

# Pre-Service Foreign Language Teachers' Attitudes of Privilege and Oppression

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## Abstract

Over the past several years multicultural education has seen an increased attention in teacher preparation. However, little research exists that examines the attitudes of pre-service teachers related to white privilege. This study is a quantitative exploration of the attitudes of pre-service foreign language teachers on a variety of social issues related to oppression (i.e. sexism, heterosexism, white privilege, religion). Students in a secondary foreign language methods course (N=19) completed pre- and post-instruction questionnaires to determine the effect of an intervention and intentional discussion regarding white privilege and oppression on their attitudes towards these social issues. The mean test scores were analyzed using a paired-samples t-test which resulted in a significant change in attitudes regarding white privilege. Suggestion for further research includes determining the effect for general education pre-service teachers compared to Foreign Language teachers.

**Keywords:** white privilege, pre-service foreign language teachers, privilege and oppression attitudes, multicultural education

## 1. Introduction

As a white professor teaching in the teacher preparation program at an inland Northwest university, I noticed that the majority of my students appeared to also be white. Based on the statistics of our university, compiled for the National Council for Accreditation of Teacher Education committee, 90% of the pre-service teacher candidates are white (University of Idaho, College of Education, 2013). Even though there is a trend in multicultural education research that examines whiteness and how it affects white teachers and their ability to teach diverse groups of students (e.g. Marx, 2004; Picower, 2009; Sleeter, 2001), I wondered about my students' attitudes regarding their whiteness and whiteness in general as it relates to privilege and oppression within significant social issues such as heterosexism, religion, and sexism.

I specifically wanted to examine the pre-service teachers in my Secondary Foreign Language Methods course, a high level subject area preparation course in the teacher education program at my university. According to Kubota, Austin, and Saito-Abbott (2003) ethnocentrism and stereotyping can be minimized as a student begins to understand a different culture, worldview, and way of life. I wanted to explore if exposure to a foreign culture would have an effect on how my students viewed white privilege. This curiosity led to my research question: What were my pre-service foreign language students' attitudes about white privilege and oppression and could those attitudes be changed through an intervention activity?

### 1.1 Review of the Literature

McIntosh (1988) states, "white privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks" that white people carry with them as they negotiate the world (p. 125-126). This idea asserts white privilege advantages people who identify or are identified as white, and in doing so disadvantages people who do not identify as white (McIntosh, 1988). Some of these advantages include something as simple as being allowed to browse a store without suspicion to being given more favorable lending options in a banking situation, such as a lower interest rate. Regardless of the advantages offered, white people can choose to engage in racial discourse or not, and this choice according to McIntosh (1988), allows white people to remain ignorant that racial issues are endemic.

However, this definition is limited in that it implies a single individual's privilege, not a privilege afforded to society as a whole. Wildman (2005) agrees this "privilege" benefits the individual and expands the definition by suggesting that "characteristics of the privileged group define the societal norm" (p. 247).

Hays and Chang (2003) expands McIntosh's definition by adding that white privilege also includes beliefs about one's own opinions, standards, and benefits and how these privileges are defined and maintained by whites through social distance and dominance. In this way, white privilege becomes an ideology and therefore a social construct which is inherently hierarchical, resulting in the ability for whites to "reinforce social distance between groups" (p. 135) and to dominate and control racial discourse at their convenience (Hays & Chang, 2003).

Picower (2009) agrees, "Whiteness is not overtly seen by many, yet it is an inherent and normalized part of society in America" (p. 197). Whiteness, as articulated by Vaught (2008), is having exclusive rights to freedoms and certain privileges, while possessing the ability to take advantage of these rights. Picower (2009) adds white people often are unaware that they have a racial identity and this ignorance allows teachers and students to be blind to the privilege and membership associated with being white. Vaught (2008) continues this idea by explaining whiteness and racism are entrenched in schools and, whether there is an awareness of it, whites have power over others due to their membership in the dominant group, thus leading to social alienation of minority groups. Furthermore, whiteness allows society to avoid looking at whiteness as a culture and allows for an atmosphere of ignorance of the pervasiveness of whiteness; the beliefs, values, and assumptions related to whiteness; and the racial identity of whiteness for whites in America (Weinstein, Tomlinson-Clarke, & Curran, 2004). However, if people are able to examine their own whiteness, they might be able to change their beliefs.

Being able to change one's beliefs is supported by Marx (2004) who states that the ability to explore one's own beliefs and perceptions related to his or her own whiteness can lead to the ability to alter those beliefs and perspectives. However, few whites believe race discussions are related to them. As Lucal (1996) points out, for many white people race "pertains to people of color" and not whites which affirms why the idea of whiteness is seldom examined in race discussions (p. 245). Other scholars agree, most white teachers tend to be ignorant of their membership in a racial group and therefore, do not look at themselves as racial beings (i.e. Dalton, 2012; hook, 2012; Picower, 2009).

According to Porto (2010), personal identity includes such characteristics as ethnicity, social class, culture, and background. It is through these identities that one makes sense of the world and their experiences within it. Picower (2009) adds white teachers, who have had life-long support for their beliefs related to non-dominant cultures through stereotypes and racism, can develop "cultural competence and socio-political consciousness" and therefore become better educators (p. 199). Additionally, Weinstein et al., (2004) states that in reflecting on one's own prejudices, beliefs, and biases, teachers can view their students' behaviors from a multicultural perspective and avoid interpreting those behaviors inequitably or in an intolerable way.

However, it is unlikely that the 83.1 % of the white teachers in America (National Center of Education Statistics, 2007), and more specifically the 98% of white teachers in Idaho (Idaho Department of Education, 2009), acknowledge or understand the role whiteness plays in dominant society beliefs in the classroom. Therefore, is it imperative pre-service teachers be exposed to and even taught about white privilege and oppression and how they can manifest within the school system.

The purpose of teacher education programs is to educate pre-service teachers about the teaching profession. They learn a variety of topics including classroom management, how to write and implement lesson plans, as well as educational theories and psychology. Although many teacher education programs include some type of multicultural education within the teacher preparation program (Chou, 2007; Cochran-Smith, 2003; Gorski, 2008; Menchaca, 1996), little research exists that examines the notion of white privilege or whiteness as a race. For this reason, Hayes and Juarez (2012) believe most teacher education programs are not designed to prepare future teachers to teach in culturally responsive ways.

Picower (2009) believes in order to increase cultural responsiveness, teacher education programs need to incorporate "historical oppression and current educational inequity" (p.212) throughout the teacher preparation curriculum. She suggests methods courses in teacher education programs are the best place to teach pre-service teachers how to design and implement culturally responsive instruction. Many teacher education programs lack instruction that addresses inequities in the system based on white privilege, which can lead to a perpetuation of "white dominance" in the system. Gay and Kirkland (2003) believe an integral part of a teacher education program should include culturally responsive teaching in order for pre-service teachers to become "more self-conscious, critical, and analytical" (p.181) of their own behaviors. They define culturally responsive teaching as having a critical consciousness regarding race, culture, and ethnic diversity as well as ability for

critical reflection of one's own racial and cultural competences (Gay & Kirkland, 2003). Gay and Kirkland (2003) assert, "Self-reflection and cultural critical consciousness are imperative to improving the educational opportunities and outcomes for students of color" (p.182).

Another reason pre-service teachers may not question their own whiteness is that even within a multicultural education course, issues related to equity, access, and social justice may not be addressed (Nieto, 2000). Nieto (2000) notes education programs need to provide opportunities for all pre-service teachers to reflect on privilege and their own identities before teaching. Hayes and Juarez (2012) point out that most of the teacher education programs are taught by white professors, thus perpetuating the dominant culture's beliefs, values, and perspectives. Even though many pre-service teachers seem eager to learn about diversity issues, the programs offered tend to reflect the personal interests and biases of the professors and that many times the multicultural content is negligible or non-existent (Sleeter, 2001). For these reasons, pre-service teachers need to be given opportunities to explore, discuss, and create their own understandings of multicultural topics.

Pre-service teachers may not know how to handle the array of emotions that an examination of white privilege may elicit. Based on research done by Solomon, Portelli, Daniel and Campbell (2005), it is unknown exactly which emotions or feelings pre-service teachers may have as they explore the concept of white privilege and their place within the dominant system. The range of emotions they may encounter while exploring their own whiteness could include "anger, guilt and paralysis" (p. 164). The researchers suggest these emotions can lead pre-service teachers to disengage in the anti-racism work, and subsequently perpetuate their privilege. Therefore, when examining privilege, teacher education programs should provide a safe learning environment for students to openly and freely explore and reflect on their emotions and feelings (Solomon, et al., 2005).

Teacher educators should ensure pre-service teachers have a positive and safe environment in which to reflect and examine their understanding of white privilege as it has huge implications in the public school system. It is possible that by learning about the privilege and oppression consistent with white privilege, pre-service teachers will have a clearer understanding of the impact white privilege can have on their students. Therefore, the question driving this study was to examine the impact intentional instructional activities focused on white privilege have on the attitudes and understanding of oppression and privilege of pre-service teachers. These specific activities included explicit lectures and discussions on the effects of white privilege and multicultural education, a hands-on activity to determine each student's place within the white privilege hierarchy, in-depth question and answer session regarding the activity, the viewing of short clips from a documentary that focused on white privilege, and student written responses to prompts regarding white privilege. The details of the hands-on activity, the question and answer session, and the documentary clips are the focus of this paper and are discussed below in the methods section.

### *1.2 Present Study and Statement of the Problem*

In learning a foreign language, ethnocentrism and stereotypes could be diminished as learners begin to understand a new culture, worldview and way of life (Kubota, et al., 2003). Kubota et al (2003) suggests it is during the study of another language that pre-service foreign language teachers may have the opportunity to critically examine their own culture and the privileges associated with it. In addition, based on the requirements for cultural knowledge by the National Standards through American Council of the Teaching of Foreign Languages (1999), pre-service foreign language teachers should have extensive exposure to the culture of the language they will teach. Therefore, the National Standards set forth by the American Council of the Teaching of Foreign Languages (1999) requires every foreign language teacher to incorporate cultural content, such as art, history, and social norms, into the curriculum for the language they teach. However, it is not well understood if having this vast exposure to a foreign culture equates with a deep understanding of the culture they intend to teach. Most pre-service foreign language teachers aim to teach in the U. S. public school system, and will be required to incorporate both the language and culture into their foreign language curriculum. In order to do so successfully, they must acknowledge the impact dominant American society has within the school system and understand how it influences the beliefs and attitudes of everyone involved in that system.

In this study, the majority of the participants in the foreign language methods course were white. The impetus for this study was to explore further my personal curiosity about my foreign language methods students' attitudes about their own culture and the privilege associated with the culture. Thus this quantitative study was designed to determine if focused instructional activities and an in-depth discussion about white privilege within a foreign language methods course had an effect on the pre-service foreign language teachers' beliefs about privilege and oppression in American society.

## 2. Method

### 2.1 Participant Sample

The study sample, participants, were students enrolled in a Secondary Foreign Language Methods course in a teacher preparation program at a small, rural university in the inland Northwest. All students in the course volunteered to participate in the study which took place during the fall 2012 semester. The 19 participants ranged from their early twenties to late-thirties.

Table 1. Participant Demographics

	Race		Gender
White students	74%	Female	84%
Students of color	26%	Male	16%
Total	100%		100%

Table 1 provides a breakdown of the participants' stated gender and race.

The 2012-2013 online General Catalog for this university describes the Teacher Education Program as:

The preparation of teachers is a cooperative enterprise between the College of Education and other colleges. Coordination is achieved through the Teacher Education Coordinating Committee. The screening of all applicants for admission to Teacher Education Programs is the responsibility of the College of Education, and the dean of the College of Education is the recommending authority for certification. (General Catalog, University of Idaho, 2012-2013)

Students enrolled in the Teacher Education Program must complete the following courses before enrolling in a methods course: *Contexts of Education; Learning, Development, and Assessment; and Teaching Culturally Diverse Learners*. In each course, diversity and multicultural education is addressed through discussions, readings, and/or real-life case studies. The *Contexts of Education* course introduces pre-service teachers to the public school system and requires a twenty (20) hour service learning component, where they engage in a hands-on experience within the school system helping and observing mentor teachers. The *Learning, Development, and Assessment* course focuses on the classroom application of educational psychology and educational theory. This course also examines real-life case studies related to multicultural education and diversity issues. The *Teaching Culturally Diverse Students* course focuses on the application of classroom management skills, lesson planning, and student motivation skills. This course includes a requisite forty-five (45) hour practicum in the public school system. Additional courses may be taken prior to the Foreign Language Methods course, and are dependent on the pre-service teacher's degree plan and major.

### 2.2 Sampling Procedures and Protocol

#### 2.2.1 Measures

Participants were given a researcher adapted 39-item Likert-scale questionnaire, The Privilege and Oppression Inventory (POI) created by Hays, Chang, and Decker (appendix A), inquiring about the participants' perceptions of privilege and oppression in American society. The original scale and scoring guide, created by Hays, Chang, and Decker (2007) along with permission for reproduction and use in this study, was granted by first author Hays. The response scale consisted of six options ranging from strongly disagree (1) to strongly agree (6) and the questionnaire consisted of four content subsets: white privilege awareness, Heterosexism awareness, Christian Privilege awareness, and Sexism. The subsets were listed in a random order on the questionnaire and subset associations were not released to the respondents. The content subsets were aligned with the questionnaire number on the scoring guide and available to only to researchers (Appendix B). The questionnaire was adapted in the following ways: 1) Blank lines were added to each question, and 2) in four of the original questions with the phrases "I am aware that..., I believe that..., I think..., I am aware than... [sic]" were removed accordingly.

#### 2.2.2 Protocol

Each participant was given the opportunity to create his/her own identifier or pseudonym before commencement of the study. At no point during the study did the researchers attempt to match the student-created identifiers with the participant. Each participant was then given the adapted POI before any intervention was offered. One week after taking the adapted POI the participants engaged in a three-hour class focused on instruction about and activities to explore white privilege and oppression. The class consisted of the following segments:

(1) Active participation in an adapted version of the statements from the "The Privilege Walk" (appendix C). The Privilege Walk is an interactive experience in which participants respond to questions that deal with white privilege and oppression by stepping forward or backward from a starting line based on their experiences of that question (e.g. Please take one step forward if you are a white male.)

(2) A face-to-face question and answer session in which participants were asked follow-up questions adapted from another example of “The Privilege Walk” followed the exercise (Appendix D). Participants were asked open-ended questions, such as “What are your general reactions to this exercise?” and were given no time limit to respond. In addition, each participant was given the option to respond or pass on each question. Excerpts from *The Color of Fear* (1994) were shown regarding white privilege examples and definitions. The Internet Movie Database (IMDb) summarizes *The Color of Fear* as follows:

Eight North American men, two African American, two Latinos, two Asian American and two Caucasian were gathered by director Lee Mun Wah, for a dialog about the state of race relations in America as seen through their eyes. The exchanges are sometimes dramatic, and put in plain light the pain caused by racism in North America. *Written by Fabrice Guerin*

One week after completion of the activities and discussion listed above, participants once again completed the POI as a post-test to the instruction. Only participant chosen user names were used on both the pre-test and post-test.

### 2.2.3 Validity

The POI published an “Initial development and psychometric data for the Privilege and Oppression Inventory” which explained validity and reliability for the instrument (appendix F).

### 3. Results and Discussion

A paired samples *t*-test was conducted to determine the significance of the intervention on the pre-service foreign language teachers’ (i.e. participants’) attitudes regarding privilege and oppression. The paired samples *t*-test,  $t(18) = 2.10$ ,  $p = 0.029$ , demonstrated a statistically significant difference between the mean scores on the pre- and post-test.

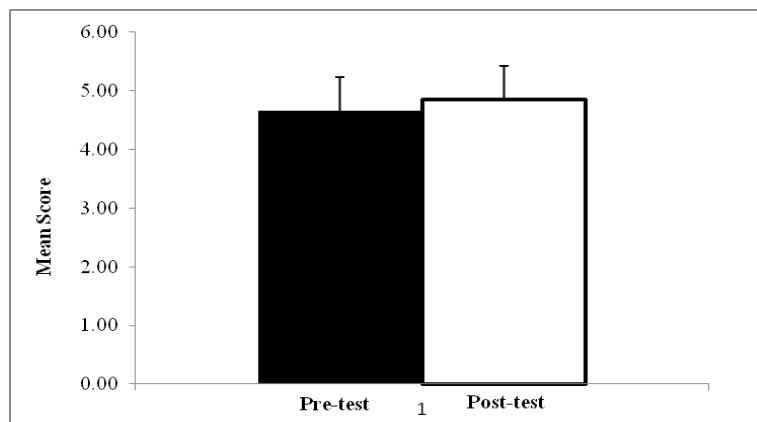


Figure 1. Pre- and Post-test mean score

Figure 1 shows the difference in the mean scores of the pre-test ( $M = 4.66$ ,  $SD = .58$ ) and the post-test ( $M = 4.86$ ,  $SD = .56$ ). This figure indicates a clear difference in test scoring. These data suggest the intervention of white privilege and oppression had an overall effect on the attitudes of pre-service foreign language teachers regarding privilege and oppression in America.

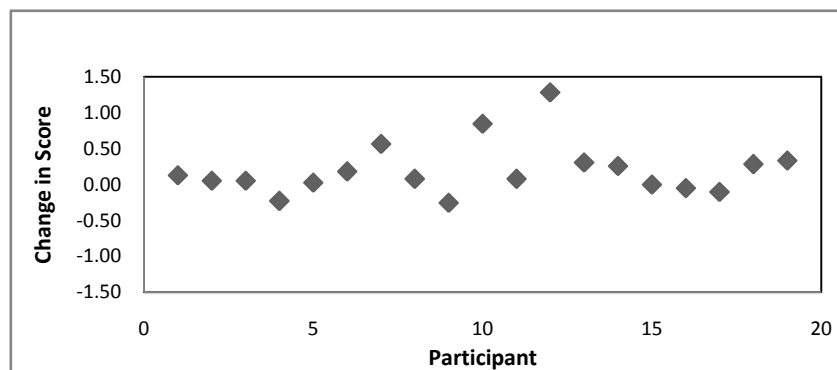


Figure 2. Change in score per subject

Figure 2 shows the majority of participants (14) had an increase in scores from the pre- to post-POI test (.02-.13). Four of the nineteen had a decrease in score (-.26-(-).10), and only one participant had no change in score. This indicated a change in attitude regarding the participants' understanding of privilege and oppression. This change supported the idea that intentional instruction would increase the participants' awareness of social issues related to privilege and oppression. Thirty-one of the questions were answered at a higher level of agreement from the pre-test to the post-test (.05-.57). This means the participants chose a response on the Likert scale in the direction towards "strongly agree".

There were five questions that had no change in response (#13, 15, 32, 33, and 39) from the pre-test to the post-test. These questions together represented all of the subsets and therefore do not indicate any significant meaning for any particular subset. Three questions (#5, 25, and 30) were given a lower score on the post-test than initially given on the pre-test and focused on the subsets of Sexism (2 questions) and Christian Privilege awareness. This could indicate a change in previous beliefs regarding these concepts and the idea of privilege and oppression.

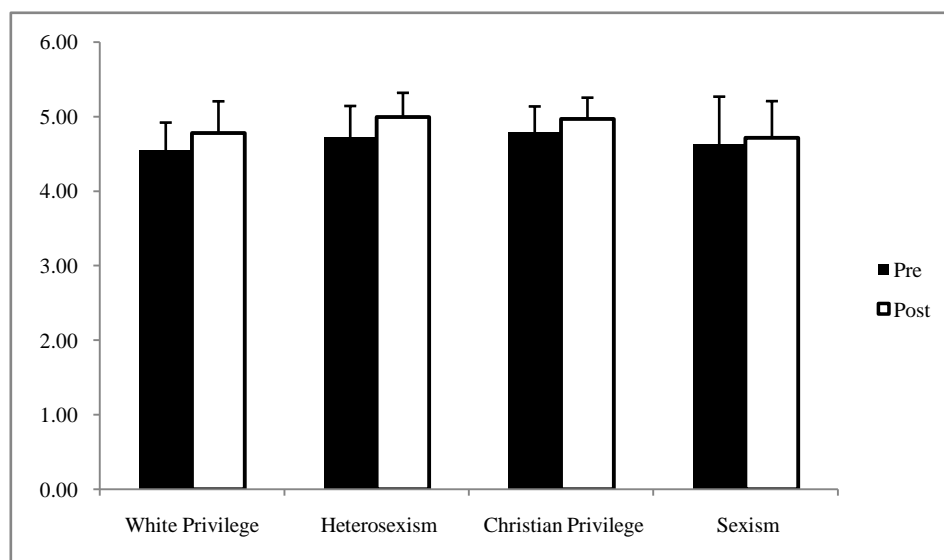


Figure 1. Pre/Post score by subset category

Figure 3 shows the mean scores for each subset. The mean scores for each subset showed an increase from the pre-test to the post-test (.09-.27) regardless of individual changes. A paired samples *t*-test was used to determine the significance of the intervention in each of the four subsets. Only one subset (Sexism) did not have a significant difference in the means for the pre- and post-test ( $t(7) = 2.36, p = .13$ ). Table 2 shows the remaining three subsets and their significant differences between the pre- and post-test means.

This indicates the intervention had an effect on changing the attitudes of pre-service foreign language teachers regarding these various social issues. Although the intervention was focused on providing awareness of white privilege it appeared to have significant impact on increasing awareness associated with Heterosexism and Christian Privilege, however; it did not appear to impact attitudes regarding Sexism as it relates to privilege and oppression. This would indicate teaching of white privilege in this manner may also increase awareness of the privileges afforded to heterosexuals and Christians.

Table 2. Paired sample *t*-test results

Subset	<i>t</i> value	<i>p</i> value
White privilege	$t(12) = 2.17$	$p < .001$
Heterosexism	$t(9) = 2.26$	$p = .001$
Christian privilege	$t(7) = 2.36$	$p = .04$

Description: The significant difference between the pre- and posttest scores for each subset using a paired samples *t*-test.

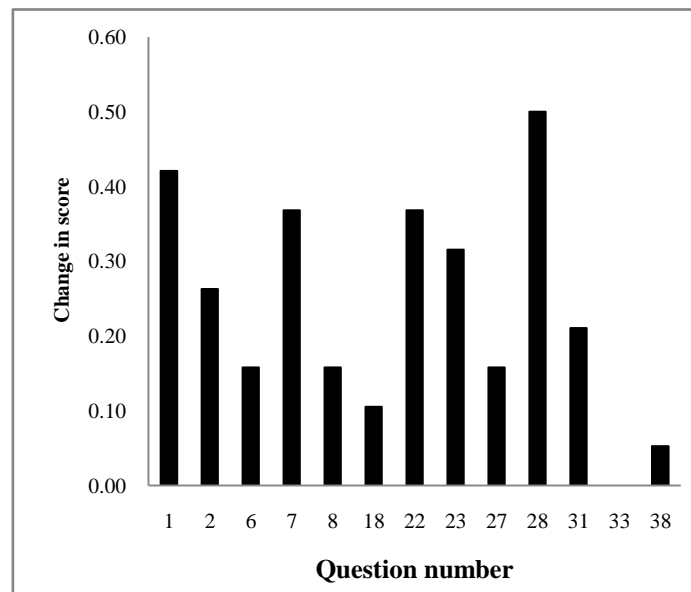


Figure 4. Group average change in white privilege questions

Figure 4 provides the average change, or increase in Likert score, for each question within the white privilege subset. The group average range showed that all questions regarding white privilege had an increase except for question 33. An increase in score indicates a change in attitude regarding that subset. This indicates the intervention activity had an impact on how the participant's responded to questions related to white privilege.

Question 33 states: "Most White high-level executives are promoted based on their race". It must be noted the activities during the intervention did not specifically address racial issues in the workplace. Therefore, it is possible the majority of participants did not make a connection between white privilege and promotion. In addition, it is possible that the concept of meritocracy played a part in the lack of awareness of promotion as it is related to white privilege. According to the Merriam-Webster online dictionary (2013), meritocracy is "a system in which the talented are chosen and moved ahead on the basis of their achievement; leadership selected on the basis of intellectual criteria". This belief of meritocracy is perpetuated and idealized by the dominant society in America and therefore may have influenced participants' attitudes regarding promotion (Alvarado, 2010).

On the other hand, question 28 had the highest change in the Likert scale responses with an average .50 increase in score. Question 28 states: "Government policies favor Whites". Based on this increase, the intervention activities potentially lead to an increased awareness of government policies related to white privilege. It is possible the discussion after the Privilege Walk activity and the movie clips helped bring about this awareness. Especially considering the movie, *Color of Fear*, included excerpts of personal experiences related to laws and government practices.

Finally, questions 1, 7, and 22, all related to whites having an advantage in society. These questions increased Likert scale scores by an average of .39 on the post-test (.42, .37, .37 respectively) indicating the activities had an impact on how all participants viewed the advantages of being white.

As mentioned previously, most scholars define white privilege as an advantage one has in society, therefore; the increase in post-test scores indicates a change of awareness and attitude regarding white privilege in America based on the advantages of that privilege. The intervention activities and discussion made a significant impact on the pre-service teachers' attitudes which may guide them as they continue to increase their cultural awareness and become culturally proficient educators. In this way, these skills will benefit not only the teachers themselves, but every student they will ever teach.

### 3.1 Conclusion

This research study demonstrated that intervention on the content and topic of white privilege and follow-up reflective discussion about the social issues and biases of whiteness within the public school system can have an effect on the attitudes of the teachers who work within the dominant society. As the trends towards incorporating Multicultural Education and Culturally Responsive Teaching into teacher education programs continue to rise, it is imperative these programs consider pre-service teachers' attitudes towards privilege and oppression as those

attitudes may have an impact on all students. This study is just the beginning concerning how teacher education programs prepare pre-service teachers to successfully teach to all students. In order to have a truly multicultural curricula, public school systems need to address the privilege and oppression that exist within the system and allow for teacher exploration to deal with these social issues.

As demonstrated in the results of this study, an intervention regarding race, privilege, and oppression can have an impact on the attitudes of pre-service teachers. Therefore, based on this study and the literature, all teacher education programs should include lessons on Multicultural Education, as well as an examination of white privilege. The addition of these concepts into teacher education programs will allow pre-service teachers to become more culturally proficient educators which will benefit students from all backgrounds.

### 3.2 Limitations

There were two main limitations for this study, a lack of generalization and the long-term effects of the intervention. The pre- and post-tests were administered to pre-service foreign language teachers only and therefore lack data to compare to the general education of pre-service teachers in the program. Although the scores indicate a significant difference based on the intervention, the POI survey does not determine if the changes in perception are limited to pre-service foreign language teachers or if the intervention would have had the same effect on the general education pre-service teachers. It is the belief of the researcher that foreign language teachers are predisposed to view differences in culture and race with more of an open-mind due to the broad exposure and experiences they have learning a foreign language and culture. In this way, pre-service foreign language teachers may already have a propensity to understand white privilege and see oppression more clearly than general education teachers. However, given that this study did not examine the opinions of general education pre-service teachers, that assumption cannot be confirmed. Therefore, as a possible follow-up to this study, it is suggested that a sample of general education pre-service teachers be included in the next round of testing in order to gauge whether or not pre-service foreign language teachers have a higher level of understanding regarding white privilege and oppression before the intervention occurs.

Although there were significant changes in responses to the survey after intervention, the long term effects of intervention on the attitudes or behaviors of the pre-service foreign language teachers once they are faced with real-life classroom situations is unknown. Although the participants in the study showed an interest and willingness to continue learning about white privilege and how it manifests itself within the public school system, it is unknown whether or not that progression will occur. Due to this uncertainty, the researcher intends to continue this mixed-methods study by conducting interviews with a handful of the participants as they carry out their student teaching internship for one semester. Qualitative data will be gathered to establish how the intervention impacted the participants' attitudes and behaviors towards privilege and oppression.

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## Appendix A

### Privilege and Oppression Inventory (adapted version)

#### The Privilege and Oppression Inventory

(Hays, Chang, & Decker, 2007)

*Directions:* The following instrument examines an individual's attitudes toward various social issues. Please respond to the following statements as they apply to the current United States Society. Rate each item within the range of (1) *strongly disagree* to (6) *strongly agree*. Please rate each item *honestly* so various attitudes toward social issues can be further understood.

Strongly Disagree Somewhat Disagree Disagree Somewhat Agree Agree Strongly Agree

- |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|
| 1     | 2     | 3     | 4     | 5     | 6     |
| _____ | _____ | _____ | _____ | _____ | _____ |
- \_\_\_\_\_ 1. Whites have the power to exclude other groups.
  - \_\_\_\_\_ 2. There are benefits to being White in this society.
  - \_\_\_\_\_ 3. Christian holidays are given more prominence in society than non-Christian holidays.
  - \_\_\_\_\_ 4. Heterosexuals have access to more resources than gay, lesbian, and bisexual individuals.
  - \_\_\_\_\_ 5. Women experience discrimination.
  - \_\_\_\_\_ 6. The lighter your skin color, the less prejudice and discrimination you experience.
  - \_\_\_\_\_ 7. Being White and having an advantage go hand in hand.
  - \_\_\_\_\_ 8. White cultural characteristics are more valued than those of people of color.
  - \_\_\_\_\_ 9. Some individuals are devalued in society because of their sexual orientation.
  - \_\_\_\_\_ 10. Heterosexuals are treated better in society than those who are not heterosexual.
  - \_\_\_\_\_ 11. Society is biased positively toward Christians.
  - \_\_\_\_\_ 12. Women are not recognized in their careers as often as men.
  - \_\_\_\_\_ 13. Christianity is valued more in this society than other religions.
  - \_\_\_\_\_ 14. Many gay, lesbian, and bisexual individuals fear for their safety.
  - \_\_\_\_\_ 15. There are different standards and expectations for men and women in this society.
  - \_\_\_\_\_ 16. Gay, lesbian, and bisexual individuals experience discrimination.
  - \_\_\_\_\_ 17. Gay, lesbian, and bisexual individuals lack power in the legal system.
  - \_\_\_\_\_ 18. The majority of positive role models in movies are White.
  - \_\_\_\_\_ 19. Christianity is the norm in this society.
  - \_\_\_\_\_ 20. Women are disadvantaged compared to men.
  - \_\_\_\_\_ 21. Openly gay, lesbian, and bisexual individuals lack power in today's society.
  - \_\_\_\_\_ 22. Being White is an advantage in society.
  - \_\_\_\_\_ 23. The media (e.g., television, radio) favors Whites.
  - \_\_\_\_\_ 24. Femininity is less valued in this society.
  - \_\_\_\_\_ 25. Christians are represented positively in history books.
  - \_\_\_\_\_ 26. Gay, lesbian, and bisexual individuals do not have the same advantages as heterosexuals.
  - \_\_\_\_\_ 27. Whites generally have more resources and opportunities.
  - \_\_\_\_\_ 28. Government policies favor Whites.
  - \_\_\_\_\_ 29. To be Christian is to have religious advantage in this country.

- \_\_\_\_\_ 30. Men typically make more money than women do.
- \_\_\_\_\_ 31. Individuals do not receive advantages just because they are White.
- \_\_\_\_\_ 32. The media negatively stereotypes gay, lesbian, and bisexual individuals.
- \_\_\_\_\_ 33. Most White high-level executives are promoted based on their race.
- \_\_\_\_\_ 34. Christians hold a lot of power because this country is based on their views.
- \_\_\_\_\_ 35. Gay, lesbian, and bisexual individuals exaggerate their hardships.
- \_\_\_\_\_ 36. Women lack power in today's society compared to men.
- \_\_\_\_\_ 37. Christians have the opportunity of being around other Christians most of the time.
- \_\_\_\_\_ 38. Many movies negatively stereotype people of color.
- \_\_\_\_\_ 39. Advertisers set standards for how women should appear.

(Adapted by S. McGowan, September 2012)

## Appendix B

### Scoring Guide for POI

#### Scoring Key

#### White privilege Awareness

1, 2, 6, 7, 8, 18, 22, 23, 27, 28, 31\*, 33, 38

#### Heterosexism Awareness

4, 9, 10, 14, 16, 17, 21, 26, 32, 35\*

#### Christian Privilege Awareness

3, 11, 13, 19, 25, 29, 34, 37

#### Sexism Awareness

5, 12, 15, 20, 24, 30, 36, 39

Compute the mean for each subscale.

\*Reverse score these items.

See the following reference for current technical data for the POI:

Hays, D. G., Chang, C. Y., & Decker, S. L. (2007). Initial development and psychometric data

for the Privilege and Oppression Inventory. *Measurement and Evaluation in Counseling and Development*, 40(2),66-79.

## Appendix C

### Privilege Walk statements

#### MODULE 5: PRIVILEGE WALK ACTIVITY\*

##### PURPOSE OF THE ACTIVITY:

The purpose of the Privilege Walk Activity is to learn to recognize how power and privilege can affect our lives even when we are not aware it is happening. The purpose is not to blame anyone for having more power or privilege or for receiving more help in achieving goals, but to have an opportunity to identify both obstacles and benefits experienced in our life.

**\*NOTE:** *This is a very "high risk" activity that requires trust building and safety for participants; introducing this activity too early in the training or before building trust risks creating resentment and hurt that can inhibit further sharing and openness.*

##### SUPPLIES AND SPACE NEEDED:

List of statements related to privilege or obstacles

Slide with instructions for the privilege walk

Space large enough for participants to form a straight line with an arm's length between them and the person on their left; there should be space in front of the line to move forward 10 steps or behind to be able to move back 10 steps.

##### DIRECTIONS FOR THE ACTIVITY:

**1) Have participants form a straight line across the room about an arm's length apart, leaving space in front and behind.**

2) **State:** Listen to the following statements, and follow the instructions given. For example, when I read "If you are a white male, take one step forward," only white males will move and everyone else will stand still. Each step should be an average length step. No one is going to check up on you, so if you feel you qualify to take a step then do so, if not then you may stay where you are. You are the judge of what you should do.

**3) Read the statements one at a time allowing time for participants to take a step.**

**4) When all the statements have been read process the activity using the following questions:**

What is your "gut reaction" to where you find yourself at the end of this list of privileges?

Are you surprised at where you are? How does it feel to be in front? In the middle? In back? Did you come to any new realizations? If so, which one had the most impact?

### PRIVILEGE WALK STATEMENTS

If you are a white male take one step forward.

If there have been times in your life when you skipped a meal because there was no food in the house take one step backward.

If you have visible or invisible disabilities take one step backward.

If you attended (grade) school with people you felt were like yourself take one step forward.

If you grew up in an urban setting take one step backward.

If your family had health insurance take one step forward.

If your work holidays coincide with religious holidays that you celebrate take one step forward.

If you feel good about how your identified culture is portrayed by the media take one step forward.

If you have been the victim of physical violence based on your gender, ethnicity, age or sexual orientation take one step backward.

If you have ever felt passed over for an employment position based on your gender, ethnicity, age or sexual orientation take one step backward.

If you were born in the United States take one step forward.

If English is your first language take one step forward.

If you have been divorced or impacted by divorce take one step backward.

If you came from a supportive family environment take one step forward.

If you have completed high school take one step forward.

If you were able to complete college take one step forward.

If you are a citizen of the United States take one step forward.

If you took out loans for your education take one step backward.

If you attended private school take one step forward.

If you have ever felt unsafe walking alone at night take one step backward.

Retrieved from: [http://www.albany.edu/ssw/efc/pdf/Module%205\\_1\\_Privilege%20Walk%20Activity.pdf](http://www.albany.edu/ssw/efc/pdf/Module%205_1_Privilege%20Walk%20Activity.pdf)

### Appendix D

#### Privilege Walk questions

#### Discussion Questions:

1. What are your general reactions to the exercise? **How did you feel?**
2. What do you think about where you ended up in relation to where others were at the end of the exercise?
3. Were there certain "statements of privilege" that triggered certain emotions?
4. How does this information relate to you as a teacher?
5. How does this information affect you and your students?

## Appendix E

## POI Validity and Reliability

<b>7.9.5 Name of the Measure</b>	Privilege and Oppression Inventory POI
<b>Primary Reference</b>	Hays, D. G., Chang, C. Y., & Decker, S. L. (2007). Initial development and psychometric data for the Privilege and Oppression Inventory. <i>Measurement and Evaluation in Counseling and Development, 40</i> , 66–79.
<b>Purpose</b>	The POI is designed to measure an individual's awareness of privilege and oppression around issues of race, gender, sexual orientation, socioeconomic status, and religion.
<b>Description</b>	The POI is a 16 item self report inventory. Each of these items is rated on a 6 point Likert type scale with the following anchors: 1 = Strongly Disagree to 6 = Strongly Agree. The POI is composed of 4 subscales: (1) White privilege Awareness; (2) Heterosexism Awareness; (3) Christian Privilege Awareness; and (4) Sexism Awareness. The instrument was developed through several steps. An initial pool of 107 items was created based on data from two qualitative studies, a review of research literature regarding multicultural counseling competencies, multicultural assessment, social advocacy, and privilege and oppression in counseling. Six multicultural experts reviewed the items for clarity and appropriateness of content. This resulted in an 83 item instrument. Sampling adequacy was first established. Principal axis extraction with promax oblique rotation was then conducted and yielded nine factors of values greater than 1.0. A four factor solution was selected as most interpretable. Items with structure coefficients loadings of .30 or greater on only one factor were retained. All other items were deleted. This resulted in a 39 item POI. Confirmatory factor analysis, using AMOS (Arbuckle, 1999), was used to test for stability of the factor structure. Their data fit a four factor solution best.
<b>Samples</b>	A sample of 428 diverse trainees (81.5% women) attending a counseling related program with a median age of 27 years. A second sample of 206 trainees from eight counseling programs also was used. Their mean age was 31 years. The first sample was composed of 70% White Americans, 19% African Americans, 5% Multiracial/Biracial Americans, 3% Asian Americans, 2% Latino/a Americans, and 1% Native Americans. These two samples were combined for the study of the validity and structure of the POI. Data from a subsample (not used in the EFA) of the original sample were submitted to a confirmatory factor analysis.
<b>Scoring</b>	The number of items for each of the four subscales of the POI is as follows: White privilege Awareness: 13 items Heterosexism Awareness: 10 items Christian Privilege Awareness: 8 items Sexism Awareness: 8 items Total POI: 39 items Two items require reverse scoring. Scoring the subscales consists of summing subscale items and dividing by the number of items of which it is composed. Higher scores indicate higher experience of the psychosocial costs of racism. No transformations are required.
<b>Reliability</b>	Cronbach's alpha for the subscale scores ranged from .63–.78. White privilege Awareness: Alpha = .92 Heterosexism Awareness: Alpha = .81 Christian Privilege Awareness: Alpha = .86 Sexism Awareness: Alpha = .79 Two week test retest reliability coefficients were as follows: White privilege: $r = .89$ Heterosexism Awareness: $r = .86$ Christian Privilege Awareness: $r = .84$ Sexism Awareness: $r = .79$
<b>Validity</b>	Convergent validity of POI subscales was established through expected positive correlations with MGUDS (Fuertes et al., 2000), and the QDI (Ponterotto, Potere, & Johansen, 2002) and a negative correlation with social desirability (Crowne & Marlowe, 1960).
<b>Related References</b>	
<b>Language Versions</b>	English
<b>Contact</b>	Danica Hays Educational Leadership and Counseling 110 Education Building Old Dominion University Norfolk, VA 23529 Email: dhays@odu.edu

Validity for scale: [http://www.sagepub.com/upm-data/38517\\_Chapter7.pdf](http://www.sagepub.com/upm-data/38517_Chapter7.pdf) Handbook of Multicultural Measures. *Chapter 7 Racism- and Prejudice-Related Measures* pg 251-333 .Sage Publications 2011.

POI tested: Initial development and psychometric data for the Privilege and Oppression Inventory. *Measurement and Evaluation in Counseling and Development, 40*, 66–79. Cited in the Handbook of Multicultural measures.



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