

PREJUDICE

and International Education

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PREJUDICE

and International Education

1. What is it?
2. Theories of the way prejudice develops
3. Can it be measured?
4. Schools and prejudice
5. International education and prejudice
6. How can prejudice be reduced?

1. What is it?



praejudicium – “precedent”

strong generalisation

rationalises “beliefs held on irrational grounds [to protect] a deep-seated system of emotions” (Thouless, 1930, p. 150)

“will to misunderstand” (Shi-Xu, 2001, p. 281)

Fixed mind-set

Tends to be self-gratifying

2. Theories of the way prejudice develops

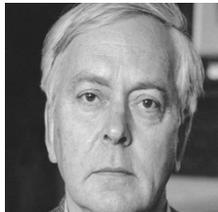
Psychoanalytical



Frustration aggression theory
Dollard et al. (1939)
Hovland & Sears (1940)



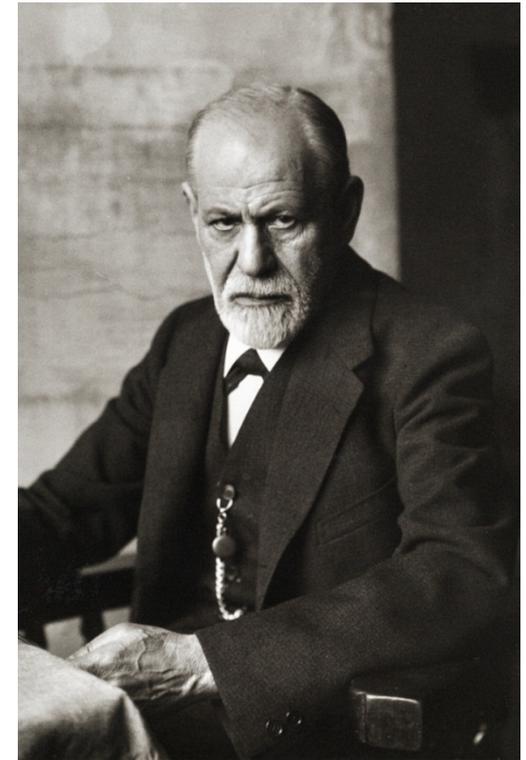
Emotional maladjustment
Adorno et al. (1950)



Relative deprivation
Runciman (1966)



Realistic conflict theory
Sherif et al. (1954)
Vivian & Brown (1995)

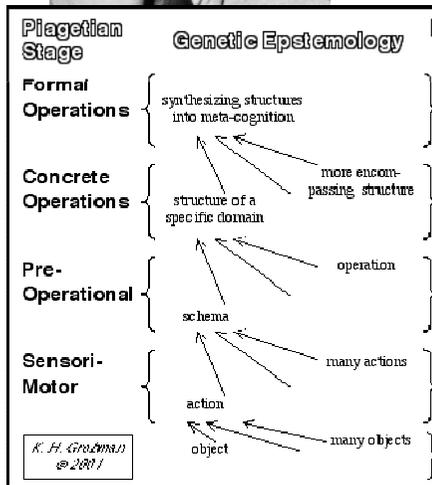
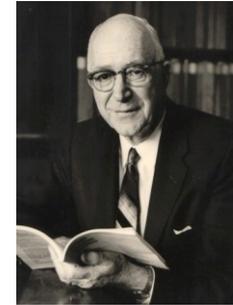


2. Theories of the way prejudice develops

Developmental Psychology



“the child’s discovery of his homeland and understanding of other countries is a process of transition from egocentricity to reciprocity”
Piaget & Weil (1951)



Allport’s 3 stage theory of prejudice formation (1954)

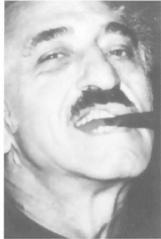
Pregeneralization (middle childhood): children are generally aware of differences but do not categorize others or have strong feelings toward other groups.

Early puberty: total rejection of outgroups peaks.

Stage three (late adolescence): adolescent’s thinking becomes more differentiated and less generalized.

Frenkel-Brunswick, 1948; Radke & Sutherland, 1949; Remy, Nathan, Becker & Torney, 1975; Aboud, 1988; Doyle & Boud, 1995; Aboud & Amato, 2001; Cushner, 2008

2. Theories of the way prejudice develops
Social psychology/Sociological



Belief Congruence Theory
Rokeach (1960, 1971)



Black Skin White Masks
Frantz Fanon (1952)



Social Identity Theory
Tajfel & Turner (1986)



Social Reflection
Bandura (1977)

3. Can it be measured?



Clark & Clark Doll Task (1954)
(Trait Attribution)

Implicit Association Test
Greenwald, Banaji,
Nosek(1998)



Rattlers with banner proclaiming "The Last of the Eagles".

The Robbers Cave Experiment
Sherif et al. (1954)



3. Can it be measured?

The problem of culture

Social categories are

(1) perspectival,

(2) historical,

(3) disrupted by the movement of people, and

(4) re-constitutive of the phenomena they seek to describe.

Gillespie, Howarth and Cornish (2012)

3. Can it be measured?
The problem of culture



the assumption that at some level all forms of cultural diversity may be understood on the basis of a particular universal concept, whether it be 'human being', 'class' or 'race', can be both very dangerous and very limiting in trying to understand the ways in which cultural practices construct their own systems of meaning and social organisation. (Bhabha, 1990: p. 209)

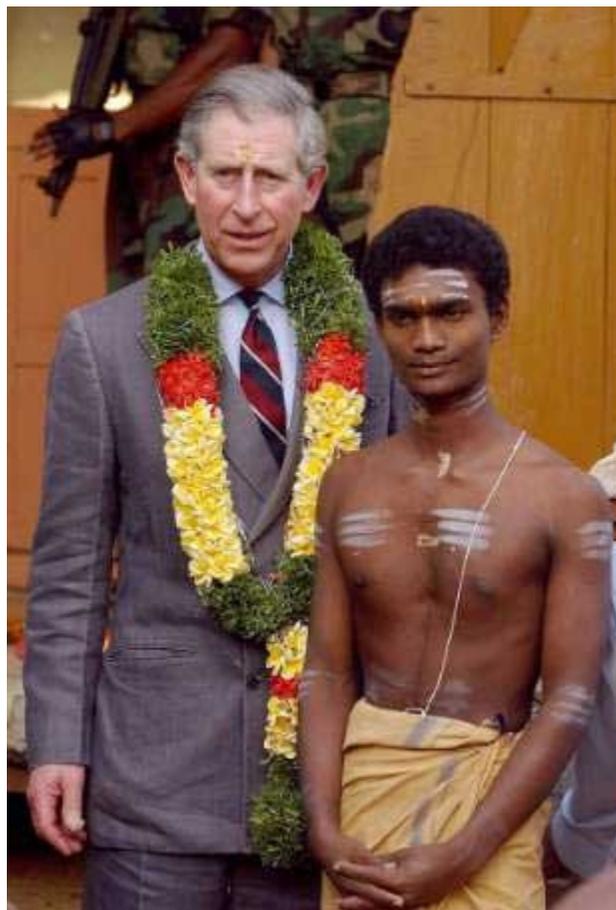
3. Can it be measured?

The problem of culture

(Tourists) talk about “Ladakhi culture” in terms of the Ladakhis they have met, usually hoteliers, waiters, shop-keepers and mountain guides. They describe these people as having a traditional culture that stands in opposition to the consumerism and alienation of modernity (Gillespie, 2006). However, if one talks to Ladakhi villagers, many of whom have had no encounters with tourists, they will describe the hoteliers, waiters, shop-keepers and mountain guides as not being part of Ladakhi culture, but rather as modern, because they speak English, listen to American music and watch Hollywood movies (Gillespie, 2006).

Gillespie, Howarth and Cornish (2012)

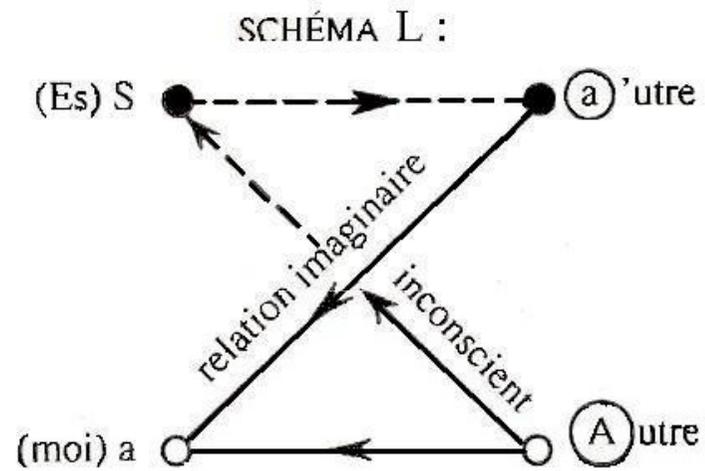
3. Can it be measured?
The problem of culture



3. Can it be measured?
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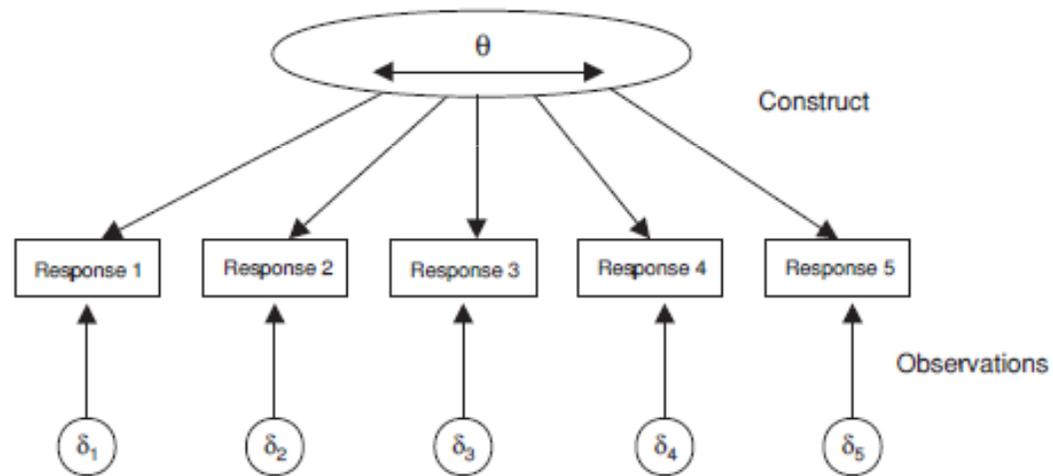


Jacques Lacan



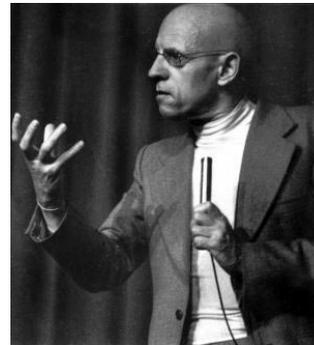
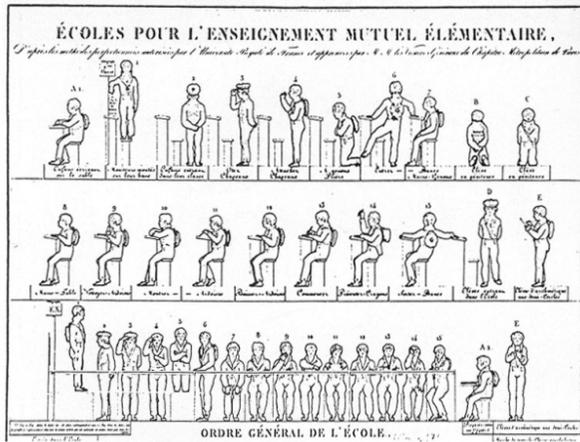
3. Can it be measured?
The problem of culture

Item response model



Pellegrino, Chudowski & Glaser, 2001

4. Schools and prejudice



Discipline and Punish (1975)
Michel Foucault



Ideology and Curriculum (1979)
Michael Apple



Der Deitpfast
am Pulgerklein
Der rohrten
ind'bingen
Nur so schiff
ind'coll
Der Deitpfast
haben der jüid!

Das ist der jüid, der nicht mehr
Der größte Teil der jungen
So nicht, der so der
Und ist so gut
Der Deitpfast



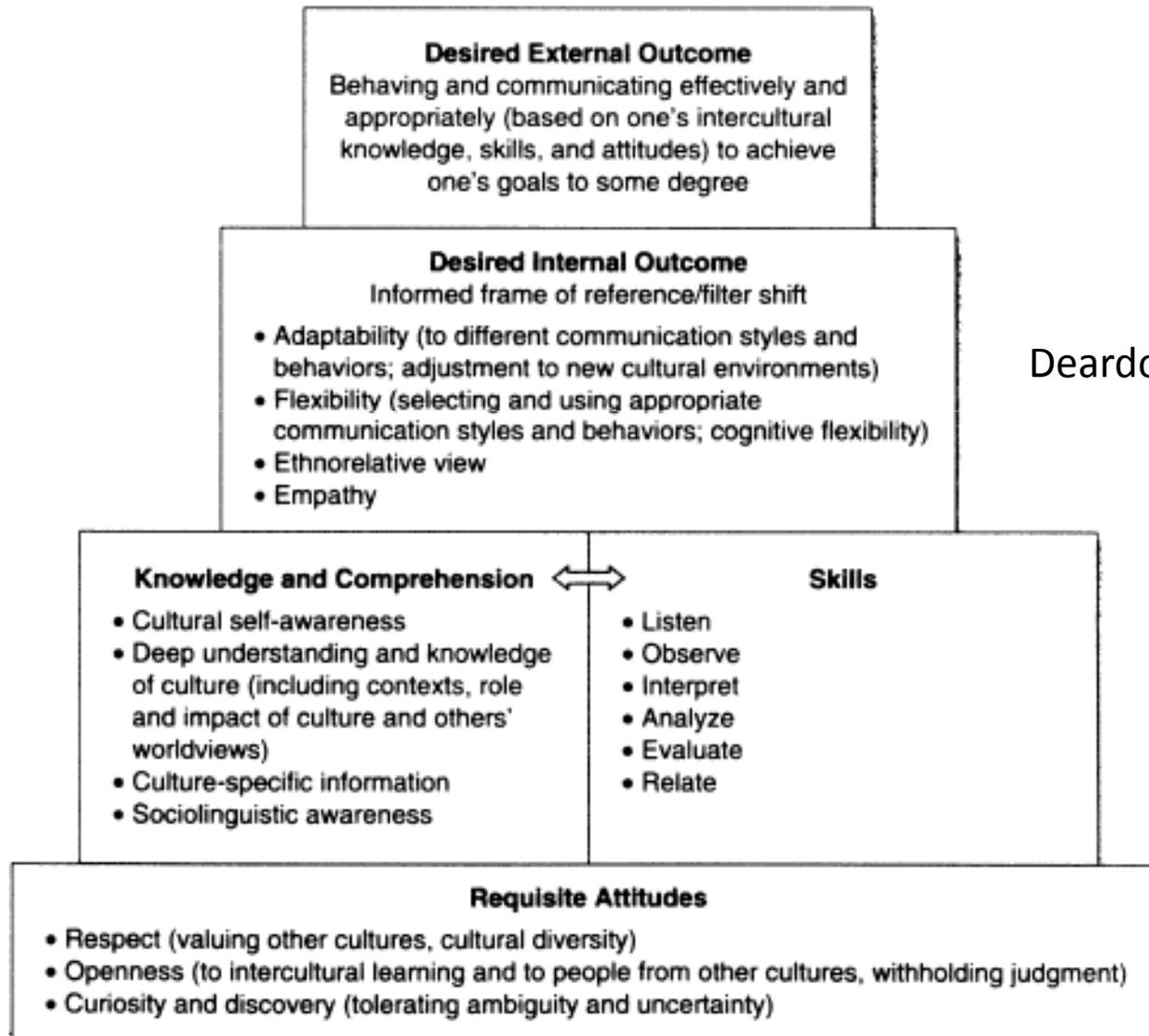
Stewart, 1950; Domnitz, 1971; Blackburn,
1985; Funkenstein, 1989; Kammen, 1991; Ben-
Yehuda, 1995; Pingel, 1999, 2000; Kolouri,
2001; Bryan & Vavrus (2005); Philippou, 2012

5. International Education and prejudice

- education for peace;
- conflict resolution skills;
- respect for cultural heritage and the environment;
- intercultural understanding (within and between nations);
- global issues and attitudes of solidarity at national and international levels.

UNESCO (1995)

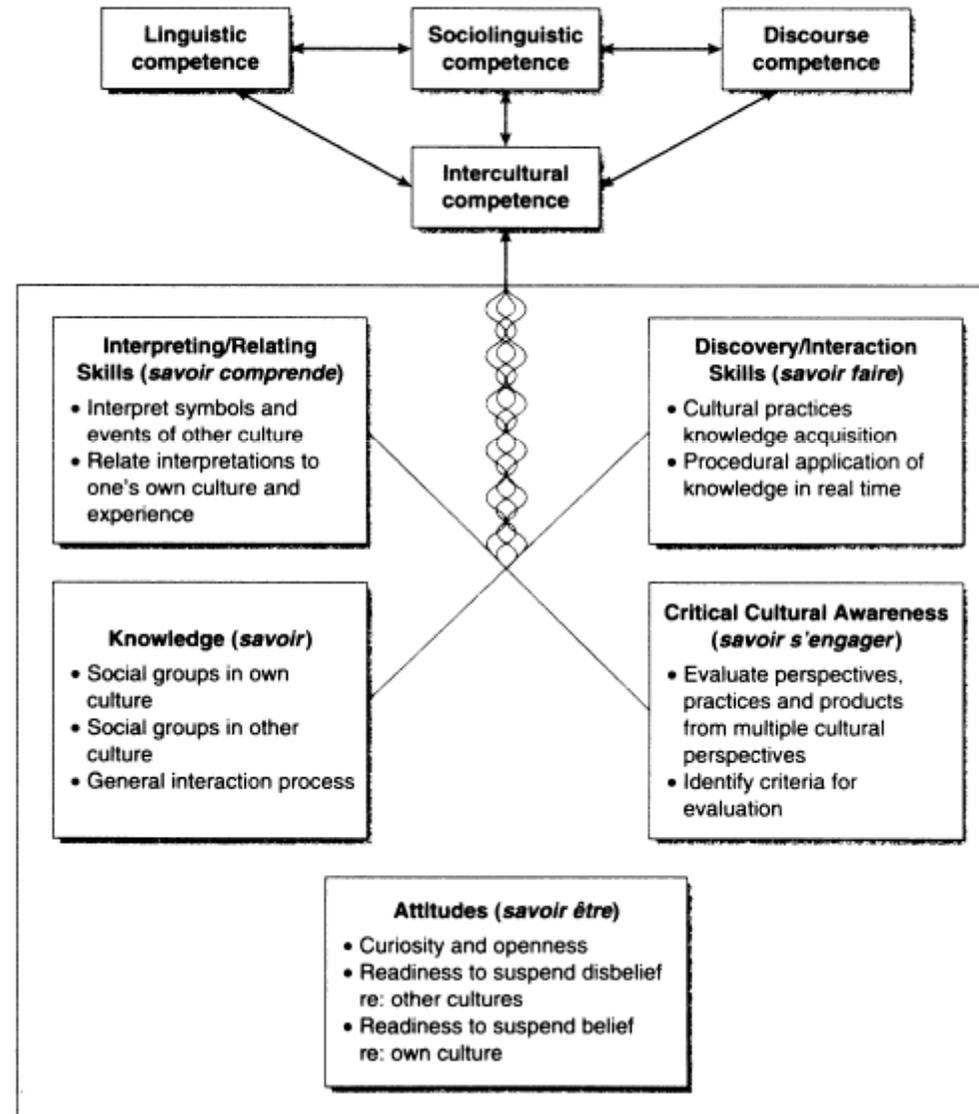
5. International Education and prejudice
Co-orientational models of intercultural competence



Deardorff, 2006

5. International Education and prejudice

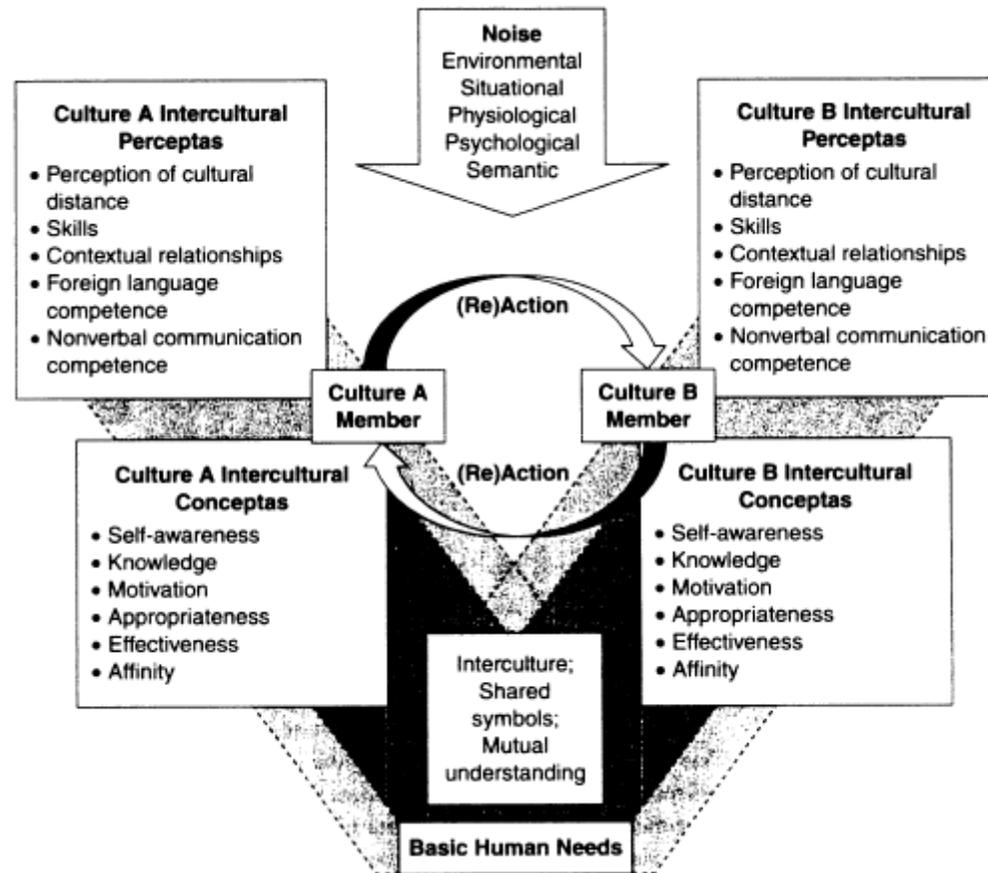
Co-orientational models of intercultural competence



Byram, 1997

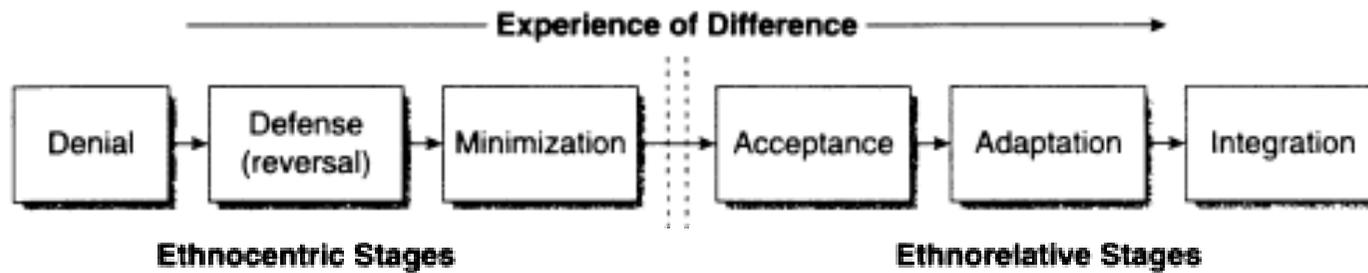
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Co-orientational models of intercultural competence



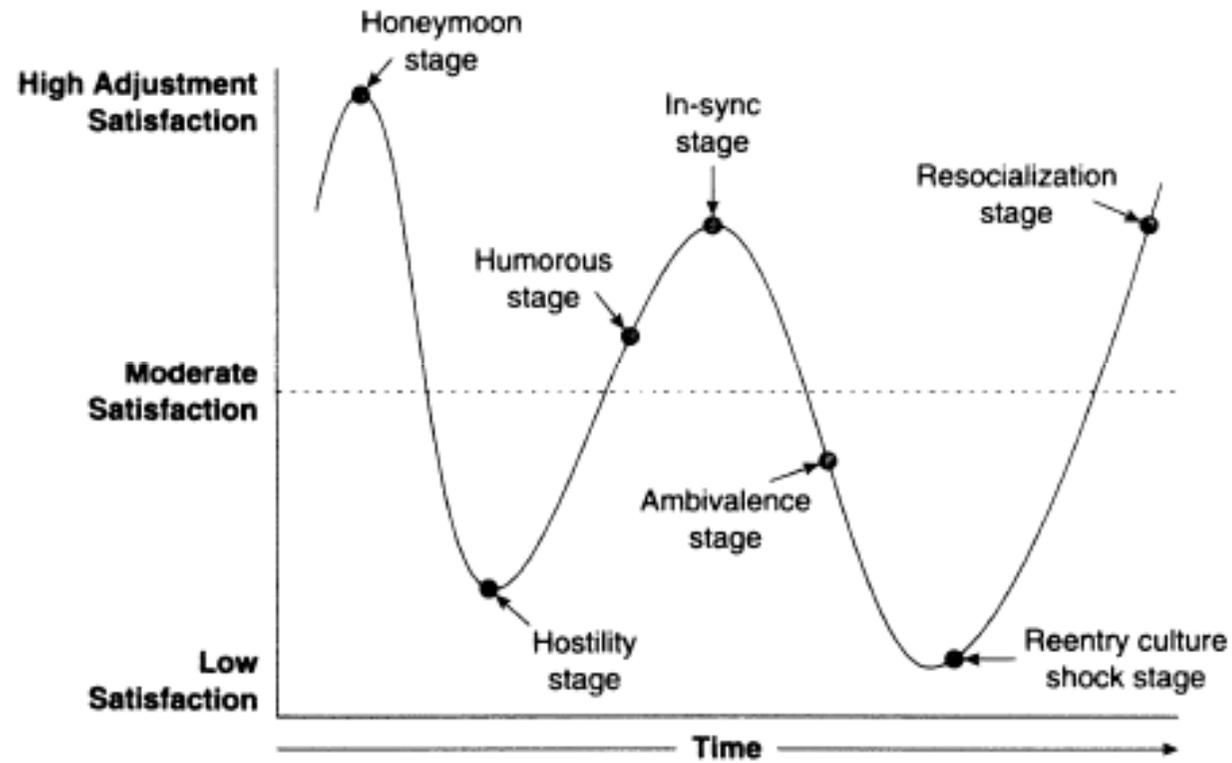
Kupka, 2008

5. International education and prejudice
Developmental models of intercultural competence



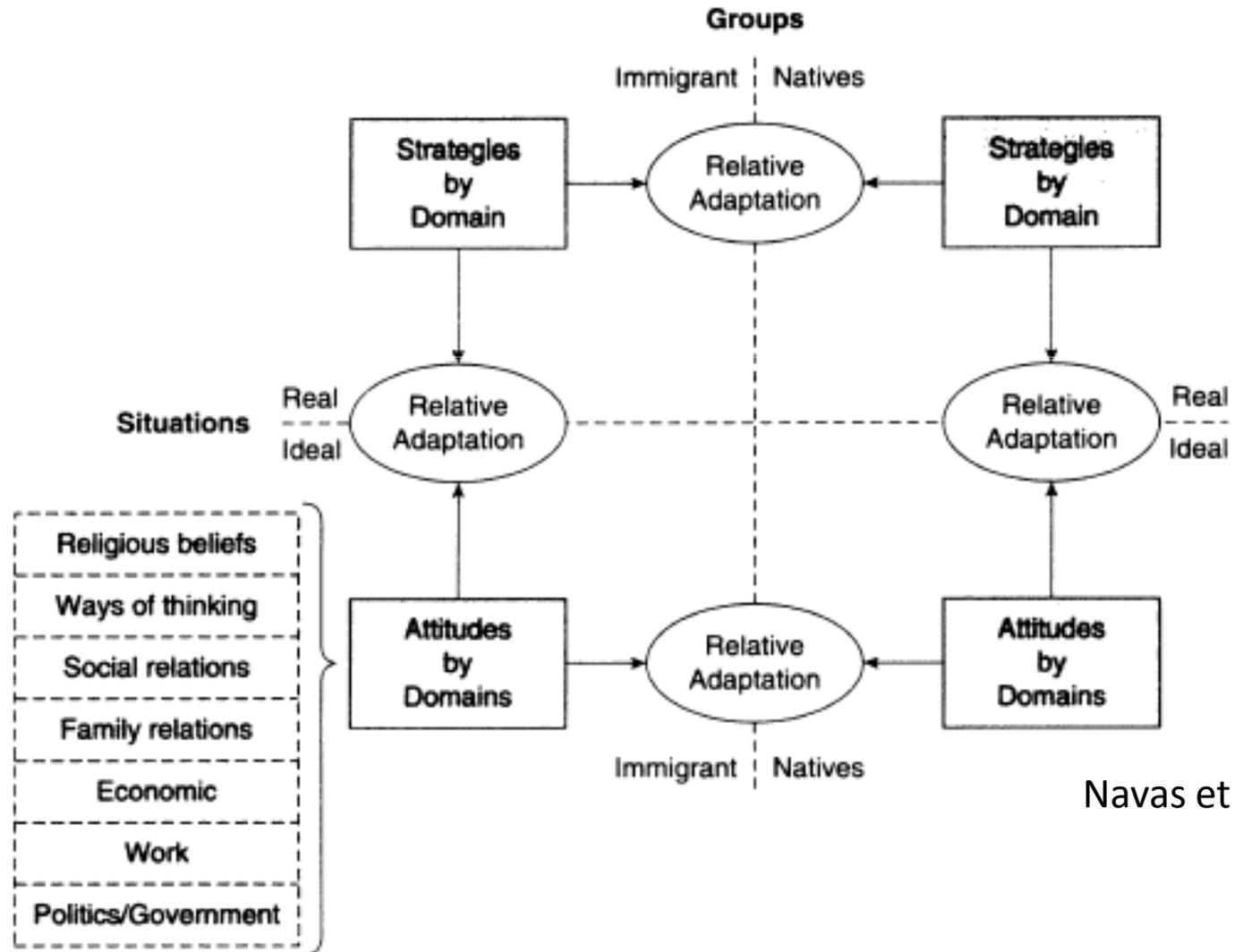
Bennett, 1986

5. International education and prejudice
Developmental models of intercultural competence



Gulahorn & Gulahorn, 1962

5. International education and prejudice
Relative acculturation extended model

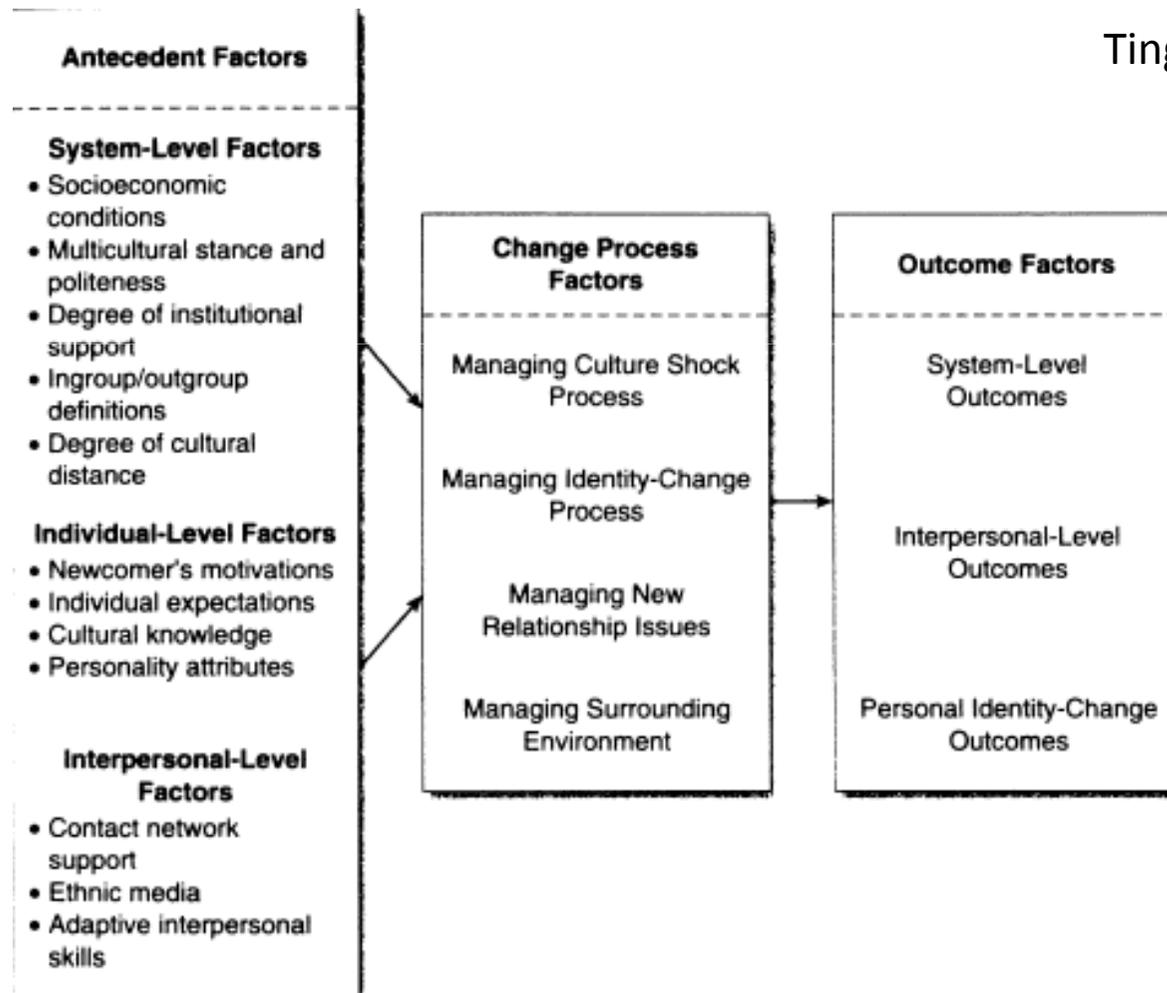


Navas et al., 2005

5. International education and prejudice

Multilevel process change model of intercultural competence

Ting-Toomy, 1999



Spitzberg, B.H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. Deardorff (Ed.), *The Sage handbook of intercultural competence* (pp. 2–52). Thousand Oaks, CA: Sage.

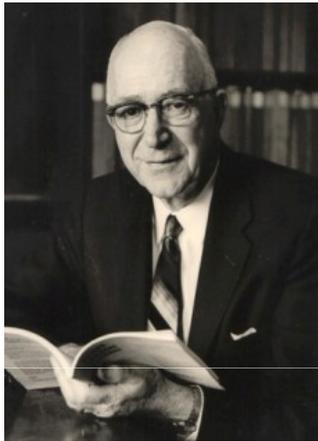
6. How can it be reduced?

Discussion:

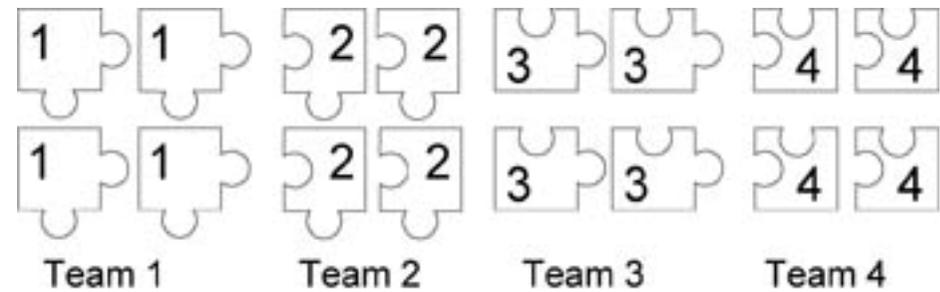
1. How do you address prejudice in your school? (5 mins)
2. Are the IB programmes doing enough to reduce prejudice? (5 mins)

6. How can it be reduced?

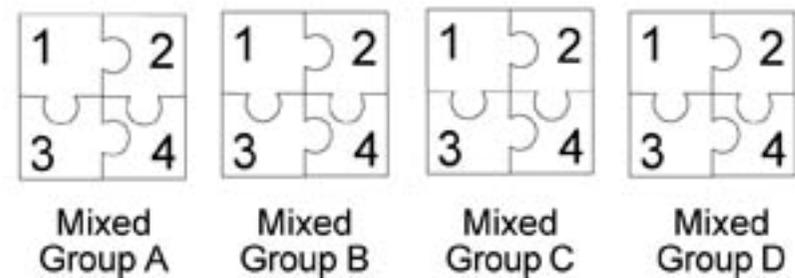
Contact



Contact Hypothesis
Allport (1954)



Jigsaw classroom
Aaronson (1971)



6. How can it be reduced?
Empathetic learning



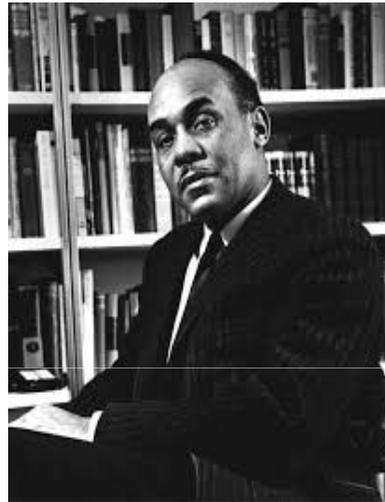
Blue Eyes/Brown Eyes Experiment
Elliot (1968)

Exchanges ... but with superordinate goals

6. How can it be reduced?
Literature



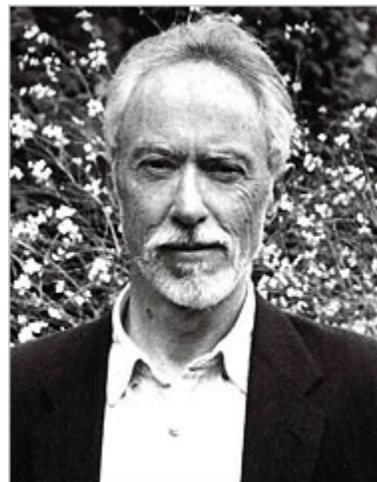
Jean Rhys



Ralph Ellison



Ruth Praver Jhabvala



JM Coetzee



Why have our two consuls and praetors come out today wearing their embroidered, their scarlet togas? Why have they put on bracelets with so many amethysts, and rings sparkling with magnificent emeralds? Why are they carrying elegant canes beautifully worked in silver and gold?

Because the barbarians are coming today and things like that dazzle the barbarians.

Why don't our distinguished orators come forward as usual to make their speeches, say what they have to say?

Because the barbarians are coming today and they're bored by rhetoric and public speaking.

Why this sudden restlessness, this confusion? (How serious people's faces have become.) Why are the streets and squares emptying so rapidly, everyone going home so lost in thought?

Because night has fallen and the barbarians have not come. And some who have just returned from the border say there are no barbarians any longer.

6. How can it be reduced?

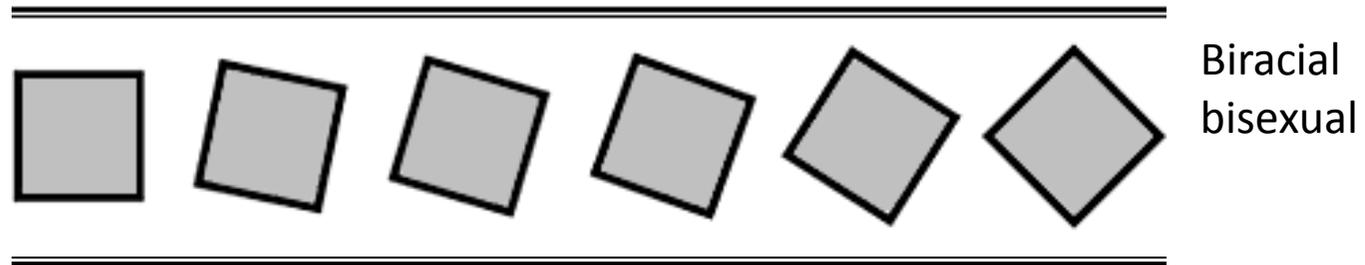
Critical thinking

“Logic is real, and it often governs our human relations. Lots of slurs and stereotypes work [...] through fallacious inference” (Nussbaum, 2010, p. 75).

6. How can it be reduced?

Demonstration

"rotated square"
"off-centered diamond"
assimilated to one of the preexisting categories



The human mind must think with the aid of categories....Once formed, categories are the basis for normal prejudice. We cannot possibly avoid this process. Orderly living depends upon it. (Allport, 1954 p. 20)

6. How can it be reduced?

Demonstration



In a study on colour perception, Robert Goldstone (1995) found that the "L" above was perceived as more red than the "8," even though the "L" and "8" were actually identical in hue. Figure reprinted with permission of Blackwell Publishing, Ltd.

differences within groups will tend to be minimized and differences between groups will tend to be exaggerated

6. How can it be reduced?

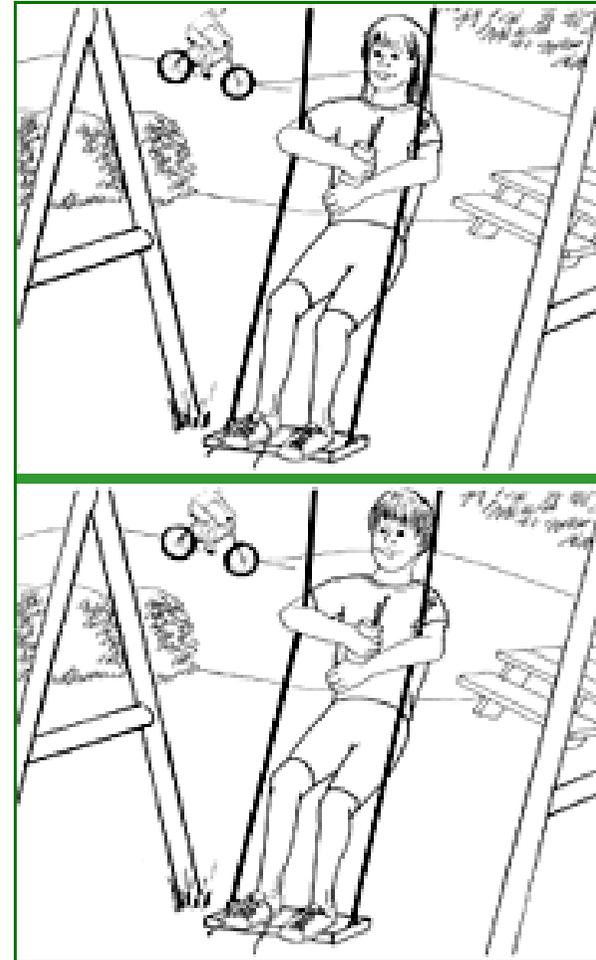
Demonstration

Member no. ____ of ____ group	7	8	9	10	11	12	13	14	15	16	17	18	19
Member no. ____ of ____ group	1	3	5	7	9	11	13	15	17	19	21	23	25

Sample Reward Matrix Used in Minimal Group Research
Allen and Wilder (1975)

participants preferred an ingroup/outgroup award distribution of 7/1 points rather than 12/11 points, denying members of their own group 5 points (7 instead of 12) (Allen & Wilder, 1975; Wilder, 1981).

6. How can it be reduced?
Demonstration



Morrongiello, Midgett, and Stanton (2000)

children 6-10 years of age

6. How can it be reduced?

Discussion

- Rokeach (1971) demonstrated, for instance, that when students spent roughly half an hour considering how their values, attitudes, and behaviours were inconsistent with the ideal of social equality, they showed significantly greater support for civil rights more than a year later

6. How can it be reduced?

Pitfalls

1. Assuming baseline non-prejudicial thinking
2. A flat, non-developmental curriculum
3. Regenerating Western universalist assumptions (Western acculturation)
4. Lack of any serious assessment
5. Contact without superordinate goals
6. **Addressing the symptoms and not the causes**
7. Trivia

Summary

- *Prejudice*: categorical generalisation that resists change
- *Theories*: Frustration aggression theory, Emotional maladjustment, Relative deprivation, Realistic conflict theory, Social reflection Developmental, Social identity theory
- *Experiments*: Doll task, Robbers Cave, Implicit Association Test
- *Problems*: social categories are fluid (backwash effect of noble intentions)
- *Schools*: textbooks, admissions policies, structure, ideology can exacerbate prejudice
- *International Education*: models of intercultural competence, critical thinking
- *How can we reduce it?*: empathy, critical thinking, literature, demonstration, discussion, causes and not merely effects
- *Be wary of pitfalls*

Conclusions

1. Problematise
2. Articulate the learning progression
3. Get to the root
4. Revisit

Outstanding Resource

<http://www.understandingprejudice.org>

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