

## STUDENT LEARNING ASSESSMENT REPORT (AY 2018-2019)

**PROGRAM:** Forensic and Legal Psychology MA

**SUBMITTED BY:** Mary W. Lindahl and Jason Doll

**DATE:** 10/23/19

**BRIEFLY DESCRIBE WHERE AND HOW ARE DATA AND DOCUMENTS USED TO GENERATE THIS REPORT BEING STORED:** All documents and data are stored on faculty computers.

### EXECUTIVE SUMMARY

**Program description from the Course Catalog:** This program provides graduates with the skills and knowledge they need to provide effective, high-quality services in a variety of forensic and legal settings. These include probation and parole, victim assistance, mitigation and sentencing advocacy, law enforcement, intelligence, trial consultation, policy, advocacy, and research. To accomplish this goal, the program balances traditional psychological knowledge and skills with a specialized understanding of the legal system.

**List all of the program's learning outcomes:** *(regardless of whether or not they are being assessed this year)*

Learning Outcome	Year of Last Assessment	Assessed This Year	Year of Next Planned Assessment
Research and write critically about issues in forensic and legal psychology.	2015-16	X	2020-21
Develop and deliver effective oral presentations on topics in forensic and legal psychology.	2015-16	X	2020-21
Argue the strengths and weaknesses of policy issues relevant to the field of forensic and legal psychology.	2017-18		2019-20
Propose and evaluate solutions to major problems in the legal system.	2015-16	X	2020-21
Identify strategies to appropriately address ethical dilemmas in the field.	2017-18		2019-20

**Describe how the program's outcomes support Marymount's mission, strategic plan, and relevant school plan:**

The Department of Forensic and Legal Psychology meets the University's mission of academic excellence (intellectual curiosity) via all of the learning outcomes that were assessed in AY 2018-19. Each of the learning outcomes assessed in 2018-2019 emphasize the importance of researching and writing critically about FLP-related issues, delivering effective oral presentations on FLP topics, and proposing/evaluating solutions to major problems in the legal system. Given the careers that our graduates pursue, the ability to analyze information effectively to support a well-reasoned conclusion is vital to their success in the program, as well as in the field.

Turning to the University Strategic Plan ("The University offers a rigorous, cohesive, and integrated curriculum that produces superior graduates able to succeed in their positions and communities"), the department supports academic excellence with assignments that are carefully designed for intellectual



rigor. In addition, faculty members possess an extremely high level of expertise, enabling them to teach complex material to Forensic and Legal Psychology students.

Finally, with regard to the School Strategic Plan, the learning outcomes in that plan also support academic excellence and rigor (see explanations as mentioned above). Specifically, regarding the outcome “Work to provide excellence in career and program advising,” department faculty use feedback from the Board of Visitors and current employers to incorporate their advice on what our graduates need to learn and know in order to succeed. Recently, the Department surveyed professionals who supervised our students as they completed their internships to identify areas where our students excel, as well as areas faculty can address to improve the competitiveness and success of our students.

The Department also holds a yearly Career Day with a keynote speaker followed by a panel of alumni and professionals discussing various types of employment. Last year the keynote speaker was Monique Pettett, an FLP alum, who discussed her career path in federal law enforcement and offered the students advice on how to succeed in their future endeavors.

In sum, the Forensic and Legal Psychology faculty members continuously reexamine all courses to increase academic rigor. Increasingly, as undergraduate programs offer forensic psychology/psychology and law courses, concentrations or majors, we are working to ensure that each course and assignment reflects advanced instruction, is differentiated from that received in undergraduate programs, and meets the expectations of an increasingly demanding marketplace.

**Provide a brief description of the assessment process used including strengths, challenges and planned improvements and provide evidence of the existence of a culture of continuous improvement based on assessment:**

The department meets during each semester to discuss the assessment report and the plan for the next year. An effort is made to include direct and indirect outcome measures from a variety of sources and classes. The main challenge we have had is to find a suitable indirect outcome measure, and we would welcome any suggestions from the Assessment Committee.

The Department is fostering a culture of continuous improvement based on assessment by holding ongoing discussions of our strategic plan, the development of assignments and outcome measures for each year’s plan, and paying close attention to student feedback in the classroom and end-of-course evaluations.

**Describe how the program implemented its planned improvements from last year:**

<p><b>Outcome</b></p>	<p><b>Planned Improvement</b></p>	<p><b>Update</b> <i>(Indicate when, where, and how planned improvement was completed. If planned improvement was not completed, please provide explanation.)</i></p>
<p>Argue the strengths and weaknesses of policy issues relevant to the field of forensic and legal psychology.</p>	<p>The department will develop a new measure to assess the policy learning outcome. In addition, the department will revise its department learning outcomes to more clearly reflect the advanced level of its expectations.</p>	<p>Unfortunately, the department did not develop a new measure to assess the policy learning outcome, nor were the department's learning outcomes revised, due to other obligations and priorities, as well as experiencing an impasse regarding the outcomes. The department will be revisiting these items during the 19-20 AY.</p>
<p>Identify strategies to appropriately address ethical dilemmas in the field.</p>	<p>The essay in FLP 512 (Advanced Issues in the American Legal System), which requires students to identify a group that they do not like and make an argument for why this group's interests and rights should be protected, will continue to be assigned. In addition, the department will review the requirements in other FLP courses to see if existing assignments can be revised or new ones can be created to improve students' ability to perform this learning outcome.</p>	<p>The essay continued to be assigned in AY 18-19 and the course instructor pressed upon the students the necessity to be able to identify and appropriately address ethical dilemmas in the field when reviewing the assignments requirement and via class discussions throughout the AY. Unfortunately, the department did not review courses for ethics-related assignments, due to other obligations and priorities. However, the department will be engaging in this review during the 19-20 AY.</p> <p>Of note, when reviewing the results of the 18-19 GSS, of 44 FLP respondents,</p> <ol style="list-style-type: none"> <li>1. 90.9% indicated that the program did a Good/Excellent job of preparing them to "Determine the most ethically appropriate response to a situation", (69.2% in 17-18), and</li> </ol>

		2. 97.7% indicated that the program did a Good/Excellent job of preparing them to “Understand the major ethical dilemmas in your field” (79.5% in 17-18).
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**Provide a response to last year’s University Assessment Committee review of the program’s learning assessment report:**

The department is unable to respond because it did not receive a response from the UAC concerning the revised 17-18 FLP report.

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## Outcomes Assessment 2018-2019

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**Learning Outcome 1:** Research and write critically about issues in forensic and legal psychology.

This outcome is based on an assignment in the class, FLP 520 Wrongful Convictions: Individual Case Analysis. It is co-taught by Dr. Mary Lindahl and Assistant Police Chief Charles Penn, Arlington Police Department. The class has been conducted as a week-long summer class for the past 12 years. It provides students the opportunity to examine an actual, current case of possible wrongful conviction for homicide, using state-of-the-art research and investigative techniques. Our clients have been serving life imprisonment sentences or are on death row. Cases are referred by public defenders, regional Innocence Projects, and private attorneys. With the help of law enforcement experts, the students examine the crime scene, the prosecution and defense arguments, witness testimony, police conduct, and the psychological status of the convicted individual. Dr. Lindahl has visited several of the clients in prison with their attorneys. Attorneys have visited the class or called in on Skype to answer questions, law enforcement and forensic experts have come to the class as needed, and we have had family members come to class. At the end of the class, students provide a written analysis of the case, which is provided to the client's attorneys. To date the class has analyzed twelve cases for possible wrongful convictions involving a home invasion murder; a sexual homicide of an elderly woman; two neighborhood drive by shootings; a laundromat burglary and murder; 2 stabbing murder cases; infant death by arson; poisoning of a military family member; a carjacking, kidnapping, and robbery case; and a suicide where the client was convicted of murder.

Once the case has been vetted for suitability, the materials are organized by a former paralegal and a group of case assistants. Depending on the elements of the case the materials are copied to flash drive folders containing police reports, crime scene evidence and photographs, court transcripts and testimonies, and medical and psychological evaluations. A month before the class begins, there is an orientation meeting where students are given the materials, along with a case analysis overview. Although students are responsible for being familiar with the whole case, they are assigned one particular concentration on which to focus such as the crime scene, interrogations and confessions, investigation, prosecution case and witnesses, defense case and witnesses and medical and psychological evaluations. The students work individually and in teams in the course depending on the assignment. At the end of the class, each student presents her theory of the crime and if she believes the evidence proves guilt or innocence. Students' written analyses are submitted to those who referred the case, with the hope that "fresh eyes" may reveal new information to assist in a second look at the case.

We have worked out limited attorney-client privilege status with each set of the attorneys of our clients. Our work is highly confidential.

To date, based partly on our work, one of our clients has been exonerated, one is pending exoneration, and the others remain in legal appeals status. Based on our past assessments (not for IA), we converted the present Fall 2019 class into a semester-long class.

**Assessment Activity**

<b>Outcome Measures</b> <i>Explain how student learning will be measured and indicate whether it is direct or indirect.</i>	<b>Performance Standard</b> <i>Define and explain acceptable level of student performance.</i>	<b>Data Collection</b> <i>Discuss the data collected and student population</i>	<b>Analysis</b> <i>1) Describe the analysis process. 2) Present the findings of the analysis including the numbers participating and deemed acceptable.</i>														
<u>Direct:</u> Final written analysis/ conclusion of guilt or innocence	16 students must have a score of 17/20 or above on the rubric. Possible total scores range from 12-20. The rubric is included in Appendix A.	Population is 18 students taking the class Wrongful Convictions: Individual Case Analysis in Summer 2019	The scores were as follows: <table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">Score</th> <th style="text-align: left;">Number of students</th> </tr> </thead> <tbody> <tr> <td>14/20</td> <td>2</td> </tr> <tr> <td>15/20</td> <td>3</td> </tr> <tr> <td>16/20</td> <td>1</td> </tr> <tr> <td>17/20</td> <td>3</td> </tr> <tr> <td>18/20</td> <td>6</td> </tr> <tr> <td>19/20</td> <td>3</td> </tr> </tbody> </table> Therefore, the standard was not met.	Score	Number of students	14/20	2	15/20	3	16/20	1	17/20	3	18/20	6	19/20	3
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<u>Indirect:</u> 3 items from the 2018-19 Graduating Student Survey. The questions are as follows: To what extend did your program prepare you to: 1. Conduct research to support a position. 2. Develop a coherent written argument. 3. Work as part of an effective team.	The performance standard is that 90% of the respondents answer “good or excellent” to the question.	The population is the 44 graduating students who responded to the 3 questions.	The scores were as follows: <table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">Question:</th> <th style="text-align: left;">Percentage answering “good” or “excellent”</th> </tr> </thead> <tbody> <tr> <td>Conduct research to support a position</td> <td>63.6 %</td> </tr> <tr> <td>Develop a coherent written argument</td> <td>88.6%</td> </tr> <tr> <td>Work as part of an Effective team</td> <td>84.1%</td> </tr> </tbody> </table> Therefore the standard was not met.	Question:	Percentage answering “good” or “excellent”	Conduct research to support a position	63.6 %	Develop a coherent written argument	88.6%	Work as part of an Effective team	84.1%						
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### **Interpretation of Results**

**Extent this learning outcome has been achieved by students** *(Use both direct and indirect measure results):*

Although this course is extremely popular, the instructors are not satisfied with the quality of the work of many of the students. Twelve of the students did exceptional work, while the remaining work was not as good. The results of the GSS are also concerning.

**Program strengths and opportunities for improvement relative to assessment of outcome:**

We will be working for the next year on developing a more effective rubric, but more importantly, working with the students more closely on how to do better analyses.

**Discuss planned curricular or program improvements for this year based on assessment of outcome:**

We believe that making the course into a semester-long course rather than an intensive one-week course makes more opportunity for expert guest speakers, gives the students more time to prepare, and perhaps work on a first draft which the instructors can review.

**Learning Outcome 2:** Develop and deliver effective oral presentations on topics in forensic and legal psychology.

**Assessment Activity**

<p><b>Outcome Measures</b> <i>Explain how student learning will be measured and indicate whether it is direct or indirect.</i></p>	<p><b>Performance Standard</b> <i>Define and explain acceptable level of student performance.</i></p>	<p><b>Data Collection</b> <i>Discuss the data collected and student population</i></p>	<p><b>Analysis</b> <i>1) Describe the analysis process. 2) Present the findings of the analysis including the numbers participating and deemed acceptable.</i></p>																		
<p><u>Direct:</u> In FLP 511 (Legal and Investigative Psychology), students, in groups of 3-4, are to create and deliver an effective oral presentation to their classmates and the instructor. The students are graded individually on the assignment.</p>	<p>The standard requires 80% of students to earn 17/20 points or greater on the assignment, using the grading rubric (see Appendix B).</p>	<p>The population for this outcome measure consists of graduate forensic and legal psychology students enrolled in the Fall and Spring sections of FLP 511 (Legal and Investigative Psychology). While most of the students are in their first year in the program, a few are in their second year (n=86).</p>	<p>Results of the class sections assessed were:</p> <table border="1" data-bbox="1339 643 1900 873"> <thead> <tr> <th>Section</th> <th># of students</th> <th>% of students</th> </tr> </thead> <tbody> <tr> <td>Fall-A</td> <td>22/25</td> <td>88%</td> </tr> <tr> <td>Fall-B</td> <td>23/25</td> <td>92%</td> </tr> <tr> <td>Spring-A</td> <td>13/16</td> <td>81.25%</td> </tr> <tr> <td>Spring-B</td> <td>17/20</td> <td>85%</td> </tr> <tr> <td><b>Total</b></td> <td><b>75/86</b></td> <td><b>87.2%</b></td> </tr> </tbody> </table> <p>Therefore, the standard was met.</p>	Section	# of students	% of students	Fall-A	22/25	88%	Fall-B	23/25	92%	Spring-A	13/16	81.25%	Spring-B	17/20	85%	<b>Total</b>	<b>75/86</b>	<b>87.2%</b>
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<p><u>Indirect:</u> Spring 2019 Graduating Student Survey question: “Please indicate how well you believe your education prepared you to deliver a coherent oral presentation?” Responses are given on a 5 point scale from 1 (poor) to 5 (excellent).</p>	<p>The standard requires 80% of the students to respond good (4) or excellent (5).</p>	<p>The population for this outcome measure is the number of students who responded to this question (n=44).</p>	<p>On this question, 86.4% of the students responded with 4 (good) or 5 (excellent) (mean of 4.23).</p> <p>Therefore, the standard was met.</p>																		

<p><u>Indirect:</u> Fall 2018 Alumni Survey question: “Please indicate how well you believe your education prepared you to deliver a coherent oral presentation?” Responses are given on a 5 point scale from 1 (poor) to 5 (excellent).</p>	<p>The standard requires 80% of the students to respond good (4) or excellent (5).</p>	<p>The population for this outcome measure is the number of students who responded to this question (n=52).</p>	<p>On this question, 76.9% of the students responded with 4 (good) or 5 (excellent).  Therefore, the standard was not met.</p>
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### Interpretation of Results

**Extent this learning outcome has been achieved by students** (*Use both direct and indirect measure results*):

Students met the standard when it came to the direct measure and one of the indirect measures (graduating student survey); however, the standard was not met when employing the indirect measure of alumni survey.

**Program strengths and opportunities for improvement relative to assessment of outcome:**

The ability of our students to deliver an effective oral presentation is crucial to their future success. We have found that some of the students do not come to the program with adequate skills in this domain. It is encouraging that many of our students are able to do well on this. However, it is concerning that only 76.9% of the respondents to the Alumni Survey that they felt the program had prepared them to develop and deliver an effective oral presentation.

Forensic and legal psychology is a relatively new field, and some employers are unfamiliar with its content. Our students have been finding jobs in a variety of areas, such as the federal government, law enforcement, mitigation, jury consulting, victim advocacy, intelligence, research, and public policy sectors where employers might not have initially thought of hiring someone with a forensic and legal psychology degree. We are emphasizing, with our students, the development and demonstration of transferable skills, such as delivering an effective oral presentation, that are valuable in a wide variety of positions at the intersection of psychology and the legal system.

**Discuss planned curricular or program improvements for this year based on assessment of outcome:**

Taking into account the results of the Alumni Survey, it was decided that the oral communication expectations need to be made more explicit for students. In addition, more guidance and assistance will be provided to students to improve their oral communication/presentation skills. Furthermore, a more explicit and detailed oral presentation rubric will be created and disseminated to students early on each semester.

**Learning Outcome 3:** Propose and evaluate solutions to major problems in the legal system.

One of the major problems facing the American legal system today involves intercultural ignorance and insensitivity, racism, and the controversial formulation of laws and policies concerning immigration. Few Americans have much knowledge about non-European countries, their cultures, and their religions; and many have misconceptions about immigrants and the dangers they have faced in their home countries. As the 18th century philosopher William Hazlitt wrote, “Prejudice is the child of ignorance.”

The assessment activity for this learning outcome has 2-parts. Part 1 is assessed this year and Part 2 will be developed and assessed next year. Part 1 is a “Cultural Self-Study,” based on the work of Robert Weigl, clinical psychologist and cultural anthropologist. The methodology is described in his article, “Intercultural competence through cultural self-study: A strategy for adult learners in the *International Journal of Intercultural Relations*, Volume 33, Issue 4, July 2009, Pages 346-360, <https://doi.org/10.1016/j.ijintrel.2009.04.004> (see Appendix C). He has also provided Instruction and Study Sheets (see Appendix D) for use in completing the study. In 2011, Dr. Weigl came to the FLP Department and offered a one-day training for Dr. Lindahl and the students. The cultural self-study has been used for several years as a requirement for members of the U.S. Coast Guard before deployments.

FLP 566, Child Victimization, is taught by Dr. Lindahl. It is a service-learning class involving academic study as well as 20 hours of tutoring by students of young refugee children, many of whom are part of a special immigration program. This program is designed to protect families of fathers who were embedded with American troops in dangerous areas who have experienced or are experiencing an ongoing serious threat as a consequence of that involvement. Many of the children we tutor are part of the Special Immigrant Visa program for Iraq and Afghanistan, while other children in the tutoring program are from similarly dangerous countries (e.g., Syria, South Sudan, Somali, and the Democratic Republic of Congo). The program is federally funded and run by Catholic Charities of Arlington, Virginia.

The purpose of the Cultural Self-Study is to investigate and describe the student’s own internalized culture. The students write the study using a “tightly structured protocol” whereby they begin to “comprehend the power of culture as a way, both cognitively and emotionally, of how they are vehicles through which culture is expressed” (Weigl, 346-347). The goal is to stimulate intercultural sensitivity in the students, to foster the interest and skills in understanding unfamiliar cultures, thus increasing empathy in their attitudes towards them (see Appendix E for a student example).

The most important ultimate outcome for the students (after Part 2) will be improved cultural sensitivity and competence conceptualized as “a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication” (Chen & Starosta, 1997; p. 5); however, at this time, the intercultural literature generally begins with methods to improve one’s understandings of other cultures rather than examining one’s own first.

Thus this learning outcome begins with the use of the Cultural Self-Study (Part 1) for an understanding of each students’ understanding of his/her own internalized culture. Ultimately, the goal is to equip students to conceptualize solutions to a major problem in the American legal system, the issue of immigration.

**Assessment Activity**

<b>Outcome Measures</b> <i>Explain how student learning will be measured and indicate whether it is direct or indirect.</i>	<b>Performance Standard</b> <i>Define and explain acceptable level of student performance.</i>	<b>Data Collection</b> <i>Discuss the data collected and student population</i>	<b>Analysis</b> <i>1) Describe the analysis process. 2) Present the findings of the analysis including the numbers participating and deemed acceptable.</i>										
<u>Direct:</u> Cultural Self-Study, following the instructions provided by Dr. Weigl.	The performance standard is measured on a scale from 1-3 (3=clear understanding and response to the requirements; 2= partial understanding; and 1= minimal understanding for each of the 8 sections.). Thus the highest score that could be obtained was 24. The standard was 9/10 students earning an average score of 20 or above.	All 10 students in the graduate elective class successfully completed the cultural self-study.	The following were the results: <table border="1" data-bbox="1234 574 1608 748"> <thead> <tr> <th>Number of students</th> <th>Score</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>19</td> </tr> <tr> <td>5</td> <td>21</td> </tr> <tr> <td>3</td> <td>22</td> </tr> <tr> <td>1</td> <td>24</td> </tr> </tbody> </table> Thus the standard was met.	Number of students	Score	1	19	5	21	3	22	1	24
Number of students	Score												
1	19												
5	21												
3	22												
1	24												
<u>Indirect:</u> 1. Percent of class time spent in active learning during class.  2. Number of student hours spent on service learning  3. Spring 2019 Graduating student survey questions:	The standard was 40%  The standard was 20 hours.  The standard was 90% on all questions	10 students in classroom  10 Student logs and tutoring notes  43 Forensic and Legal Psychology students answering questions on the	The actual percent was approximately 40%. Thus the standard was met.  All students met the standard. Thus the standard was met.  The following were the results of students answering Somewhat or to a Great Extent: <table border="1" data-bbox="1234 1430 1640 1453"> <thead> <tr> <th>Question</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Question 1</td> <td>88.4%</td> </tr> </tbody> </table>	Question	Percentage	Question 1	88.4%						
Question	Percentage												
Question 1	88.4%												

<p>a. Interest in cultures different from your own b. The ability to collaborate with others from different backgrounds and experiences.</p>		<p>2019 GSS Evaluation of Development section</p>	<p>Question 2: 88.4% Thus the standard was not met.</p>
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### Interpretation of Results

**Extent this learning outcome has been achieved by students** *(Use both direct and indirect measure results):*

In Part I of this assignment which is being assessed this year, all of the students met the direct measure assignment standard on successfully completing their own self-study.

We were unable to find a peer-reviewed measure of understanding of one's own internalized culture and will be looking for one or developing our own for next year.

On indirect measures, the standard was met on number of hours spent on service learning, and percent of class time spent in active learning. However, the standard on the GSS was not met. The results of the questions on the GSS show that we as a program have work to do to help our students develop in this area.

**Program strengths and opportunities for improvement relative to assessment of outcome:**

In Part 2 of this Assessment (for next year) students will complete a test on intercultural sensitivity (particular test used is to be decided on this semester).

One of the main strengths of the FLP program for most of its existence (since 2001) is its global education courses, especially the Fall semester class (FLP 598 - Israel: Challenges and Possibilities) which meets regularly in the Fall semester and culminates in a trip to Israel in the January intersession. So far we have not been allowed to offer this course for the Fall 2019/Spring 2019 semester. We hope to work this out for a May trip (which would meet regularly in Spring semester culminating in a trip in May, in which case we can measure changes in intercultural sensitivity scores using the cultural self-study (which would be completed before the trip to Israel) as well as changes in scores on intercultural sensitivity at the beginning and end of the semester.

We will also be developing a more sensitive rubric for grading the cultural self-study.



**Discuss planned curricular or program improvements for this year based on assessment of outcome:**

We will continue to work on development of rubrics for this learning outcome, planning for Part 2 for next year, and rebuilding our global education opportunities for next year. The collapse of these opportunities has been unfortunate for both faculty and students, as these classes are very popular, and offer exceptional learning opportunities. Many students have told us that they picked Marymount over other programs specifically for those opportunities.

**Appendix A**

FLP 520 Wrongful Convictions: Individual Case Analysis  
Rubric for Final Case Analysis

Name: \_\_\_\_\_

<b>CATEGORY</b>	<b>5 - Above Standards</b>	<b>4 - Meets Standards</b>	<b>3 - Approaching Standards</b>	<b>Score</b>
Critical Analysis	Analysis correlated with appropriate research and literature	Analysis mostly correlated with appropriate research and literature	Analysis minimally correlated with appropriate research and literature	
Substantiate Position with Evidence	Conclusion on guilt or innocence substantiated by evidence provided in class	Conclusion mostly substantiated by evidence provided in class	Conclusion minimally substantiated by evidence provided in class	
Statements Keyed to Documents	Statements consistently keyed to pages in documents	Statements mostly keyed to pages in documents	Statements not sufficiently keyed to pages in documents	
Details and Length of Analysis	Exemplary details and length of written analysis	Sufficient details and insufficient length of written analysis	Insufficient details and inadequate length of written analysis	
Total possible 20 points				



## Appendix B

### FLP 511 Presentation Grading

Name: \_\_\_\_\_

Topic: \_\_\_\_\_

1 = Poor – 4 = Excellent

**1. Oral Communication (e.g., clear, volume, steady pace)**

1                      2                      3                      4

**2. Non-Verbal Behavior (e.g., eye contact, posture)**

1                      2                      3                      4

**3. Knowledge of Topic (e.g., confidence in understanding and presentation of material)**

1                      2                      3                      4

**4. Organization of Topic (e.g., logical framework, clarity)**

1                      2                      3                      4

**5. Written Materials (PowerPoint slides, annotated bibliography, etc.)**

1                      2                      3                      4

## Appendix C

International Journal of Intercultural Relations 33 (2009) 346–360



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### Intercultural competence through cultural self-study: A strategy for adult learners

Robert C. Weigl\*

Semester at Sea, University of Virginia, Charlottesville, VA, USA

#### ARTICLE INFO

Article history:  
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Keywords:  
Cultural self-study  
Bi-directional learning  
Intercultural competence  
Intercultural empathy  
Teaching cross-cultural psychology

#### ABSTRACT

The author presents a strategy for increasing adult intercultural sensitivity and effectiveness that has emerged from cumulative lessons of twelve years teaching cross-cultural psychology to undergraduates. Following a tightly structured protocol, learners complete a rigorous process of utilizing concepts of culture in a self-study exercise. Subsequently they are vastly more fluent in applying these concepts in research and in intercultural situations. Students internalize concepts of culture in a way that they comprehend the power of culture, through recognition, both cognitively and emotionally, of how they are the vehicles for the expression of culture. The author presents an explanation of processes that mediate this learning, and a set of five propositions for further exploring the connection between cultural self-study and intercultural competence. Offered are a detailed example of a self-study protocol and practical advice about pedagogical factors that can facilitate or restrain reflexive cultural learning. Throughout, students' writings are used to illustrate the feasibility and emotional power of the self-study process. This report is presented in the hope of stimulating exchange among teachers and trainers using cultural self-study with various populations, in different settings, for multiple purposes. Future studies of outcome, in terms of both knowledge and intercultural skill, are needed to advance development of the method.

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#### 1. Introduction: cultural self-knowledge as foundational for knowledge of culture

I can turn an "ethnic Sonia" off or on. I can put on khakis with a polo shirt and sweater and have an intellectual conversation about the current state of the health care system, but I am multifaceted. I can just as easily get irked enough to start waving my hand in someone's face as my own head does an intricate swaying dance. Whether or not that is simply the Jersey girl culture seeping through or the Portuguese passion escaping, I have yet to tell. (From a 20-year-old college Junior, Immigrant from Portugal)

The above statement appears in the carefully crafted narrative of an undergraduate who is stretching herself, emotionally and cognitively, to describe her own cultural practices and identity. This self-study process culminates in a 2500 word report written following a detailed, eight step protocol. I have now read 376 of these cultural self-studies during twelve years of teaching cross-cultural psychology. Cultural self-study occasions remarkable personal awakening and growth in most students. Cultural concepts become intensely alive for adults when they are assisted in having an immediate experience of how they themselves function as the *vehicles* through which culture is expressed. The process promotes cognitive

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research and service ventures focused on others. Bond (1997) made a preliminary effort to understand this, but he is among the very few, and his collected reflections of eighteen cross-cultural scholars sadly reveal that most do not do engage in reflexive cultural study with any rigor or confidence. Our academic traditions encourage us to mask, not reveal ourselves, especially in finished products such as books and articles. A significant advantage with cultural as opposed to clinical self-learning is that, with the former, there is little need for protection of privacy. The cultural self-learning enterprise can be shared in a group of fellow learners. The learning can occur in a group as well as from solitary effort. Cultural self-study can be synergistic and public, bound by neither academic nor clinical rules of silence.

Having internalized a web of ideas of culture as part of self-construction, the self-studier in turn applies them more sensitively and carefully to understanding others. This "taking the measure" of self and other in the same terms stimulates the development of empathy in intercultural situations. Others such as Bennett (1993) and Bennett & Castiglioni, (2004) have noted the central role of empathy in the development of intercultural sensitivity, particularly in crossing that "paradigmatic divide" between ethnocentric and ethnorelative world-views. I also recall the comment of former U.S. Peace Corps leader and current program head at the U.S. State Department's Foreign Service Institute, Ray Leki, that empathic capacity is *the best* predictor of successful intercultural collaboration of U.S. personnel serving overseas. Those who feel culture operating in themselves are more likely to feel how cultural operates powerfully in others. Feeling the force with which culture impacts our lives, we can no longer dismiss it as an "unfortunate but reversible accident" (Kohut & Stokes, 2006) or merely decorative details imposed on a universal humanity. We have a strategy for reversing an American inclination to ignore culture, a foundation for success with immigration at home at the cost of not understanding other peoples abroad.

### 1.3. *The need to maintain an experiential perspective*

Some would deem it best to provide only a summary of technical procedures and formal content of self-study in a document such as this. I emphasize instead a certain qualitative perspective and particularly the need to allow students to give voice to their own discoveries about their cultural make-up. I believe this is essential to convey something of the depth of insight and momentousness of experience that emerges as someone carefully assesses her own culture. In the emerging process of legitimizing cultural studies in social sciences, there has been an emphasis on abstract theory and discourse without necessarily conveying the sense of how people live their culture (Weigl, 2002a, 2002b). It is my proposition here that this experiential wisdom, nurtured through self-study, will help generate theory more effectively connected what actually is being represented. There is room here for all, both teachers and students, to benefit from a naturalistic and experiential perspective.

## 2. "Active ingredients" in self-study

### *Two student comments about self-study:*

I believe this is a priceless exercise. Beyond understanding my own attributes, it prompts me to ask where these have come from and how I am changing over time. The questions asked are important, but I could only briefly touch upon them in this study. I have found it extremely difficult to do this cultural self-study justice in this amount of space under the pressure of time. Yet, because of its value, I plan to monitor, and revise this "paper" for the rest of this voyage and the rest of my life. Thank you.

It was not until this assignment, a Cultural Self-study, that I began to understand I was more than a check in a box (to indicate ethnicity on a college application). My life, who I am, what I do, and why I do it cannot be understood without first recognizing where I come from. Sometimes looking into a mirror more than yourself is reflected. Although my pale skin, blonde hair, blue eyes, and rounded features may beg to differ, I have an intimate and rooted heritage in Native American culture. On both my mother's and father's sides of the family there is a connection with Native American roots as close as my great-grandfather and great-grandmother. Also traceable on both sides of my family is Scots-Irish ancestry. The only other significant backdrop would be German, and it is the combination of all three that shape a great deal of who I am today.

These comments from a 20-year-old, blond, athletic euro-American man and an equally Nordic looking, but partly Native American 20-year old young woman from the Tennessee countryside reflect the importance and novelty of a cultural self-study experience. It is arresting and transformational. A large number of processes—or "active ingredients"—come into play in generating impact. At this point, five have emerged as particularly potent; learning disciplined subjectivity, making cultural concepts central in self-construction, making the categorical deeply personal, exploring culture in terms different from those through which it was acquired, and re-historicizing the self.

### 2.1. *Learning disciplined subjectivity*

The "dreaded armchair" of theoretical speculation and introspection was abandoned as positivism advanced as the paradigm for social sciences (Danziger, 1990). Thus officially rejected as a legitimate band for learning, a scholar's subjectivity sometimes operates sloppily and in secret, driven underground where we will not learn how it inspired and shaped what we are told. Many students are socialized in this narrow empiricism and academic self-disguise. An alternative

histories of surviving oppression, adventuring beyond old homelands, exploring a frontier, succeeding against the odds, building an enterprise, fighting common enemies. History expands and enhances the self, enlarging its context in time and thereby increasing its complexity and coherence.

### 3. What of the cultural self-study—intercultural competence connection?

Mapping myself on cultural dimensions is incredibly difficult because I believe myself to be an eclectic mixture. I am a simple person, yet I do not fit neatly into one category or another, because every situation I encounter in my life calls for its own specific response. I have several different selves. I am not implying that I have a split personality. I merely am advocating that I am a highly adaptive individual and I am capable of a full spectrum of positions within these various cultural dimensions. In relation to individualistic and collectivistic cultures, I believe I lean more toward the collectivistic end; however, I would like to believe my true nature is more individualistic. I am a collectivist in that I have a tendency to be more affectionate; I have a tight extended family. I prefer to maintain harmony and cooperation among groups of individuals with whom I interact, and I feel an obligation to a group, more specifically, I feel an overwhelming obligation to my parents. In contrast to these traits, I am highly individualistic in that I move between several groups of friends; I am incredibly assertive. I require a great deal of personal space and in fact am annoyed by over-exposure to the same individuals. I am very outspoken about my personal rights and often agitated when someone attempts to invade what I believe to be my personal space. (From a 19-year-old woman of German-Irish background, from Minnesota)

It should not be a surprise that this young woman is becoming more careful in how she understands culture at play in others' lives too; she is disinclined as the result of her self-study to fall into mechanical attributions or the cavalier labeling of others. The second phase of her learning in the field showed significant empathy, evidenced in the sensitivity and complexity in perceiving and portraying others. As students interpret field notes, identify with someone targeted for discrimination, plan support for school teachers with culturally mixed classrooms, or design research to study the impact of social primes on minority student performance, they demonstrate that they have come to care about the people and issues involved. There is an enhanced capacity for inter-subjectivity in relation to cultural others. It is "feeling the form" of another culture described by Bennett and Castiglioni (2004). Self-studiers become warmer, more synchronous, and more attentive in intercultural situations. I have framed the following five propositions, which, in being challenged or supported, may shed light on how the increase of empathy emerges.

#### 3.1. Five propositions regarding the self-study and intercultural competence connection

**Proposition 1.** *Cultural self-studiers become more curious about other cultures.*

Culture emerges as among the most important of realities one scans for in entering social settings both at home and abroad. Concepts of culture assume a high salience and operate as a relatively complex web of ideas. Students become motivated, even excited about experiencing others' cultures. They have a heightened hunger for difference and are more likely to seek it out.

**Proposition 2.** *Concepts and categories used to describe oneself subsequently will be used more sensitively and accurately to describe others.*

Self-studiers have a more nuanced grasp of a set of key concepts. Like the young woman above, they have experienced the discomfort of being skewered on the point of someone else's theory, and thereafter are less likely to be casual in broadly characterizing others. They are alert to ways people vary individually or situationally, as they do themselves. The care they spontaneously show in culturally evaluating themselves later is likely to be extended to others.

**Proposition 3.** *Self-studiers are more likely to anticipate the pervasiveness and authority with which culture operates in others' lives.*

They have a sense that culture matters—really matters. The focus on categorical features of their own make-up has primed them to be alert to powerful collective and interdependent factors operative in other communities. They cannot see culture as superficial decorations of the universal. They know culture is an essential part of how they and others operate in their worlds.

**Proposition 4.** *Cultural self-awareness increases self-studiers' capacity to identify bias.*

Self-study heightens awareness of one's values and of the automatic way values infuse decisions and involvements in social settings. Though not sufficient in itself, reflexive study begins equipping us to identify how prejudices and values shape our pursuit of knowledge—through the questions we care to ask and methods we choose to get answers. We can learn to catch biases as they are elicited spontaneously, so that they are not the primary forces shaping our actual behavior in daily life or as students of social sciences.

**Proposition 5.** *Self-studiers discover an emerging capacity to arrest their automatic enactment of their culture in order to more accurately participate in the experiences of those from another culture.*



pulled her into traumatic memories connected with multiple losses, violence, and wrenching transitions. One young Indian woman experienced the assignment as threatening because it led her back to what she believed were disgraced and stigmatized roots that previously had been kept secret. Adopted by a family of Brahmin caste, she had been taken from a community, two steps lower in the Indian social order, in which her biological parents had abandoned her as an infant. This woman in fact wrote a solid cultural self-assessment, but trainers may want to assign a more traditional alternative assignment for the occasional learner for whom self-study is troubling.

A least 80% of my students complete their assigned self-study protocol with success and enthusiasm. As the consequence of attending ethnically diverse schools—high schools particularly—some students have a facility for contact with other cultures and demonstrate an inchoate, emerging ethno-relativity. Their curiosity and sensitivity are readily mobilized and substantiated through self-study and a course in cross-cultural psychology. For a few, monoculturalism has become an insupportable confinement. Through the process of identifying the cultural features holding them “captive,” they are freer to adopt other perspectives and behaviors. Those who have protracted experiences of living abroad may already be “accidentally bicultural” (Bennett, 1993) and able to operationalize this hidden capacity. Overseas tourism alone seems not to be a potent facilitator of self-study, as too often it has included very little contact with local people. Even otherwise reluctant learners often are reachable when it becomes clear that good grades or career success hinge on expanding their cultural literacy.

Ethnic minority members, including foreign students, have a clear advantage in completing self-studies. They have lived crisscrossing cultural boundaries and may have confronted the denial or denigration of their differences. Forming some degree of reflexive, or owned culture, has been an essential, unavoidable part of their development, and hence, they have more to build on at the outset of their self-study. Group discussions about cultural self-understanding, ever so subtly, often reveal to White majority students that a familiar hierarchy of benefit or performance is being reversed. Nonetheless it is clear that high levels of difference within a group of learners facilitates cultural self-study in the entire group.

Successful self-study also may be impacted by certain personality and cognitive factors. Informally, I note that the best learners are those with more intuitive, poetic, and verbal capacity along with a tolerance for analyses not ultimately yielding tight categories or final answers. Clearly, the project places a premium on writing skills, though remarkable insights also come from those who do not write well. Those who need concrete, measurable results have a harder time with their assignment and like it less. In the table above I characterize these differences as representing the “intuiting” versus “sensing” polarities of one of the scales making up The Myers-Briggs Type Indicator. The more concrete and quantitatively oriented learners, in the future, may benefit from the inclusion of questionnaires or personality inventories yielding numerical results. These could provide more concrete, specific anchors for narrative self-reports.

#### 4.2. Teacher and trainer factors

Teacher or trainer attitudes will have a huge impact on what students produce. My prediction is that those who are more exclusively identified with the “science” part of “social science” will be less comfortable with the process. Many texts and college teachers, from the very outset, guide students toward learning at a level that is very abstract and divorced from observable events. Some of my peers are not comfortable with dense subjectivity, no matter how disciplined. They may find it difficult to include a strong “feelings” or personal component in their classrooms and may mask this unease in stated worry about protecting student privacy. These teachers may insist—perhaps correctly—there is little connection between self-discovery and the learning they promote in class. Reluctant trainers or teachers, if proceeding with self-study, may communicate the message that the work is not doable or not very important. Most critically, perhaps, a teacher can undermine the process by not covering all of the material essential for participants to understand concepts they apply to themselves.

Teachers can use the self-study process with great benefit to enhance learning, motivation, personal growth, and early commitment to cross-cultural and intercultural work. Ideally these teachers see the need for an array of different research methods and understand the interplay between qualitative and quantitative approaches. Particularly, they recognize a vital role for field research skills, of which self-study represents one example, bridging culture theory and lived intercultural experience. A teacher or trainer who models self-disclosure about her own cultural make-up and encourages similar student self-expression does a huge amount toward making the process manageable for beginners. There is room here for humor and storytelling, as well technical communication. Some students will need coaching to complete their work, individually or in small group advisories. It is wise to provide basic instruction in journaling, using the rubrics of the self-study protocol for the topically organized, growing body of information and observations to support a written report. Overarching all of these particular details is a simple, expectable process-outcome relationship: when the teacher/trainer anticipates participant success and growth, often excellent work will follow.

Also noted in the table, in terms Triandis (1994) provides, a teacher needs to balance attention to “subjective” and “objective” culture. It may be easier for learners to begin with what they actually do, which, once discovered, provides an avenue to discover underlying cognitive processes. The outside leads to the inside domain of culture in the protocol in Appendix B. Some trainers and teachers may prefer to devise a protocol to reverse this direction, working from cognition to behavior.

#### 5. The self-study protocol and its use by adult learners

Completing a self-study requires that learners follow detailed instructions for each of eight sub-areas of a protocol (Appendix B). The areas of study are listed in Table 2. Trainees are encouraged to construct their study either in the format of



### 5.1.1. *Memories of attending school in a small French town*

Seats had been assigned three months before at the beginning of the year. Helped by the recommendation from our past teachers, our new teacher is able to assign the top kids to the front rows and progressively assign kids all the way to the back row where only the mischievous and intellectually challenged sit. Two kids sit at a desk, only inches from two kids in front of them and those two on either side, in perfect rows from back to front, where the head of the class sits. In front of the huge chalk board and the world map is the largest, most intimidating oak desk for the teacher... In the classroom we learn French history, Math and Science. We also learn the hierarchy of life. We come to understand that assigned place in class parallels the assigned place we will take later in life. The front row will be the lawyers and the doctors, the middle rows will be business people, and the back rows will be the tradesmen... all of which we are told are respectable. I see traits of the French School in myself still. I shy away from class questions or standing out. I still struggle with social ranking—in so many different contexts—because I was one of the children in the back. (From a 24-year-old French-American Woman)

### 5.1.2. *Remembering the walk to school in a Korean village*

I also realized that my physical surroundings were marked by a particularity of things—another feature of ecological context. No gate or shop or wall or house that I passed by on the road looked identical to each other. Each had its own distinctive qualities, eccentric quirks that made it unique. This seemed to infuse physical things with a kind of presence, a personality, which were, to my young mind, amusing, and in an odd way, comforting, for, in noticing these particularities you came to “know” the thing, and it became possible to have a relationship with it. My fierce belief in individualism, for example, finds its emotional core in my love of the particular, the personal rather than in an abstract notion of “rights.” (From a 38-year-old Korean immigrant woman living in Virginia)

### 5.1.3. *Public and private space as taught by an Italian mother*

My mom has a specific view of how our family should act in private and in public. Like I stated already, it is very much an Italian concept of not bringing shame to the family name. In public we are expected to act obediently and respectfully. Nothing less than that is socially accepted in our culture. My mom even corrected my dad for certain mannerisms he acts out in public. My family has this term we call “Mom’s fake face.” No matter how angry or upset she is, if thrown into a social setting, no one would ever know. She is always smiling and always cheerful. If she were having a bad day, she would never take it out on other people. I find myself following this exact public habit... I will get out of my car pissed, but as soon as I’m in the public’s eye, I’m smiling and saying hello to people as if nothing is wrong. At home in the private setting we’re different. We just can let our small publicly unacceptable gestures be shown like belching, acting crazy and loud or even being mean to each other. (From a 19-year-old Italian-American man from Pittsburgh)

## 5.2. *Group experiences*

Following the protocol, students are urged to think of continuities between family life and life in other small groups, the former providing much of the socialization for operating in the latter. The family is where most persons form expectations about gender roles, the uses of authority, appropriate levels of dependence on others, obligations to others group members, appropriate divisions of labor, and many other interpersonal norms and scripts. Attitudes toward autonomy and interdependence prevailing in a family will color the favorableness of perceptions of extra-familial groups. Moghaddam (1998) has noted the strong American suspicion of groups, stemming from fear of how groups may compromise the integrity and authority of the individual. Below, a young woman meditates on residual needs and worries left behind after stern independency training at home. A young Jewish-American man recalls the collective warmth and distinctive style of his extended family, which prepared him for both intellectual competition and warm group memberships in the larger world.

### 5.2.1. *On tensions for an Anglo individualist when entering groups*

With such (severe) training in individualism, my family prepared me for operating in groups as a free-thinker and non-conformist, maybe even a bit of a rebel where unjust authority was concerned. However, more subtly, by failing to provide a closely knit group experience, they may have left me more vulnerable to social practices designed to promote group cohesion. Since I was deprived of a stable-feeling, secure, emotionally supportive group experience to begin with, I now feel more drawn to groups that offer this type of bonding. Unfortunately, I would also not be as effective or fit in as well as a group member, since my original family training didn’t prepare me for this type of interaction. Because of my individualist upbringing, I had to somehow resolve my wanting a sense of belonging with



however, it seems more to fit along the lines of Anglo self-control and autonomy. Interactions like I just described often kept us emotionally isolated from each other, unwilling to seek help from each other if it meant loss of face. (From 20-year-old of Quaker and Anglo heritage from Wisconsin)

#### 5.4. Overview of cultural programming and identity

Completing a self-study is really only a temporary stopping point in a process that should be ongoing across careers and lives. Many, like the young man cited in 2.0 recognize they are at the front end of a long process. Preliminary perhaps, the conclusions that self-studiers share, nonetheless, reflect huge, sudden leaps in self-understanding. Some summaries reflect emerging unitary views of one's culture and self.

Others summaries describe multiple facets of culture internalized and selectively enacted, depending on context and personal preference. As a teacher, many times I have been awed at the sophistication, eloquence, and maturity of student reports.

##### 5.4.1. From a Korean–American–Christian

It is impossible for me to pinpoint one single culture that I identify with completely. I was culturally programmed by the three major cultures of Christianity, Korea, and America (including subcultures that came with each). I will always have ingrained within me strong aspects of each culture. From the Christian influence, I am reminded of my beliefs and values: why I am here and how I am going to serve throughout my life. From the Korean influence, I will always carry respect for those who are above me, in age and experience. I will never forget how my mom always said it doesn't matter if you know the person or not, if you see an older Korean (and yes, we can tell if an Asian is Korean versus something else), bow your head. It is not a matter of your pride being put down, but an expression of honoring life. And finally, from the American influence, I've gained an adventurous, independent spirit that motivates me to go out there and experience new things, places, and people. The most important thing is interdependence. All three cultures have taught me the necessity we have for each other—for interlocked humanity. While this aspect may seem clear with the Christian and Korean cultures, I personally believe it is also true in the individualistic American culture. I feel that with so much emphasis on being an individual, it's not that Americans don't need each other, but that they forget they do. A foreigner once told me, some of the loneliest people in the world are Americans. And from my experiences as both "insider" and observing "outsider", I think it is true. (From 22-year-old Korean-American woman, a college Senior)

##### 5.4.2. From a very mainstream Euro-American

Reflecting on my self-study, I realize that I am essentially similar to my ancestors, my relatives, and my immediate family. Close family ties, open-mindedness, academic determination, hard work, and sacrifice seem like the strongest and most consistent features of my roots. Living in northern New Jersey, I believe, has amplified the intensity and speed with which my family members have led their lives. We have remained open-minded and low context out of necessity in order to survive in New York Metropolitan society. Though my personal time orientation, tendency toward collectivism, and formality with adults differs from cultural patterns in my geographical region, I am aware of my differences. When necessary, I can change or explain my cultural variations to avoid conflict or confusion. This realization of differences and this willingness to adjust my ways are, in themselves, recognition of individuality within my American culture. In accordance with an older American tradition, my family comes from an American "mold." Our roots represent generations of hard working extroverts trying to make the most of their lives while embracing "progress" or "change," valued in themselves, which might complicate as well as simplify our life plans. We strive to make the most of ourselves both for our own satisfaction and for the benefit of each other. Sharing what we have and what we gain with each other, we have simply expanded our definition of individualism to include those with whom we are closest. After all, no apple pie tastes as good and no Yankee games are as worth watching as those we can share with each other. (From a 20-year-old woman, a college Sophomore, from New Jersey)

#### 6. Conclusions and directions for future work

The core message of this report is disarmingly simple: learn a set of concepts and categories to describe culture; apply them to yourself before applying them to others; intercultural empathy, curiosity, and skills grow from this process. As apparently phenomenological and personal as cultural self-study appears to be, it is not intended to supplant quantitative approaches. This bi-directional learning process outlined here should be subject to many forms of critical review and scrutiny, including quantitative evaluation. As noted quantitative self-assessments might help some learners. The hope is to develop researchers or practitioners with cultural self-knowledge shaping commitments to many different types of service and investigation, including those that are most strictly quantitative. It appears that, thus recruited, people are far more likely to approach subsequent work with their hearts as well as their heads. They become more motivated, empathic, and

laboratory where work developing these methods could take place. Gail Weigl has been characteristically wise and generous in her editing of this text. I also am grateful for opportunities to teach for the University of Pittsburgh, George Mason University, and George Washington University.

#### Appendix A. An outline of concepts for use cross-culturally

This is a partial outline of materials for presenting the author's perspective on cross-cultural psychology. It has emerged both from teaching and designing the outline of an undergraduate text in the field. As noted in the text, the author believes what is most critical is not the specific theory and concepts chosen, but the application of the same ideas first to oneself, then to cultural others or what has been called "bi-directional learning."

##### 1. Values

The largest area of study in cross-cultural research. Lends itself to questionnaire studies.

- Beliefs—values—world views; increasingly unconscious and general
- Discovery of implicit rules and etiquette operative in daily life.
- Values dimensions most studied are
  1. Individualism vs. Collectivism: emphasis on autonomy and "my rights" or interdependence and my duties.
  2. Power Distance: emphasis on hierarchy and chains of command; or on shared power and equality.
- World view dimensions
  1. Time focus: oriented more to past, present, or future.
  2. Orientation to nature: mastery, live in harmony, live in subjugation.
  3. The role of religion in revealing and maintaining culture.

##### 2. Places

- The critical role of context/setting in human communities.
- How places constrain and direct behavior. (Example public vs. private settings.)
- The organization, meaning, and aesthetics of space.
- How ecology impacts subsistence patterns and ways of life.
- Rootedness: emotional, aesthetic, and epistemic ties to places and a sense of home or homeland.

##### 3. Scripts

- Also referred to as practices, routines, rituals. Culture as "Praxis."
- The power of entrainment: mirroring, mimicry and synchrony.
- Cultural choreography: movement styles, use of body in space.
- What human needs and feelings are permitted or forbidden in common scripts.
- What scripts are supported in various settings.

##### 4. Persons

- How separate and distinct are people?
- What personality styles are selected out and rewarded?
- Enacting personhood as shaped by cultural norms re age, gender, economic status.
- Rules and styles for "owning" culture as part of personal identity.
- What are expected personal skills and knowledge?

##### 5. Groups

- How is the family organized?
- Are gender roles strongly differentiated?
- How does the family prepare members for taking part in other groups?
- What are in-groups and out-groups and how sharply are they defined?
- What are expectations for trust, loyalty, and dependence?

##### 6. Meanings

- Different maps of the world and reality. Different mentalities.
- Different cognitive styles: analytic or aesthetic? Pragmatic or spiritual?



8. *Overview of your cultural programming.* How cultural are you? Do you find cultural influences emerge more strongly in some life settings than in others? What ethnic or cultural identity did you have prior to this self-study? Has your identity in this regard been changed through self-study? To what extent were you previously forced to define your culture because you had to deal with cultural labels, accurate or inaccurate, which others ascribed to you? To what extent do you believe your interests are served by separating from or instead more strongly joining the culture or cultures critical in shaping you?

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## Appendix D

1

### INSTRUCTIONS AND STUDY SHEETS Cultural Self-Study For Marymount Workshop

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You will find described below eight steps of a cultural self-study. You then are provided with pages I call "study sheets" (pp 9-22) that are like a small workbook to take you through cultural self-study a step at a time. In much of our time together, we will work in pairs. I will introduce one or two sections of the self-study when we are together as a whole group. Then you will work in pairs to develop and share your first set of reflections upon your own culture. Start today keeping notes about your cultural make-up under each of the study headings. I suggest removing the eight different sections of the worksheets into a three ring binder, with an extra blank page or two for each category. Your work today will serve as the beginning for journaling you can do related to each section. The more you can do today, the closer you will be to being able to begin preparing your written self study document.

A completed study may run anywhere from eight to twelve typed paged. You can follow the self-study outline, reporting back as you would in a lab report. . . or you can take a more literary approach, fusing the categories to develop a vivid self-portrait of aspects of your make-up you share with many others. Your completed self-studies should be turned in to Dr. Lindahl at a date she will announce. As workshop leader, I will remain in the wings to review materials you prepare and to make comments, as invited. *You will be asked to share publically, in our workshop or in class, only the parts YOU want to share*, but in the written report try to be as candid as possible, drawing as close as possible to the heart of your cultural make-up.

Capturing the essence of your cultural programming, the foundation of what I have called your "enacted culture," is more important than covering each and every item in the instructions below. Try to focus on ways that you, your family, and important groups of which you are a member represent larger cultural realities. In so doing, you are shifting away from the usual very personal and individualistic emphasis of autobiography to attend to larger group and population features that you share with others. Some sense of awkwardness is likely occur early on in your efforts, but the self-study exercise is likely to seem more and more natural as you progress. Many people get excited about this work the same way they would in doing genealogical research. Also, you may notice how you significantly diverge from your culture in certain ways-but be careful not to lapse into the more familiar focus of your personal psychological make-up or difficulties. Hundreds of college students have found this self-study to be a profoundly revelatory and useful process.

*I would like to ask that you do your self-study in several sittings. A self-study grows in layers. Work on the material, set it aside, then come back to it. You may want to use various aids: discussions about the process with a partner; still photographs of you, family, and friends;*

video of you in one or more contexts; visualizing how you meet the requirements of participants who "man" particular settings; completing exercises on the study sheets, e-mailing me with your questions. (weigr@aol.com) Write down as many of your observations as you can.

Self-studiers often find very useful the book *Ethnicity and Family Therapy 3rd Edition (2005)* by McGoldrick, Giordano, and Garcia-Preto. It will be available in your college library, at some community libraries, and for purchase online. It is a wise addition to the bookshelves of counselors. This book considers the features of the wide range of ethnic groups that now make up the United States. Authors describe families from various countries or regions who have come to the U.S.-from Korea, Germany, the Caribbean, etc. Read the two or three chapters that describe all or part of your ethnic origins. Often brilliant, the book involves some broad generalizations which some will view as stereotypes. Also it is critical to remember that many in America no longer live lives representative of any particular immigrant group. Instead, we may illustrate the culture of some particular city, region, institution, or social class. Try to avoid simplistic assumptions such as, "I have an Irish last name, so I must be Irish." Also remember that many of us are bicultural or multicultural, and some represent complex, hybridized combinations of cultures.

So here are the concise instructions of the process, which is laid out in more detail in the study pages that follow.

1. Historical Roots and Important memberships

- Define "my people" and their origins.
- Identify historical events or eras impacting the thoughts, feelings, and behaviors of your family.
- Consider immigrant origin and migrations histories.
- Describe valued family traditions, likes and dislikes, views of different ethnic and social groups.
- Note Institutions-school, church, the military, labor union etc., critical in shaping you.

2. Settings and Scripts Important in your growing up

- Vividly describe three or four settings and their scripts important in shaping you.
- Consider situations such as a family meal, a classroom, peer group, holiday, team, etc.
- Indicate for each setting-script combination its meaning for and impact on you.
- Describe your degree rootedness to places in your past and present.

3. Group Experiences

- Describe how your family of origin operated (operates) as a group.

- Consider gender roles, division of labor, authority & expected compliance level, conflict management, problem solving, expectation for dependence vs. independence, expected levels of loyalty and self-sacrifice, concepts of individual and group boundaries.
- How did your family prepare you for participation in extra-familial groups? Were you taught to trust or to mistrust groups?
- To what extent have you been inclined to perceive in-groups and out-groups? Who was identified as being "in" and "out"?

4. Personal markers of age, class, gender, and ethnicity.

- Consider your "sign equipment"-features of appearance, dress, and physical condition which help others define you.
- How do these personal markers assist others in categorizing you on the basis of age, class, gender, and ethnicity?
- How have you learned to accent or cloak these markers?

5. Scripting of Your Person hood-Your Cultural Choreography

- Describe broadly your characteristic movement style in terms of bound, free and neutral flow.
- Describe the skills, emotions, and motives most evident in your behavior and speech.
- Describe some features of your characteristic "non-verbals" in terms such as emotional display, gestures, use of space interpersonally, use of touch, eye contact, speed and rhythm of movement, etc.
- Describe your conversational style in terms of use of language, accent, jargon or slang, volume level, assertiveness, style of floor sharing.
- In reviewing the items above estimate the degree to which you express a particular culture.

6. Cognitive Style/Meanings

Consider at least two or any combination of the following:

- What's your style of thinking: field dependent or independent; "we or me" centered, emotional vs. rational; poetic vs. scientific; wide-angle or close-up, etc.?
- How does the language or languages you speak impact your understanding?
- How do you describe the cause of events: intentional or fate determined, personally or environmentally determined, predictable or random, threatening or benign, subject to change or fixed, influenced more by divine or human forces?

- Can you find a way to describe your characteristic, everyday way of mapping the world? What do you emphasize or miss, include or exclude? How precise or "soft focus" is your take on things?
- In what ways are your cognitive patterns shaped by or expressive of cultural factors?

7. Beliefs, Values, and World Views

- Do you come from traditions with "tight" and strict, or "loose" and permissive values?
- What beliefs were explicitly stated and clearly evident during your upbringing?
- What broader, often less articulate sets of values or world views shaped and continue to shape you today. Consider the value dimensions or syndromes such as individualism vs. collectivism, reliance on democratic or hierarchical ways of life. Map your current functioning in terms of these values
- Either formally or informally, how has religion shaped you? Consider how you might have accepted and/or rejected the influence of religion in your life.

8. Overview of Your Cultural Programming and Identity

- Provide a brief summary of your cultural programming.
- What is your cultural or ethnic identity? How has it been influenced by this self-study exercise?
- In what ways is your personality one that is preferred, rewarded, or "naturally selected" by the culture and society in which you live?
- How cultural are you? To what extent is culture a significant factor in the overall way you operate as a person?





3. What was one institution significant in shaping you and other family members? (Church, school, neighborhood, industry, union, charitable organization, etc.) What was the impact of this institution on you?
  
4. Identify important events (e.g., appearance of the internet) or eras (e.g., the 80's) that impacted you. What was their influence on you and others?
  
5. What were particular traditions, likes and dislikes, and view of other groups in your family?

REPRESENTATIVE SELF-STATEMENTS  
FROM CULTURAL SELF-STUDIES

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1. Historical Roots and Important Memberships.

A. From a woman descended from central Europeans who settled in rural Colorado.

Whatever particular countries my frontier family members were from, they had many traits in common which are now embodied in me. They were self-starters, risk-takers, and hard workers who were determined to find a better life for themselves and their families. They believed that anything was possible if they just tried hard enough to achieve their goals. They put their faith in God and each other. My relatives were and still are proud people--proud to be Americans. They had a great appreciation for the freedom and equality that was their right in America. My grandfathers defended their country bravely in the Second World War. Additionally, all my relatives held on very tightly to their Christian tradition, worshipping God in church on Sunday and trying to *live* their lives as good neighbors. Without many exceptions, my relatives are all very kind, generous, and loving people.

B. From an African American Woman

Slavery was an attack on identity. The effect of slavery is one thing that all descendents from Africa have in common and echoes of this tragedy continue to be heard today. Ever since my ancestors were brought here, they have had to recreate culture with limited resources. Today our challenge is to maintain this culture and to enrich adjacent cultures without becoming mainstream. Too often African Americans are clumped into a broad category, causing many of our distinctions to become blurred. It is important to recognize and respect these distinctions because it adds to the sense of identity that was once taken away from us. I am still searching for this distinction, but first I must understand how just being African American has shaped my identity thus far.

Later she continues. . . .

So many times during slavery my ancestors were separated from their family so they coped by creating family with people in their community, to maintain a support network. It is very common for the African community to have extended families, including close friends, church members, boyfriends, girlfriends, and godparents.

C. Flight from behind the Iron Curtain

So late in the eighties, one Saturday morning my parents packed up their life and \$2,000 into two suitcases and went on "vacation" to Austria, only they never planned on coming back. We all knew it was happening as the mood in the car was somber, almost laced with anguish. It was like sky-diving from a plane-plunging your entire body into the open, not having any idea how and if you are going to survive. Two days later we registered in a refugee camp in the suburbs of Vienna and spent the next year waiting for our green cards. We came from a spreading villa into a room the size of a broom closet and were told to sit tight. . . Tight it was. I learned during that terrible year that living in tight quarters certainly builds tolerance. I noticed that all of us started syncing together when in the same room. Proxemics became our life, so to speak.

## 2. SETTINGS AND SCRIPTS IMPORTANT IN YOUR SOCIALIZATION

In order to understand this area you need to understand the meaning of "settings" and "scripts."

Settings: Places that one enters again and again in daily life. These places (a library, a living room, a chapel, an office, etc.) usually have a particular function or purpose. The place strongly determines what will happen within it.

Scripts: Are relatively fixed patterns of behavior and interaction that come to belong in a particular setting. These scripts determine what a person has to do and is permitted to do. Particularly, scripts shape the expression of emotions, motives, and skills.

1. Identify three or four settings and scripts, repeatedly experienced in your childhood, which influenced how you grew up and the culture you internalized. Describe the settings and scripts in detail. Note their impact generally and in terms of motives, emotions, and skills promoted in the setting.
  
2. Do you have roots in special roots terrain, "turf" or territory to which you belong like Woody Allen's New York, Robert Frost's New England, or John Steinbeck's Salinas Valley. What do these bonds to a place, these roots say about who you are?

## 2. Setting and Scripts important in your growing up.

- A. From a Young woman remembering elementary school in a small French town.

Seats had been assigned three months before at the beginning of the year. Helped by the recommendation from our past teachers, our new teacher is able to assign the top kids to the front rows and progressively assign kids all the way to the back row where only the mischievous and intellectually challenged sit. Two kids sit at a desk, only inches from two kids in front of them and those two on either side, in perfect rows from back to front, where the head of the class sits. In front of the huge chalk board and the world map is the largest, most intimidating oak desk for the teacher. . . . In the classroom we learn French history, Math and Science. We also learn the hierarchy of life. We come to understand that assigned place in class parallels the assigned place we will take later in life. The front row will be the lawyers and the doctors, the middle rows will be business people, and the back rows will be the tradesmen . . . all of which we are told are respectable . . . I see traits of the French School in myself still. I shy away from class questions or standing out. I still struggle with social ranking-in so many different contexts---because I was one of the children in the back.

- B. From a Korean woman remembering her walk to school as a child.

I also realized that my physical surroundings were marked by a particularity of things-another feature of ecological context. No gate or shop or wall or house that I passed by on the road looked identical to each other. Each had its own distinctive qualities, eccentric quirks that made it unique. This seemed to infuse physical things with a kind of presence, a I also realized that my physical surroundings were marked by a particularity of things-personality, which were, to my young mind, amusing, and in an odd way, comforting, for, in noticing these particularities you came to "know" the thing, and it became possible to have a relationship with it. My fierce belief in individualism, for example, finds its emotional core in my love of the particular, the personal rather than in an abstract notion of "rights."

- C. A boy's Anglo Christmas-turning a celebration of plenty into an exercise in self-restraint and delay of gratification.

In fact, Christmas was a rather tortuous event in my household because even when my parents did wake up, we were not allowed to go down to the tree until our rooms were completely clean and our beds were made. When we finally could go down, we would look under the tree and then open our stockings. After the stockings, we would have breakfast and THEN were finally allowed to start on the tree. But even this was not without torture because each of us could open only one present at a time and each had to take turns so that everybody could open a present . . .with breaks this would take four to five hours.

### 3. GROUP EXPERIENCES

Consider the relative emphasis on autonomy and self-expression versus interdependence and duty in your family of origin. With an X, locate your family experience on the continuum below and consider how and how much this influences you today.

Autonomy Interdependence  
Self-Expression ----- Duty

Comments and thoughts:

Thinking both of role modeling and specific teachings, how did your family enact each of the areas below? How has this family training influenced how you take part in non-family groups today?

1. Adopting work vs. caretaking/supportive roles
2. Gender role assignment/division of labor.
3. Norms for loyalty and self-sacrifice.
4. Expectations regarding conformity and compliance.
5. Styles of leadership and authority.
6. Management of aggression and conflict in a group.
7. Problem solving strategies.
8. Management of needs for dependence vs. independence.
9. Defining group and personal boundaries. (Are people let in or kept out?)



**3. Group experiences.**

**A. A Jewish extended family-warmth and words. From a man from Long Island:**

There's an old adage that says if you have twenty Jews in one room, then you will have twenty different opinions. I would say this describes my family well. Mealtime at my family gatherings and at home is never dull. There is a tradition of debate, inquiry, and intellectualism that has been with the Jewish people forever. I was always encouraged to think about current events, to consider new ideas and challenge existing ones. There is always a mixture of laughter and banter at our typical family meal. Again, the food provides the center, around which the discussions usually occur. . . . Academic as my environment may sound, it was not at all stuffy. Someone who arrives late to one of my grandmother's dinners and walks down the foyer can still hear continuous laughter resonating from the walls of the dining room. Humor is highly valued in our culture, and it is thought to be a major flaw when someone takes themselves or takes things too seriously.

**B. From a young woman from Wisconsin; An Anglo lost in groups**

With such (severe) training in individualism, my family prepared me for operating in groups as a free-thinker and non-conformist, maybe even a bit of a rebel where unjust authority was concerned. However, more subtly, by failing to provide a closely knit group experience, they may have left me more vulnerable to social practices designed to promote group cohesion. Since I was deprived of a stable-feeling, secure, emotionally supportive group experience to begin with, I now feel more drawn to groups that offer this type of bonding. Unfortunately, I would also not be as effective or fit in as well as a group member, since my original family training didn't prepare me for this type of interaction. Because of my individualist upbringing, I had to somehow resolve my wanting a sense of belonging with also wanting a sense of autonomy.

**4. PERSONAL MARKERS, OF AGE, CLASS, GENDER, AND ETHNICITY**

1. What is the external image that you project in terms of grooming, dress, jewelry, health status, dating availability and phenotypic (ethnic) characteristics. To what extent, in initial social impression making, are you easily categorized or stereotyped?
2. What advantages or disadvantages might accrue to you based on the class, gender, age, and ethnicity markers that you give off?
3. What cultural rules are there about how you should manage the presentation of personal markers?

*In continuing your work:*

Building from #3 above, how do you currently accentuate or cloak certain "sign equipment?"  
Regarding:

Age: Trying to look older or younger?

Class: Does your dress, health status, other markers broadcast wealth or moderate or modest means? Highly educated or blue collar life style?

Gender: How strongly gender specific is your dress? How hard do you work to look sexy or broadcast availability to a new partner?

Ethnicity: Do stature, skin color, hair, facial features suggest particular ethnic origins?

4. Personal markers of age, class, gender, and ethnicity.

A. From another Jewish young man.

Though I am a Jew, I do not have stereotypically "Jewish" looks. I am not short, my hair is not curly, and I do not have a big nose. I do not look like Woody Allen. Physically, I am a far cry from anything bookish or intellectual. I wear glasses, but they are expensive and stylish. Beneath my GAP pants and J. Crew shirts, my body is markedly athletic and muscular, the result of hours passed in the weight room. If my protolinguistic characteristics were to align me with any particular culture or social group, it would be a wealthy one which has been indulged. My teeth are white and straight thanks to life long, costly dental care. I have the dermatologist (another expensive nonessential) to thank for my acne-free skin. One would never look at me and conclude that I have known hunger or felt the numbing bite of winter winds. My "sign equipment" illustrates that I have never been deprived of anything and that I belong to a very privileged class of people.

B. From a very graceful, easy young man from the Bahamas.

I put out the image of someone concerned with looking good, being in shape, and being healthy. I don't use that much slang, but I do curse, in order to illustrate to females that I have a rough edge. I am more expressive with my eyes and choice of words, than with my whole body. I want to put out an image of myself as a potential male who has good prospects for economic and social success. To this end, I wear name brand clothes--that I often have to save up for weeks to buy. This is an outcome of both cultural and personal choice. I grew up believing one should always look their best, and this view originates in how our family dressed and spent their money in the Bahamas. It is very important for each of us to appear in control of our appearance as well as mannerisms, in order to be successful in upper echelons of society.

C. A European student in the U.S. notes how she shifts signs of age and status.

On Mondays and Wednesdays I put on jeans and my college student face to blend with the rest of the students on campus, and on Tuesday, Thursday, and Friday I put on a suit and heels and become a decade older and about two decades more mature to blend into an office setting. I give presentations, conduct interviews, and sign business deals, Completely forgetting that the following day I will be sitting in the quad chatting with my friends about the GWU basketball team.

## 5. SCRIPTING OF YOUR PERSONHOOD

Cultural choreography can be pulled apart into its small details, but Janet Kestenberg Amighi suggests a global way to characterize cultural styles of motion, which she calls "flow." She notes that there are three types of flow. Clearly these movement styles probably exist in all cultures, but in different proportions. We can develop a thumbnail sketch of our own movement style through rating ourselves on the degree to which we characteristically exhibit each pattern, with these three numbers always adding up to ten.

(See: Amighi, JK, Loman, S., Lewis, P. and Sussin, K.M. (Eds.) (1999) *The meaning of movement: developmental and clinical perspectives of the Kestenberg Movement Profile*. London: Bruner-Routledge.)

### Three Types of Flow:

1. Free flow is evident in unrestrained, open, relaxed movement of body and limbs extending ourselves into surrounding space. Think of a basketball team taking the court and warming up before a game or the movement of an off-duty modern dancer.
2. Bound flow is characterized by tightness with a sense that each body movement is conducted moving against muscle action restricting that motion. Extension into space is more limited. Action may convey a sense of effortfulness. Think of George W. Bush.
3. Neutral flow is somewhat less familiar in the U.S. It is a state of low tonus, relaxation, with a mood that may convey depression or a trance-like focus on empty near distant space. Think of Asian peasants squatting impassively by the side of the road, Andean women prayed silently around the edge of a town's central plaza, a baby totally relaxed as a parent "dances" with the child in arms, or a person in a meditative state.

Rate yourself, using three numbers, regarding your characteristic pattern. For instance a 2-7-1 profile often accurately identifies the tight body style of those of North European origins. Free flow may be more evident in some Mediterranean peoples. Neutral flow is often present in poorer Latinos, and might have originated in earlier efforts at energy conservation in the face of inadequate diet. Many Latinos would receive a 3-4-3 rating. My Vietnamese clients often are roughly 1-5-4.

As a second aspect of efforts to describe your scripting, write a few words that characterize your most typical nonverbal features related to :

1. Physical closeness in interaction with a colleague, a partner, a close friend.



**5. Scripting of personhood-your cultural choreography.**

- A. A Portuguese immigrant from Newark, NJ has a profound sense of her embodied culture and takes "cultural choreography" seriously.

I can turn an "ethnic Sonia" off or on. I can put on khakis with a polo shirt and sweater and have an intellectual conversation about the current state of the health care system, but I am multifaceted. I can just as easily get irked enough to start waving my hand in someone's face as my own head does an intricate swaying dance. Whether or not that is simply the Jersey girl culture seeping through or the Portuguese passion escaping, I have yet to tell.

Later she continues:

Dance is part of Portuguese culture. On the dance floor, I remind my white friends that I, in fact, am not exactly as Anglo as I may appear to be. Not all stereotypes are true, of course, but white folks just cannot dance. I, on the other hand, was holding onto the coffee table in Portugal bobbing and swaying to Marco Polo (the Portuguese version of Elvis) before I could walk. The different country-like territories that Portugal is divided into each have their own traditional folk music and horribly outdated attire to match. So, it is no surprise that when salsa, meringue, or samba play at a club, I can easily find a rhythm and perform as I did when I was a bubbling toddler. Hip-hop music, however, is not associated with the Portuguese, yet I am also quite comfortable doing a high impact grapevine or having a dance-off with random club goers in Adam's Morgan.

- B. A young Indian woman illustrates the "automaticity" of her physical cultural rituals.

My cultural choreography reflects my Indian upbringing and how a young Indian girl should act. For instance, how I approach someone is relative to their status. If it is another classmate, I would walk up and smile a greeting. If it someone lower than me in the social chain, I would wait for them to approach me and give me the proper greeting. One of the main behaviors that has become automatized for me is the touching of the feet of older men and women. When I was in Paris, my friend and I were meeting our future father-in-laws. When we saw them, we didn't even think about being in a foreign public place. We just leaned down and touched their feet before we greeted them verbally. When we stood up, these older men were chuckling because the faces of surrounding Frenchmen were ones of horror and disbelief. With our automatized gestures, we displayed ourselves as "cultural others"-unconcerned that our behavior didn't fit our surroundings.

- C. The extremely tightly bound physical language of this Korean woman still permits a huge amount to be conveyed in small gestures.

Matt and I have been engaged for about two days, and I was meeting his mother for the first time in her home on the West coast. She went to the kitchen as I situated myself in the living room. *Shoot!!* I should've gone to the kitchen with her and offered my help. As she puts the plate down on the table, I rise from my seat and gently nudge the plate in either her or Matt's father's direction. This is a dance with the most slight and subtle movements possible. Every placement of my muscles is being observed and must be carefully executed. One misplaced step could be interpreted as rude, impolite, or, worst of all, disrespectful. My expressions were contained, yet not so much as to seem withdrawn. Matt is the first to take a rice cake, and his mother motions me to do the same. In the course of this short meeting I was to demonstrate to Matt's mother that I was worthy to marry her son. I learned the delicate interplay between a Korean mother-in-law and the bride-to-be. I represented my mother as well as myself, which made the tension I felt even more acute.

- D. A Latina-a Mexican American-conveys the power of her free flow style of movement.

Those of Spanish descent are high in free flow. Their body movement and style reflects the essence of their roots and is far from restrained. It opens out into space. We "feel the music" with swaying hips and showy legs. An energy field lies deep within our souls and drives our outward bodies to never hold back. Our bodies convey a strong rhythmic sense. It is very rare to categorize our Latin culture without noting we are in touch with our sexual drive and comfortable in our bodies.

- E. In contrast, there is the bound flow characteristic of this Anglo, supported by very carefully honed cognitive skills.

Skills that I have developed that are useful in the culture of Anglo America include the ability to conduct myself with precise manners, to avoid offending anyone, and also the ability to fight viciously without ever striking a blow. I can analyze and categorize thoughts, feelings, and situations, I can act as though I don't even notice something which bothers me, and I can think independently of groups and hierarchy. All of these are essential for the controlled, independent personhood of an Anglo.

## 6. COGNITIVE STYLES/MAKING MEANING

Below are listed the poles of dichotomous concepts often used in describing cultural styles of cognition. A brief explanation of each pair is presented. On the line below the two anchor concepts mark with an "X" what comes closest to describing your style. Just skip rating dimensions that are not clear to you. Review the whole set of self-ratings when you are done. What aspects of your own style are idiosyncratic, or are they shared, valued and modeled in some influential group of which you are a member?

More traditional \_\_\_\_\_ More modern

Field dependent \_\_\_\_\_ Field independent

\_\_\_\_\_

To what extent does your immediate context and social surround shape your judgment and thinking, or are you inclined to you think very autonomously with reference to your internal set of ideas, priorities, and beliefs.

We centered \_\_\_\_\_ Me centered

\_\_\_\_\_

Do you make judgments and choices largely based on your sense of your own goals and requirements, or is your thinking guided by what is required to support and meet the needs of your family or other primary group?

Distributed intelligence \_\_\_\_\_ Individual intelligence

\_\_\_\_\_

Do you exhibit a way of thought indicating you are fulfilling one of many contrasting roles in a complex group or joint effort, or is your intelligence "complete" and "fully tooled" to do a whole job or complete an entire performance. Think of the difference between team and individual sports.

Associative-Concrete \_\_\_\_\_ Abstract

\_\_\_\_\_

Is your thinking oriented to immediate stimuli around you or does it love to wander to theory and ideas expressed in theoretical, general terms.

Emotionally colored

Rational

---

The difference between Spanish and English. Either by habit or perhaps according to what is built into language, do you stress what is felt and the emotional impact of things or a very dispassionate, impartial, more removed understanding of things.

Imaginative-artistic

Algorithmic

---

Do you incline toward the "Aha, I've got a feel for this" gut grasp, or instead seek a formula and equation with accompanying procedures to insure you are understanding adequately.

Wide Angle

Close-up

---

Are you more inclined to perceive forests or trees?

*In continuing your work:*

For evaluating your style of cognition and meaning making, focus on one of the three other areas below.

1. How does the language or dialect you speak influence your understanding?
2. What is your way of explaining the causes of events: do you see events in life as intentional or fate determined, personally or situationally caused, predictable or random, threatening or benign, subject to change or fixed, influenced more by divine or human forces?
3. How would you describe the way you map or "construct" your world? What do you emphasize or exclude? How broadly or narrowly focused are you? How strong are emotional factors in your mapping? Do you focus more on people and relationships or large features of the material and man-made world?

## 6. Cognitive style/meaning-making

- A. A Vietnamese woman clearly prefers a distinctly non-Western style of thought.

About my way of thinking. . . I would much prefer to link a loop through imagery and experiential /relational stories to make sense of things. It is not always convenient or helpful to think this way, as it makes for a highly subjective, personal, disorganized way of knowing that is difficult to communicate and defend. However, I secretly think it is more fun. Even if all of life's eventualities -both desirable and terrible-could be reduced to efficient formula, to a set of probabilities that call for a rational plan, decision, execution, logically in that order, I'm not sure I would *want* to give up the surprises of randomness, particularities, and stories.

- B. A guy from New England reflects on the split between his acculturation and his most natural way of thinking.

In my cognitive style, there is a tension between my cultural style and my actual personality. I have been educated to be precise, linear, abstract, rational, and generally left-brained in my stance toward the world, and I will call these capacities into play when they are required. These are what are expected from my sort. Yet, from a personality perspective, being a pure 100% "N" or intuitive on the Myers-Briggs, I am highly imaginative, discursive, oblique, and associative, and at time very idiosyncratic in how I make meaning out of things. I am very "wide angle" and "big picture" oriented in my stance toward the world, being likely to see the forest, but miss the trees. I hate detail work. I am very indirect sometimes in making a point, being in general given to avoiding conflict and seeking consensus with those with whom I deal on a daily basis.

- C. A woman from South India, but very international in her experience, provides an extraordinary description of how choice of language impacts her emotions, aesthetic appreciation, perceptions of parts or whole, and cultural identity.

Tegalu (her native language) has affected how I interact with people because that is the primary language of my social world. Without noticing, my communication patterns change completely in speaking Tegalu or English. The comfort level in Tegalu and the florid nature of the language allows me to be more joyous and intuitive. The literal sense of English has a stifling, constricting effect on me, causing me, for comfort, to shift my thinking into Tegalu or more expressive languages such as French or Arabic, because in these languages it is easier to understand things at an inclusive, embracing higher level. This higher level of understanding in Tegalu calls forth in me the social norms of my collective identity. Thus, being helped to see the big picture, allows me to fully understand the spreading consequences of my action.

**7. BELIEFS, VALUES, AND WORLDVIEWS**

1. Identify one hero from the first twenty years of your life  
What values and ideals are embodied and represented by this hero?  
With what other individual or group do you share these values.
  
2. Are you more an individualist or a collectivist? Treat the items below as a "forced choice" questionnaire and circle which option in each pair comes *closer* to your preferences and how you act in the world.

INDIVIDUALISM

COLLECTIVISM

- |  |  |
|--|--|
| 1. Independent "me" self.                                      | Interdependent "we" self                                   |
| 2. Competitive   | Cooperative-Collaborative                                  |
| 3. Seek pleasure, success, authenticity                        | Seek security, belongingness, harmony                      |
| 4. Believe success stems from abilities                        | Believe success stems from help received.                  |
| 5. Alloplastic coping<br>{Change the world}                    | Autoplastic coping<br>(Change self, conform)               |
| 6. Focus on "my rights"  | Focus on "my duties and obligations."                      |
| 8. Weak in-group/out-group distinctions                        | Strong in-group/out-group distinctions                     |
| 9. Field independent/ Low context<br>(Self generating thought) | Field dependent/High Context.<br>(Other sensitive thought) |
| 10. Self-expression is key                                     | Propriety and modesty are key                              |
| 11. Modern/future oriented                                     | Traditional/past oriented.                                 |

3. Theorists Kluckhohn and Strodtbeck identified differences in world view to characterize societies and peoples. Worldviews are broad interpretative schema that underlie more specific beliefs and value judgments. Where do you fall on three of their world view dimensions noted here? In general, what world view prevailed among those around you as you grew up?

a. Time orientation

Do you focus on past, present, or future?

b. Activity orientation

Do you focus on:

Being- living in present; immediate appreciative, poetic, religious stance.

Becoming- emphasizing development, growth, change, rebirth.

Doing-live for building, making, accomplishing; pragmatic and active.

c. Nature of man

Is man good or bad? Trustworthy or untrustworthy?

In continuing your work:

4. Do you come from a normatively tight or loose background?
5. What specific beliefs were you taught to verbalize and be loyal to in childhood?
6. Religion: In what ways has religion influenced your life, either in your moving with or against its dictates and requirements?

## 7. Beliefs, Values, World Views

A. A young woman feels a powerful pressure to transcend old scripts for being female.

As I grew up the importance of being a successful and independent woman was rigorously beat into my head. Success is a matter of being a self-supporting person. Education always comes first, and the opportunity to have one is extremely valuable. Indulging in any current pleasure should never come at the jeopardy of putting oneself in a dependent position where guilt and indebtedness can break your spirit, and make you a resentful person. Assigned gender roles are unimportant: men should be expected to join in domestic tasks, or should not be part of your life. . . . A balance between financial success and social group acceptance must be maintained. The belief that man has control over nature, and the ultimate control over how things turn out was imprinted upon me by my social environment in the United States. Failures and disaster, when not weather related, can all be traced back to my shortcomings and inability to make alloplastic coping work. I judge people on the basis of their displayed intelligence and wealth, an American mindset that operates unconsciously. Though my family is important, I am highly individualistic.

B. Does an American achievement drive place limits on ways of being?

My sense of time is without question future oriented. I think that this future orientation is linked to two factors. First, my Christian background encourages me to live my life in a way so that one day I will go to heaven. Secondly, my future orientation goes back to my early American pioneer relatives. They believed in making a better life for themselves and their families. I am the same way today. I live my life in preparation for the future. In middle school and high school, I was a serious student so I could earn a scholarship, to get an education, to get a good job, to support my family, etc. This is something I am struggling with right now. I am trying to live more in the present than the future. If I don't live for the moment, I am afraid I will wake up one morning and life will have completely passed me by, (of course, I might have heaven to look forward to---- right?) But I am trying to live for "now." . . . . I am fighting a very difficult battle against my culture to try for a more "being" orientation.

C. A Japanese-American woman from Hawaii reflects on value continuity across generations in her family.

Another major belief and norm in my life and culture is *giri* behavior which has come from Asia, specifically from Japan to Hawaii, and is passed on through family members. *Giri* behavior is created out of a moral obligation to reciprocate what one person gives to another. It requires a high degree of formalization and explicitness between parties of a transaction. For example, when you go over to someone's house for dinner, you never go empty handed and when your neighbor gives you bananas from his backyard, you would then give him a loaf of banana bread which you made from the bananas he gave you. I learned from watching my grandparents and parents go through this pattern

that gift giving never ends with a simple "thank you." Thank you gifts are unique to Asian Americans in Hawaii. Whenever my mom receives birthday presents, she always gives back some kind of thank you gift such as a little box of homemade cookies because just a thank you note would never suffice. However, my family has taught me the true meaning of *giri* and that it isn't just about obligation; instead, it is about *kimochi*, which is a feeling from the heart. Therefore I continue to practice *giri*, not as an annoying, costly chore, but to simply show how appreciative I am of another's gesture and thought.

## **8. OVERVIEW OF YOUR CULTURAL PROGRAMMING AND IDENTITY**

1. Provide a summary of your cultural programming-the culture you enact. It is evident in your behavior, whether you are aware of it or not.
2. What is your cultural or ethnic identity? In other words, what cultural or ethnic labels do you use frequently to describe who you are? Has this identity been influenced by this self-study exercise?
3. In what ways is your personality one that is preferred, rewarded, or "naturally selected" by the culture and society in which you live?
4. How cultural are you? To what extent is culture a significant factor in the overall way you operate as a person?

A. Does an American achievement drive place limits on ways of being?

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B. A Japanese-American woman from Hawaii reflects on value continuity across generations in her family.

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## Appendix E

1

### Cultural Self-Study

#### Historical Roots and Important Memberships

My first recollections regarding my historical roots are based in the Italian heritage of my father's family. I later found out that my mother was not of Italian descent but she was influenced by her relationship with my father's family, as they were childhood neighbors. My mother's mother died when my mother was a pre-teen. She became responsible for raising her seven brothers and two sisters. She looked to my father's mother for help and guidance. I have since learned that my mother's roots can be traced to Wurtemberg, Germany. However, she characterized herself as Pennsylvania Dutch-Irish.

My family lived next door to my father's parents for the first five years of my life. There was a little wooden gate that enjoined our back porches. Early in the morning I would slip over to Grandma Nina's and grasp the tiny wood thimble handle that my grandfather had nailed onto the screen door at my height and slip into her spotless kitchen. She would have a little cup of coffee (mostly cr me) and a fresh crust of bread with homemade jelly waiting for me. These were times that I had "Grandma Nina" all to myself. She spoke to me in one of her eight Italian dialects, "mangia," or would pull a perfectly starched handkerchief from her apron pocket and command "soffiz il naso (a)"(blow your nose). She was four feet eight inches tall. She was a stout little woman who wore her hair braided and wrapped around her head like a crown of jewels. This is the place where I heard stories about her trip on the big ship to America. As a 12 year old girl she recounted climbing a rope ladder to board the ship. She carried all of her belongings in a red bandanna. She spoke of seeing whales coming alongside the ship and her delight at her first sighting of "America," the Statue of Liberty, and Ellis Island – the beginning

of a whole new life for her and her family. There was always music in our home. My grandfather loved the opera. On Saturday afternoons he sat beside the tall console radio and listened to the Metropolitan Opera. I remember sitting right in front of the radio with him. This is when I fell in love with the opera. This experience would be the impetus for my love and study of music.

### **Settings and Scripts Important in Growing Up**

The valued traditions that I recall were Sunday dinners with grandparents, cousins visiting from Cleveland, and church festivals. With our parish church at the end of our block it was common to see Father Rocco Petraca visiting in the neighborhood. This atmosphere created a strong sense of belonging. When my mother and father built their new home ten miles away – that sense of belonging did not carry over to my new post WWII community. The traditions observed in the “old neighborhood” were replaced by living in a suburban community, where most of the fathers were “Veterans,” and were taking advantage of the GI Bill benefits. This was the beginning of the “American Dream,” gainful employment, a home and a good education. After the war, my father became a police officer so I was raised with a strong sense of justice. My mother was a homemaker. They both found time for charitable activities. My father worked with a local orphanage and Boys Town to make sure children had toys at Christmas. He took me to the many Christmas parties that he and his “police” buddies sponsored for orphaned children. My mother was always involved in food and clothing drives for the needy. She would invite people in off the street and give them a meal. She volunteered for the March of Dimes, PTA, and Fraternal Order of Police charity functions. My parents were mindful of those less fortunate than themselves and modeled those values throughout their lives.

### **Group Experiences**

My mother and father adopted the traditional gender roles of their generation. My father was the provider and the mother was the homemaker. However, on my father's day off he always helped my mother with the laundry and grocery shopping. My mother also functioned beyond her gender role and was known for her home improvement skills – she removed a stairway wall one day when my father was at work because she thought that the stairway would be more attractive. She hired contractors to finish the renovations – it turned out to be a lovely touch. My parents were loyal to one another and the unspoken message was – what happens within the family is family business and not to be shared outside the family. I remember my father warning me in my teen years that I was too trusting. Therefore, the unspoken message that I received was one of “be cautious” and not so trusting. I internalized that message and began to set boundaries with those that were not in my immediate social familial and social circles.

### **Personal Markers of Age, Class, Gender, and Ethnicity**

My politically correct age designation is that of senior citizen. However, I like the term, “Baby Boomer” as a moniker because it doesn't sound as *rickety*. Due to health issues in the last few years – I have made a concerted effort to focus on life affirming endeavors and accomplishments that keep me from being solely defined by my age and physical issues. I think I accent these markers by using my age status to be a credible voice and an example to encourage young people to pursue their dreams. I have struggled with status inconsistency – an incongruence between basic social class, power, and prestige. This has played out throughout my life – growing up in a family that appreciated culture and music – but no financial power or prestige. My role as a minister's wife was one of respect, yet we were not financially equal with members of our congregation. Later in my professional life –

working as a paralegal – there was respect within the legal community, a small amount of power within the office environment – however, I felt inferior due to my lack of education. This ended up being a negative which was the impetus for me to continue my education which has become a positive. While pursuing my education I have lived on a strict budget and have lived in basement apartments with few resources. Since mastering two of my educational goals, receiving an increased income, and improving my living conditions I no longer have an overwhelming feeling of inferiority— however I sense my lack of power in my current position as a secretary. However, I have made peace with the fact that my job allows me to do what I love— work on criminal cases.

#### **Scripting of Your Personhood-Your Cultural Choreography**

I believe my flow rate is 5-2-3, barring physical limitations I feel open and relaxed in my surroundings. At times and in situations of great anxiety I feel my body movements are restricted. When sitting in my favorite space at home and looking out the window I experience a trance like focus which allows me to contemplate, meditate and pray.

With close friends I enjoy interacting physically by touching, patting, and hugging them. I used to gesture a great deal but was cautioned when I was negotiating real estate deals not to gesture too much or I would give away my strategy. I would describe my facial expressions as animated with intense eye contact. My tone can be intense and somewhat terse, however, I work at using a gentle and kind tone when communicating with others. My movements are steady, plodding, and deliberate. I am sensitive to odors. Certain odors can pleasantly remind me of lost loved ones, while some odors cause me to feel nauseous and anxious.

The two people that I can think of immediately that I share a cultural choreography with are my daughter, Becky and my friend, Angel. It is understandable that Becky shares my

cultural choreography since she is my daughter and has been influenced by my modeling. My friend Angel was raised by a single-mother who worked hard to make her life wonderful. I believe her sense of humor and expressive demeanor has helped her cope with the difficulties she encountered as a child.

The skills, emotions, and motives that are expressed in my daily flow include my ability to be a resource person in my job. I am generally a positive person who seeks solutions. I enjoy the personal satisfaction of helping others and I believe my motivation for doing so is based on a genuine desire to help others.

I love words and using new words. Although, I may use a word incorrectly at times, I don't mind someone correcting me. I have been told that my accent is mid-western but once and a while a little southern twang creeps in. That is due to spending many years living in the south. My speaking volume can be loud but not intentionally. I can be assertive when I am passionate or irritated about something and I know I run the risk of being "off-putting" at times. I tend to interrupt close friends. I have apologized for this on many occasions. My motivation is not to be rude – I think it comes from an intense desire to feel important, be heard, and part of the conversation. I believe my cultural style of expression can be characterized as passionate and expressive.

**Cognitive Styles.** Since my native language is English, my understanding of words is filtered through that language and its meanings. I try to approach life events with a style that manages the circumstances through making strategic choices which will lead to a best outcome and resolution. I call on my physical, emotional, spiritual resources to traverse the challenges and opportunities life presents. I find that focusing more on people and relationships is far more rewarding and reliable than depending on the material or man-made world.

### **Beliefs, Values and Worldviews**

I believe in and support those who work tirelessly for individual freedom, equality and justice around the world. I believe in speaking up, speaking out and speaking often about man's inhumanity to man. Sister Prejean's work with death row inmates has been an inspiration to my personal journey on capital punishment. Once a staunch supporter of capital punishment, I was challenged by David Kaczynski, when he came to Marymount to speak about the apprehension and incarceration of his brother, Ted Kaczynski. He was the first person I had ever met that had a close relative who was facing the death penalty. As he shared his humble and heartfelt presentation of his family's journey to death row... and finally life in prison, I began to realize that these are human beings with families that value them. Little by little I began to open my heart and mind and began moving away from my dogmatic thinking on capital punishment. Humanizing those who face life or death in prison is a first step in changing the way we look at capital punishment. But Sister Helen Prejean stated it so eloquently, "The role of the religious community is to reconcile what seems irreconcilable: love for death row inmates and their human dignity, and love for murder victims and their dignity-- and compassion for the hurt of their family members. Our spiritual energy can unite and combine what ideology alone can never bring together. We are lovers of justice and lovers of human beings." Coming from a place of spiritual values, I can fully embrace her theology as she compares execution and baptism, "Execution is the opposite of baptism into a community. Baptism into a community means, we are all connected, we are all one family and you are part of us and execution is removing a person from the human family, step by step, saying, "You are no longer part of us. You are not human, like we are, and so we can terminate you. When you hear of the terrible things people

have done, you can say they deserve to die, but the key moral question is "Do we deserve to kill?" (Prejean, 2014, p. 2).

### References

Prejean, H. (2014). Quotes. Retrieved from <http://pages.sssnet.com/grizzly/Quotes.htm>

## GRADUATE CURRICULUM MAP

**Degree Program: Forensic and Legal Psychology MA**

**Year: 2018-19**

<b>Program Outcome</b>	<b>Critical Reading<sup>1</sup></b>	<b>Written Communication</b>	<b>Oral Communication /Persuasive Argument</b>	<b>Identification, Investigation, and Application of Theory and Principles of the Discipline</b>	<b>Scholarly Presentation and Use of Resource Materials</b>
Research and write critically about issues in forensic and legal psychology.	X	X		X	X
Develop and deliver effective oral presentations on topics in forensic and legal psychology.	X	X	X	X	X
Argue the strengths and weaknesses of policy issues relevant to the field of forensic and legal psychology.	X	X	X	X	X
Propose and evaluate solutions to major problems in the legal system.	X	X	X	X	X
Identify strategies to appropriately address ethical dilemmas in the field.	X	X	X	X	X

<sup>1</sup> Graduate program competencies derived from GSC Committee Requirements for New Graduate Programs: "Achieving this criteria may be demonstrated by, but is not limited to:

1. Course content that is increasingly more complex and rigorous than UG courses (course objectives, learning activities, outcome expectations, etc.)
2. Coursework that produces graduates with advanced skills in reading critically.
3. Coursework that produces graduates with advanced skills in writing clearly.
4. Coursework that produces graduates with advanced skills in arguing persuasively.
5. Coursework that produces graduates competent in identifying, investigating, and applying theory and principles of the discipline to new ideas, problems, and materials.
6. Competence in the scholarly presentation of the results of independent study and in the use of bibliographic and other resource materials with emphasis on primary sources for data.
7. A capstone or final integrative activity that demonstrates achievement of graduate-level knowledge and application of the theory and principles of the discipline"

### Curriculum Map:

For each course, indicate which competencies are included using the following key. Please refer to the director of assessment in Planning and Institutional Effectiveness if you need more detailed explanation of the four core competencies.

Level of instruction: F-foundational, A-advanced, M-mastery

Assessment: PR-project, P-paper, E-exam, O-oral presentation, I-internship, OT-other (explain briefly)

Required Course	Critical Reading <sup>2</sup>		Written Communication		Oral Communication/Persuasive Argument		Identification, Investigation, and Application of Theory and Principles of the Discipline		Scholarly Presentation and Use of Resource Materials	
	Level	Assess	Level	Assess	Level	Assess	Level	Assess	Level	Assess
FLP 501	F	P, E	F	P, E			F	P, E	F	P
FLP 502	F	P, E, O	F	P, E	F	O, OT (In class discussions)	F	P, E, O	F	P, O
FLP 511	F	E	F	P	F	O	F	E	F	P, O
FLP 512	A	P, E	A	P, E	A	O	A	P, E	A	P, E
FLP 527	F	PR	F	PR, P	F	OT (Class Debate)	F	PR	F	PR
FLP 531	F	P	F	P	F	OT (In Class Participation and Discussion)	F	P	F	P
FLP 540	A	P	A	P	A	O	A	P	A	O

<sup>2</sup> Graduate program competencies derived from GSC Committee Requirements for New Graduate Programs: "Achieving this criteria may be demonstrated by, but is not limited to:

8. Course content that is increasingly more complex and rigorous than UG courses (course objectives, learning activities, outcome expectations, etc.)
9. Coursework that produces graduates with advanced skills in reading critically.
10. Coursework that produces graduates with advanced skills in writing clearly.
11. Coursework that produces graduates with advanced skills in arguing persuasively.
12. Coursework that produces graduates competent in identifying, investigating, and applying theory and principles of the discipline to new ideas, problems, and materials.
13. Competence in the scholarly presentation of the results of independent study and in the use of bibliographic and other resource materials with emphasis on primary sources for data.
14. A capstone or final integrative activity that demonstrates achievement of graduate-level knowledge and application of the theory and principles of the discipline"

FLP 570 (ISC only)	A	P	A	P	A	PR, O	A	P, PR, O	A	P, O
FLP 571 (ISC only)	A	P	A	PR, P	A	PR, O	A	PR, O	A	P, PR
FLP 572 (ISC only)	A	PR	M	PR, P	M	PR, P, O	M	PR, P	M	P
FLP 573 (ISC only)	A	P	A	P	A	PR, O	A	PR, P	A	P
FLP 599			M	PR, OT (Reflective essays)	M	O	M	PR, OT (Supervisor evaluation)	M	PR, O