quebec City in Canada the second half. When talking about intercultural communication and the differences between cultures and their communication, I was able to see and experience many of these differences…

The first is the conception of TIME. Everything is laid back in Quebec. They take their time getting places and doing things–like serving in restaurants. The waitstaff in many restaurants are not very quick to take your order or come back and make sure you have everything. It does not mean they don't care, it is just how the culture is. Most are not rushed or in any hurry to get to places. As my Aunt Emily says, "Our cars have horns, but we don't know how to use them".

The second is EDUCATIONAL SYSTEMS. In the Canadian schools, or at least the ones in Quebec, their education is presented in English and French from the day they are born all the way through. They do 6 months of school in English (speaking, learning, writing, reading) and then 6 months completely in French. This makes sure they are completely bilingual and are able to be successful in no matter what part of the country they are in, or when they travel.

Week Two Intercultural Communication Weekly Narrative:

Narrative from week (2/10/25-2/14/25).

This past week, the tension between the athletic department and university security was more noticeable than ever. With lacrosse season starting up, we expected the stadium to be cleared of snow and ice before our first game—something that's usually security's responsibility. Instead, when we showed up to set up the field, the place was a mess. Snow piled up in the stands, ice patches all over the walkways, and it was clear that no effort had been made to prepare the area for players or spectators.

For a lot of those in athletics–who had been a part of the department for years–this just reinforced the stereotype that security doesn't really care about what we do. There's already this lingering belief that they're lazy and unwilling to put in extra effort, and this situation didn't help. At the same time, I'm sure security has their own perspective—maybe they were short-staffed, maybe they didn't see it as their responsibility, or maybe it was just an oversight. Either way, it showed how miscommunication (or a lack of communication) can fuel resentment between groups. Instead of talking it out, a lot of us just rolled our eyes and did the work ourselves, furthering the divide. It made me realize how easy it is to assume the worst about another group when there's already tension there, rather than addressing the issue directly.

Week Three Intercultural Communication Weekly Narrative:

Narrative from week (2/17/25-2/21/25).

This week, the political clash between Janet Mills and Donald Trump over the executive order banning trans athletes from women's sports became more than just a national headline—it hit home for me in a

very real way. Maine had yet to comply with the order, and in response, Trump threatened to eliminate federal funding for the state's Department of Education. Mills didn't back down, firing back with a firm *"See you in court."* Trump, of course, responded with his usual snark, and the exchange quickly became national news. What struck me most was how this conversation wasn't just a political spectacle—it had a rippling effect that reached all the way down to my own family. Coming from a family of Maine educators, we already had fears about job security and the state of our schools. Living in an area that relies heavily on federal funding, the thought of losing that support was terrifying. It wasn't just about policy or political ideologies; it was about real people who depend on these resources.

Week Four Intercultural Communications Weekly Narrative:

Narrative from week (2/24/25-2/28/25).

I witnessed the exchange between Zelensky, Trump, and Vance in the Oval Office of the White House last week. And as Zelensky stood in the White House, his fatigues a quiet testament to the war that had consumed his nation since 2022, Trump and JD Vance raised their voices, trying to belittle a leader who had come seeking clarity and peace. Their attempts at humiliation only reflected back on themselves—and on America, by association—as they aligned with Putin, a dictator, over a man fighting for his people's survival. When Zelensky pressed them on what would happen if Putin disregarded a ceasefire and dropped another bomb on Ukrainian civilians, Trump's dismissive "What if he does?" hung in the air, a callous shrug at war crimes. Their responses twisted in circles, making no sense, their rhetoric exposing not strength but submission. Even as Putin violated prisoner exchanges, Trump refused to stand for freedom or Ukraine's right to exist, instead casting his lot with an autocrat, leaving the ideals of democracy and self-determination abandoned on the floor of the White House.

Week Five Intercultural Communications Weekly Narrative:

Narrative from week (3/3/25-3/7/25).
I attended a peaceful protest at Monument Square in Portland, Maine on Saturday, March 8th, which coincided with International Women's Day. To celebrate being a woman, I enjoyed my morning at my first peaceful protest in Portland, ME. I met many beautiful people, stood up and talked in front of 200 others, cheered, sang, and shared my story with like-minded individuals. I brought my camera and was able to capture the beauty of individuals using their voices to PEACEFULLY protest. It was a very inclusive environment in the sense that everyone cheered and supported each other no matter what was being protested. And even if you were protesting something they didn't agree with, they still supported your right to protest.

Week Six, Seven, & Eight Intercultural Communications Narrative

Narrative from the crazy midterm week, early ending class on the 24th of March, and cancelled class on the 31st.

Over the past few weeks, I had the chance to witness an intercultural experience unfold in my friend's home, where two international students—one from Italy and one from South Korea—were staying. It was fascinating to see how differently they approached family dynamics and household responsibilities. The Italian student naturally integrated into the family routine, often helping with meals, joining in conversations, and treating shared responsibilities as a communal effort. In contrast, the South Korean student expected my friend's mother to take on all domestic tasks, including cooking on demand and doing his laundry, which created significant tension. His expectations clashed with the household's more balanced approach to chores and mutual respect. This cultural disconnect led to him moving out during spring break to stay with another host family in Arizona. He also clogged the toilet before he left, and because he never had to do anything on his own, or deal with consequences, he just kept flushing the toilet and shoving things down until it overflowed. He left and never told anyone about the bathroom upstairs and they didn't find out until later that day when the ceiling started leaking in the kitchen.

Week Nine Intercultural Communications Narrative

When I went home and practiced with the high school, I was paired with a doubles partner from Italy. We both spoke some English, but misunderstandings still popped up, especially when calling shots or planning strategies. At first, it was frustrating trying to explain things mid-match, but we quickly developed a system of simple hand signals and key phrases. By the end of the tournament, we had built strong nonverbal communication and a deeper sense of teamwork that went beyond words.

Week Ten Intercultural Communications Narrative

I went to a friend's house from college for the first time, and I immediately noticed how different their family dynamic was from mine. I come from a family that's very close, we hug often, talk openly, and spend a lot of time together. At my friend's house, though, everyone mostly kept to themselves, speaking only when necessary and staying in their own rooms. It felt a little cold to me at first, and I worried that maybe they didn't like me. Over time, I realized it wasn't personal, it was just a different way of showing respect and independence, and it taught me that family closeness looks different across cultures and households.

Week Eleven Intercultural Communications Narrative

While on the phone with my family during their trip to St. Augustine, Florida, I witnessed an intercultural moment. They were at a local Spanish restaurant, and my dad tried to order something from the menu by pronouncing it in Spanish. Over the phone, I heard the confusion unfold — he ended up getting a completely different dish than what he wanted. My dad laughed it off, saying he must have pronounced it wrong. Even though it wasn't what he expected, he enjoyed the meal anyway.

Week Twelve Intercultural Communications Narrative

Talking to my grandparents sometimes feels like navigating two different cultures. One day, I was trying to explain how to use an iPhone, and I realized how many words and references I used that didn't make sense to them, like "swipe up," "AirDrop," or "FaceTime." They would nod politely but clearly had no idea what I was talking about. It made me realize that generational differences can create their own kind of communication barrier, just like cultural ones. I had to slow down, use simpler explanations, and be patient, which made our conversations a lot more meaningful.

Commentary & Notes from Class (2/10/25):

The channel through which information travels is called a medium (media). This can influence our perceptions and the ability to identify differences in a culture.

- Superbowl: political statements made during halftime show…we pay attention to what we believe in or agree with in the moment, and don't pay attention to what isn't said.
- What is the message and where is it actually coming from?
- Should politics and music be separate?

Group think: we have potential to sway more positively towards something that is promoted by an individual we align with.

Confirmation Bias: tendency to seek out information that supports your existing beliefs and to ignore information that doesn't.

Media and algorithms promote your agenda based on your search history, so it's harder to understand both sides. You have to go out and find the other side to understand.

REMEMBER: not everyone is the same…the patterns I know may not be the patterns they know…I may miss something or make assumptions that are incorrect or insulting if I'm not paying attention…make the effort to understand-connect.

DO NOT Equivocate: be unclear in order to mislead or withhold information.

Commentary & Notes from Class (2/24/25):

National Parks are important to us culturally:

- See the effects of climate change on our environment
- Develop a connection with the natural world
- Connect with other cultures of indigenous people

In 2023 outdoor recreation generated $1.2 trillion dollars in economic output…
The Bureau of Consumer protection was completely shut down.

Understanding difference and being mindful of difference is important-creates a more just society, where everyone is treated impartially, with pathos.

Left handed and certain cultures:

- Left handed is used for wiping, right is for eating
- Left-handed = sinistral: sinister, the devil is left-handed

Underrepresentation in gender in a particular context, the need to work harder and present themselves differently, makes them have very different life experiences.

Commentary & Notes from Class (3/3/25):

Daylight savings going away???

Value of Difference: not making assumptions, what makes you different from others. If no one recognizes the value of your difference, they give the message that they want you to assimilate. "Become more like us, give up what makes you distinct." If we don't experience the difference then we don't know the different way to do something.

Culture can change in different areas throughout one country…In Washington D.C. individuals don't hold doors for people.
In Washington D.C. you are given a driver's license if you are a legislator, even if you haven't taken drivers education.
In Maine, alcohol blood level laws are 0.08%, 0.06% in Washington D.C.

Ingroup favoritism among our social groups is common, but when does it become a problem?...When it gets abused and leads to unfair treatment or discrimination against individuals from outside the favored group.

Cognitive Bias: accepting things as true by using poor logic or no logic at all. Bring bias into our understanding of things.
Confirmation Bias: is the tendency to search for, interpret, favor and recall information in a way that confirms or supports one's prior beliefs or values.

UNE changed DEI office to Office of Community and Belonging so they don't get pinged on government algorithms looking for educational programs and offices that promote DEI.

Commentary & Notes from Class (3/10/25):

Ingroup favoritism - we like the people we feel comfortable with.

Cult of Personality: people we hold to a higher standard because we admire them so much and give them power over us. Certain people will take that power and corrupt and exploit the people who are around them.

Thumb was used in Gladiatorial combat in ancient Rome. Thumbs up means don't kill them, thumbs down means do kill them. In Brazil it's an unkind gesture. In Japanese it represents the number 5.

In Germany "good for you" is dismissive and that you don't really care about what happened to that other person.

Discrimination is an education which a person with prejudice takes.
Prejudice is the biases a person has towards a certain thing.

Commentary & Notes from Class (4/7/25)

Specificity vs Generality: being precise and decisive versus being broad and inclusive.
It's better to have specificity in situations that are niche and personal, as we value someone who understands first-hand what we are going through.

Why is it beneficial to go into a culture understanding what their attitude to nature is?
Being able to acknowledge their perspectives, and not going into a situation with an individual in that culture and saying something completely different than the culture's consensus–makes sure you don't look disrespectful, keeps you safe.

Importance of understanding culture and time: if we greet an indigenous individual, understanding the importance of the past in their culture is crucial to having a good relationship with them. For example, understanding the importance of ancestors or greeting mannerisms that stem from their history is crucial, especially in the beginning of that relationship.

The United States is an individual minded society: we control and live our own lives the way we want.

Commentary & Notes from Class (4/14/25-4/20/25)

Accommodating to others is important:

- Spontaneity vs Planner

Importance of understanding and paying attention to context in cultures.

Quick References for Intercultural Communication

1. Be Aware of Biases and Perception Filters

- Confirmation Bias: We naturally seek information that aligns with our beliefs and ignore what challenges them.
- Cognitive Bias: We may accept false ideas due to flawed reasoning. Challenge your assumptions.
- Ingroup Favoritism: We tend to favor those in our own social or cultural circles—be mindful not to let this lead to exclusion or unfair treatment of others.

2. Understand the Role of Media and Influence

- The medium (TV, social media, news outlets) influences how we interpret messages.
- Algorithms curate content that reinforces our beliefs—seek out diverse sources and perspectives.
- Be cautious of groupthink and cult of personality—don't accept ideas uncritically just because they come from someone you admire.

3. Learn to Read Context and Culture

- Specificity vs Generality: Use specificity in personal interactions to show care and awareness; be general when being inclusive.
- Different cultures interpret gestures, words, and even tones differently (e.g., "thumbs up" varies worldwide; "good for you" is dismissive in Germany).
- Understand the cultural context around time, nature, and history—for example, many Indigenous cultures place deep importance on ancestors and tradition.

4. Avoid Harmful Communication Practices

- Do not equivocate: Be honest and clear; don't intentionally mislead or avoid truth for comfort.
- Don't make assumptions: What's normal for you might be offensive to someone else. Patterns vary widely—remain curious, not judgmental.

5. Value Difference and Make the Effort

- Celebrating differences doesn't mean asking others to assimilate—it means respecting and learning from their uniqueness.
- If we don't acknowledge differences, we risk sending the message that only one way of being is "right."
- Accommodate where you can—spontaneity vs. planning styles, communication tones, even attitudes toward nature can differ widely.

6. Cultural Dynamics Are Everywhere

- Cultures shift even within the same country. (e.g., Driving laws, social behaviors in D.C. vs. Maine).
- Gender roles and handedness vary—what's neutral in one culture might be stigmatized in another.
- DEI (Diversity, Equity, Inclusion) efforts may be rebranded for political safety, as seen with UNE's shift to "Community and Belonging."

7. Communication Is About Connection

- Be present, listen actively, and adapt. Ask: "What am I missing?"
- Focus on building trust and understanding—especially in early interactions with different cultures.
- Your goal isn't to be perfect—it's to be respectful, open, and willing to grow.