

# DOWNLOAD PDF BECOMING MULTICULTURAL : OVERCOMING FEELINGS OF SUPERIORITY

## Chapter 1 : How to Get Rid of an Inferiority Complex (with Pictures) - wikiHow

*An inability to overcome inferiority feelings intensifies them, leading to the development of an inferiority complex. People with an inferiority complex have a poor opinion of themselves and feel helpless and unable to cope with the demands of life.*

Racial stereotypes are automatic and exaggerated mental pictures that we hold about all members of a particular racial group. Because our racial stereotypes are so rigid, we tend to ignore or discard any information that is not consistent with the stereotype that we have developed about the racial group. We develop our racial stereotypes in a variety of ways. From an early age, we learn to place people and objects into categories. Additionally, the less contact we have with a particular racial group, the more likely we are to have negative feelings about the group. Any negative experiences that we have with a member of a particular group will strengthen our racial stereotypes and create fears about particular races. Based on our fears, we develop an us-versus-them mentality that tends to be self-protective in nature. As a result, we miss opportunities to learn and thrive from our differences. Are Our Racial Stereotypes Harmful? People these days are so politically correct and should just loosen up. However, in most cases, racial stereotypes are harmful because they ignore the full humanity and uniqueness of all people. In some cases, people who are repeatedly labeled in negative ways will begin to develop feelings of inferiority. Sometimes, these feelings of inferiority can lead to self-fulfilling prophecies that perpetuate the stereotype. Racial stereotypes can also foster feelings of hate and aggression that might lead to a false sense of entitlement and superiority. For those individuals who have power, this can lead to their engaging in discriminatory and racist practices. Because of their harmful effects, we should make a real commitment to try to overcome our racial stereotypes. Next, we should work to become more aware of our inner thoughts and feelings and how they affect our beliefs and actions. When we have a stereotypical thought about a racial group, we should follow it up with an alternative thought based on factual information that discounts the stereotype. We can obtain this factual information by leaving our comfort zones and exposing ourselves to people of different races. We should be willing to engage in honest dialogue with others about race that at times might be difficult, risky, and uncomfortable. We should also seek out media portrayals of different races that are realistic and positive. Attending churches, plays, concerts, and movies that celebrate diversity will also broaden our worldview. As we gain more awareness and knowledge about racial groups, not only will our racial stereotypes lessen, but we will also become better equipped to educate and challenge others about their racial stereotypes. As we change ourselves, we can elicit changes in others through our examples and the quality of our conversations. In doing this, we work to create a society in which all races are valued, appreciated, and embraced.

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## Chapter 2 : Feeling lonley and overcoming loneliness | 2KnowMySelf

*becoming culturally competent #3 Definition Having each of us begin the process of developing appropriate and effective helping, teaching, communication and intervention strategies in working with culturally diverse groups and individuals.*

How to Overcome Feelings of Inferiority Dear Friend, There is a certain problem which almost everyone faces at one time or another. For some people it is a lifelong problem. But it is especially hurtful and painful to young people. What is this problem which causes so much hurt and pain? Feelings of inferiority come from accepting the wrong values of the world. We have already seen that wrong thinking leads to wrong actions and wrong feelings. In this case, the wrong feelings are feelings of inferiority. What does the world value most? The world puts its highest value on three things: Most people, especially young people, think that they must have these things in order to feel good about themselves. Let us consider them. Even though it is not true, many people believe it and it has a profound effect upon them. Some people dislike themselves and some even hate themselves because they are so dissatisfied with the way they look. A noted psychiatrist studied some of the most beautiful women and the most handsome men to see how they felt about themselves and how they got along with others. After considering the results of his study, he said, "It has been a source of startling surprise to me to see the amount of depression, loneliness, and deep unhappiness among beautiful people. The Bible says, "Man looks on the outward appearance, but the Lord looks on the heart. Your value is not determined by how smart you are. Some young people have a hard time in school. They do not learn as easily as others. When they give a wrong answer in class, everyone laughs. This makes them feel dumb and inferior. The more a person fails at something, the more discouraged he gets. Gradually he comes to think that he is a complete failure. This brings on more failure and deeper feelings of inferiority. God never values a person by his intelligence. When the Lord Jesus chose His disciples, He did not choose the smartest, most intelligent people of His day. He chose plain, ordinary people. The Bible says, "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. The world says, "If you want to be important and you want to be happy, you must have money. Money does not make a person happy, nor does it determine his value. The Bible says, "But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts, which drown men in destruction and perdition. The Bible says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing let us with these be content. Wisdom is seeing things as God sees them. God never values a person by his outward appearance, or by his intelligence, or by his wealth or social position. God deals with rich people exactly the same way he deals with poor people. The Bible says, "For there is no respect of persons with God. It is the wrong value that the world places on these things that is wrong. If we accept the wrong beliefs and values of the world, it will lead to feelings of inferiority. To change the way we feel about ourselves, we must change our thinking. We must see that our worth as a person does not depend on our outward appearance, our intelligence, our wealth or our social position. We must see ourselves as God sees us. We are worth what He paid for us. He gave His Son to redeem us. We must see too that God loves us and accepts us as we are. His love does not depend on what we are or what we have or what we do. God says, "Regardless of whether you are a success or failure, regardless of what you may think about yourself, regardless of what other people may think about you, I LOVE YOU! As you go about school or work, you come in contact with many other peopleâ€”some smiling, talking, and laughing. You might think that they do not have a care in the world. But underneath it all, you will probably find that they, too, have deep feelings of inferiority. Almost all people have these feelings. When you realize that other people have the same problem that you have, it helps you to understand them. The best way to have a good friend is to be a good friend. Never make fun of another person. Respect others and accept them as they are. Let them know that they are important to you. Be especially considerate of those who have difficulty making friends. They

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will love and appreciate you for this. Nothing helps your self confidence more than having genuine friends. When you realize that other people like and appreciate you, it is easier to accept yourself. One way to build proper self-esteem is to learn to do something well. Find something that you like to do and then work at it! Make the most out of what you have. Develop a skill that will make you feel good about yourself. Do the best you can in that particular thing. As you do, you will begin to like yourself more. Then make a list of all the things which you most dislike about yourself. No one need see this except you and God. Do people get the wrong impression of you from the way you dress? You can correct this and you should. Are you lazy and careless about your work? Do something about it! We should do all things to the glory of God. Careless, haphazard work does not bring glory to God. Whatever your problems are, write them down so you can face them honestly. Check the ones that you can do something about. Perhaps you know an older personâ€”someone you can trustâ€”who could help you. Everyone has one or more of these. The best thing to do with your "unsolvable problems" is to give them to the Lord Jesus. Tell the Lord that you cannot handle these problems and that you are giving them to Him. Your prayer should contain these thoughts, stated in your own words: Dear Lord Jesus, You know all about me. You know about these "unsolvable problems. When you have prayed this prayer, destroy your paper as a symbol that you have turned these problems over to the Lord forever. Whenever you start to fret about these problems again, remind yourself of your decision. Tell the Lord that you have turned these problems over to Him and that you are trusting Him to handle them.

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## Chapter 3 : Inferiority Feelings: The Source of Human Striving | Awaken

*Sometimes, these feelings of inferiority can lead to self-fulfilling prophecies that perpetuate the stereotype. Racial stereotypes can also foster feelings of hate and aggression that might lead to a false sense of entitlement and superiority.*

Born to Martha and Theodore Senior in Manhattan on October 27, 1870, he was said to be a particularly beautiful baby who needed no help entering his new world. His parents were strong, intelligent, handsome, and quite well-to-do. It should have been an idyllic childhood. But "Teedie," as he was called, was not as healthy as he first appeared. He had severe asthma, and tended to catch colds easily, develop coughs and fevers, and suffer from nausea and diarrhea. He was small and thin. His voice was reedy, and remained so even in adulthood. He became malnourished and was often forced by his asthma to sleep sitting up in chairs. Several times, he came dangerously close to dying from lack of oxygen. Not to paint too negative a picture, Teedie was an active boy -- some would say over-active -- and had a fantastic personality. He was full of curiosity about nature and would lead expeditions of cousins to find mice, squirrels, snakes, frogs, and anything else that could be dissected or pickled. His repeated confinement when his asthma flared up turned him to books, which he devoured throughout his life. He may have been sickly, but he certainly had a desire to live! After traveling through Europe with his family, his health became worse. He had grown taller but no more muscular. Finally, with encouragement from the family doctor, Roosevelt Senior encouraged the boy, now twelve, to begin lifting weights. Like anything else he tackled, he did this enthusiastically. He got healthier, and for the first time in his life got through a whole month without an attack of asthma. When he was thirteen, he became aware of another defect of his: In the same year, he was sent off to the country on his own after a bad attack of asthma. On the way, he was waylaid by a couple of other boys his own age. He later announced to his father his intention to learn to box. By the time he went to Harvard, he was not only a healthier Teddy Roosevelt, but was a regular winner of a variety of athletic contests. The rest, as they say, is history. How is it that someone so sickly should become so healthy, vigorous, and successful? Why is it that some children, sickly or not, thrive, while others wither away? Is the drive that Roosevelt had peculiar to him, or is it something that lies in each of us? These kinds of questions intrigued a young Viennese physician named Alfred Adler, and led him to develop his theory, called Individual Psychology. Biography Alfred Adler was born in the suburbs of Vienna on February 7, 1870, the third child, second son, of a Jewish grain merchant and his wife. As a child, Alfred developed rickets, which kept him from walking until he was four years old. At five, he nearly died of pneumonia. It was at this age that he decided to be a physician. Alfred was an average student and preferred playing outdoors to being cooped up in school. He was quite outgoing, popular, and active, and was known for his efforts at outdoing his older brother, Sigmund. He received a medical degree from the University of Vienna in 1895. During his college years, he became attached to a group of socialist students, among which he found his wife-to-be, Raissa Timofeyewna Epstein. She was an intellectual and social activist who had come from Russia to study in Vienna. They married in 1896 and eventually had four children, two of whom became psychiatrists. He began his medical career as an ophthalmologist, but he soon switched to general practice, and established his office in a lower-class part of Vienna, across from the Prater, a combination amusement park and circus. His clients included circus people, and it has been suggested Furtmuller, that the unusual strengths and weaknesses of the performers led to his insights into organ inferiorities and compensation. This organization became The Society for Individual Psychology in the following year. He saw first hand the damage that war does, and his thought turned increasingly to the concept of social interest. He felt that if humanity was to survive, it had to change its ways! After the war, he was involved in various projects, including clinics attached to state schools and the training of teachers. In 1902, he went to the United States to lecture, and he eventually accepted a visiting position at the Long Island College of Medicine. In 1907, he and his family left Vienna forever. On May 28, 1927, during a series of lectures at Aberdeen University, he died of a heart

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attack. Theory Alfred Adler postulates a single "drive" or motivating force behind all our behavior and experience. By the time his theory had gelled into its most mature form, he called that motivating force the striving for perfection. It is the desire we all have to fulfill our potentials, to come closer and closer to our ideal. It is, as many of you will already see, very similar to the more popular idea of self-actualization. On the one hand, they are very positive goals. And yet, in psychology, they are often given a rather negative connotation. Many people, in fact, live very sad and painful lives trying to be perfect! As you will see, other theorists, like Karen Horney and Carl Rogers, emphasize this problem. Adler talks about it, too. But he sees this negative kind of idealism as a perversion of the more positive understanding. We will return to this in a little while. Striving for perfection was not the first phrase Adler used to refer to his single motivating force. His earliest phrase was the aggression drive, referring to the reaction we have when other drives, such as our need to eat, be sexually satisfied, get things done, or be loved, are frustrated. It might be better called the assertiveness drive, since we tend to think of aggression as physical and negative. Freud was afraid that it would detract from the crucial position of the sex drive in psychoanalytic theory. Another word Adler used to refer to basic motivation was compensation, or striving to overcome. The idea still plays an important role in his theory, as you will see, but he rejected it as a label for the basic motive because it makes it sound as if it is your problems that cause you to be what you are. He noted something pretty obvious in his culture and by no means absent from our own: Boys were held in higher esteem than girls. Boys wanted, often desperately, to be thought of as strong, aggressive, in control -- i. You can still hear this in the kinds of comments older people make about little boys and girls: If a baby boy fusses or demands to have his own way masculine protest! He saw it as a reflection of the fact that boys are encouraged to be assertive in life, and girls are discouraged. Both boys and girls, however, begin life with the capacity for "protest! The last phrase he used, before switching to striving for perfection, was striving for superiority. His use of this phrase reflects one of the philosophical roots of his ideas: Friederich Nietzsche developed a philosophy that considered the will to power the basic motive of human life. Although striving for superiority does refer to the desire to be better, it also contains the idea that we want to be better than others, rather than better in our own right. Adler later tended to use striving for superiority more in reference to unhealthy or neurotic striving. He tried most of his life to get the concepts down to the physiological level. Although he admitted failure in the end, life is nevertheless explained in terms of basic physiological needs. In addition, Freud tended to "carve up" the person into smaller theoretical concepts -- the id, ego, and superego -- as well. Adler was influenced by the writings of Jan Smuts, the South African philosopher and statesman. Smuts felt that, in order to understand people, we have to understand them more as unified wholes than as a collection of bits and pieces, and we have to understand them in the context of their environment, both physical and social. This approach is called holism, and Adler took it very much to heart. First, to reflect the idea that we should see people as wholes rather than parts, he decided to label his approach to psychology individual psychology. The word individual means literally "un-divided. Life style refers to how you live your life, how you handle problems and interpersonal relations. We recognize a style when we see it against a background of an environment different from what we expect, for then we realize that every tree has a life pattern and is not merely a mechanical reaction to the environment. For Freud, the things that happened in the past, such as early childhood trauma, determine what you are like in the present. Adler sees motivation as a matter of moving towards the future, rather than being driven, mechanistically, by the past. We are drawn towards our goals, our purposes, our ideals. This is called teleology. Moving things from the past into the future has some dramatic effects. Since the future is not here yet, a teleological approach to motivation takes the necessity out of things. In a traditional mechanistic approach, cause leads to effect: If a, b, and c happen, then x, y, and z must, of necessity, happen. Teleology acknowledges that life is hard and uncertain, but it always has room for change! His main interest was science, so he gave as examples such partial truths as protons and electrons, waves of light, gravity as distortion of space, and so on. Contrary to what many of us non-scientists tend to assume, these are not things that anyone has seen or proven to exist: They are useful constructs. They work for the moment, let us do science, and hopefully will lead to better,

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more useful constructs. We use them "as if" they were true.

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## Chapter 4 : Inferiority Complex and the Self-Image

*According to Adler's final theoretical position, it is not the search for the power necessary to overcome feelings of inferiority that motivates humans; rather, it is the constant search for perfection or superiority.*

Feeling lonely and overcoming loneliness By M. Loneliness Loneliness Definition Loneliness may be one of the hardest feelings that someone could experience. It is one of the few feelings that could cause a suicide. But what is loneliness? As you may have already noticed, you may have lots of friends or know lots of people but still feel that you are all alone in this world or even isolated. The main cause for the feeling of loneliness is the lack of intimate relationships. Yes, you may know lots of people or have many friends but if your relationship with them is too superficial or if you never share your emotions with them then you will feel lonely. Another strong cause for the feelings of loneliness while being with other people is feeling that you are not welcomed. In order to overcome loneliness you need to share your emotions and life experiences with other people. Try not to spend most of your time alone. If the nature of your work keeps you away from direct contact with people then try to do your best to see people on your weekends. By going to public places or social events you can increase your chances of meeting people and so reduce your loneliness. The following are some practices you should take to overcome loneliness: The more time you spend alone the more the loneliness feelings will get reinforced. If you go for a daily walk, ask a close friend to join you. Try to be more open with your friends, tell them about your fears and worries instead of running the usual superficial conversations. If you are afraid to share your emotions then you may have a self confidence problem , Some people think that telling others that they feel down or depressed makes them weak. It just means that you are a human. Know that normal human beings have down times just like they have up-times. People who claim that they are always superior suffer from an inferiority complex. See superiority complex for more information. When you get into a relationship each single aspect of your life will be shared with your partner and so the feelings of loneliness will disappear. The draw back to this solution is that you cannot control the time it happens as there are lots of other variables involved. Its pretty beneficial to know how to make someone fall in love with you so that you can use this information to attract others to you. Another good action that you could take to overcome loneliness is getting involved into some kind of a project that involves team work. When being involved into such projects you will be obligated to share your ideas, thoughts and even your fears with others. All of the previous actions can totally remove your feelings of loneliness. One of the main facts about loneliness is that you become more attached to other people when you experience a problem or a downtime. On the other hand you may feel quite normal on your own if you had no current problems in your life and you may even enjoy your time alone, this is called the power of solitude. Loneliness and depression Loneliness can result in a severe depression if no actions were taken to solve this problem. In my book, The ultimate guide to getting over depression i explained how medications, doing something new or exercising will never help in removing depression unless the person deals with the real root cause. In this case, dealing with loneliness is the only way to get rid of the depression associated with it. If you think that this is some kind of marketing hype then see what other visitors say about 2knowmyself.

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## Chapter 5 : Overcoming Racial Stereotypes // University Counseling Center // University of Notre Dame

*White supremacy is the internalization of the idea of white superiority (the knowing better or being the one to help or "invite in"). Cultural humility is the ability to look at yourself and commit to consider a privilege and power analysis as it impacts your everyday assumptions and interactions.*

Posted on July 19, Views: Because this condition is common to all of us, then, it is not a sign of weakness or abnormality. Adler proposed that inferiority feelings are the source of all human striving. Individual growth results from compensation, from our attempts to overcome our real or imagined inferiorities. Throughout our lives, we are driven by the need to overcome this sense of inferiority and to strive for increasingly higher levels of development. The process begins in infancy. Infants are small and helpless and are totally dependent on adults. As a result, the infant develops feelings of inferiority relative to the larger, stronger people around him or her. Although this initial experience of inferiority applies to everyone in infancy, it is not genetically determined. Rather, it is a function of the environment, which is the same for all infants—“an environment of helplessness and dependency on adults. Thus, inferiority feelings are inescapable, but more important, they are necessary because they provide the motivation to strive and grow. The Inferiority Complex Suppose a child does not grow and develop. What happens when the child is unable to compensate for his or her feelings of inferiority? An inability to overcome inferiority feelings intensifies them, leading to the development of an inferiority complex. People with an inferiority complex have a poor opinion of themselves and feel helpless and unable to cope with the demands of life. Adler found such a complex in the childhood of many adults who came to him for treatment. An inferiority complex can arise from three sources in childhood: For instance, a child who is physically weak might focus on that weakness and work to develop superior athletic ability. History records many examples of such compensation: In ancient times the Greek statesman Demosthenes overcame a stutter to become a great orator. The sickly Theodore Roosevelt, 26th president of the United States, became a model of physical fitness as an adult. Efforts to overcome organic inferiority can result in striking artistic, athletic, and social accomplishments, but if these efforts fail, they can lead to an inferiority complex. They possessed extraordinary physical skills that, in many cases, were developed as a result of hard work to overcome childhood disabilities. Spoiling or pampering a child can also bring about an inferiority complex. Spoiled children are the center of attention in the home. Their every need or whim is satisfied, and little is denied them. Under the circumstances, these children naturally develop the idea that they are the most important persons in any situation and that other people should always defer to them. The first experience at school, where these children are no longer the focus of attention, comes as a shock for which they are unprepared. Spoiled children have little social feeling and are impatient with others. When confronted with obstacles to gratification, spoiled children come to believe that they must have some personal deficiency that is thwarting them; hence, an inferiority complex develops. It is easy to understand how neglected, unwanted, and rejected children can develop an inferiority complex. Their infancy and childhood are characterized by a lack of love and security because their parents are indifferent or hostile. As a result, these children develop feelings of worthlessness, or even anger, and view others with distrust.

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### Chapter 6 : The Undergirding Factor is POWER: Toward an Understanding of Prejudice and Racism

*In superiority complex, the individual feels that a good way to overcome inferiority is to make others feel inferior and thus become superior. For this, the person might become arrogant and aggressive in his/her mannerisms.*

After all, perfection likely does not exist, and therefore cannot be reached, meaning that efforts to do so are invariably frustrating and can come full circle to create an extreme lack of motivation. Adler postulated that since we all have various issues and shortcomings as people, our personalities develop largely through the ways in which we do or do not compensate for or overcome these inherent challenges. Instead, he saw this phenomenon as a result of the fact that boys are encouraged to be assertive in life, and girls are discouraged from the very same thing. Nietzsche, of course, considered the will to power the basic motive of human life. Smuts posited that, in order to understand people, we have to take them as summations rather than as parts, as unified wholes existing within the context of their environments both physical and social. Here again Adler differed a great deal from Freud, who felt that the things that happened in the past e. Adler was essentially forward looking, seeing motivation as a matter of moving toward the future, rather than a product of our pasts driving us with only our limited awareness as to how and why. Both Vaehinger and Adler believed that people use these fictions actively in their daily lives, such as using the absolute belief in good and evil to guide social decisions, and believing that everything is as we see it. Inferiority Once Adler had fleshed out his theory on what motivates us as beings, there remained one question to be answered: If we are all being pulled toward perfection, fulfillment, and self-actualization, why does a sizeable portion of the population end up miserably unfulfilled and far from perfect, far from realizing their selves and ideals? Most children manage these inferiorities by dreaming of becoming adults the earliest form of striving for perfection, and by either mastering what they are bad at or compensating by becoming especially adept at something else, but for some children, the uphill climb toward developing self-esteem proves insurmountable. To envision how an inferiority complex can mount until it becomes overwhelming, imagine the way many children flounder when it comes to math: At first they fall slightly behind, and get discouraged. Usually, they struggle onward, muddling through high school with barely-passing grades until they get into calculus, whereupon the appearance of integrals and differential equations overwhelms them to the point they finally give up on math altogether. Unable to meet his or her needs through direct, empowering action not having the confidence to initiate such, the individual often grows up to be passive-aggressive and manipulative, relying unduly on the affirmation of others to carry them along. This, of course, only gives away more of their power, makes their self-esteem easier to cripple, and so on. Of course, not all children dealing with a strong sense of inferiority become shy and timid and self-effacing; some develop a superiority complex, in a dramatic act of overcompensation. These young people often become the classic image of the playground bully, chasing away their own sense of inferiority by making others feel smaller and weaker, but may also become greedy for attention, drawn to the thrill of criminal activity or drug use, or heavily biased in their views becoming bigoted towards others of a certain gender or race, for example. These people are characterized early on by a tendency to be generally aggressive and dominant over others, possessing an intense energy that overwhelms anything or anybody who gets in their way. These people are not always bullies or sadists, however; some turn the energy inward and harm themselves, such as is the case with alcoholics, drug addicts, and those who commit suicide. They lack energy, in essence, and depend on the energy of others. They are also prone to phobias, anxieties, obsessions and compulsions, general anxiety, dissociation, etc. People of this type have such low energy they recoil within themselves to conserve it, avoiding life as a whole, and other people in particular. Adler also believed in a fourth type: People of this type are basically healthy individuals, possessed of adequate, but not overbearing, social interest and energy. They are able to give to others effectively as they are not so consumed by a sense of inferiority that they cannot look properly outside of themselves.

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## Chapter 7 : Alfred Adler's Personality Theory and Personality Types | Journal Psyche

*An inferiority complex is a persistent feeling of being inferior to others in some way. It is usually connected with a real or imaginary shortcoming in physical appearance, intelligence, personality, education, social status or economic status.*

It will define different forms of racism and the effects of racism on the different parts and aspects of society. I will discuss how modern racism may be a step between overt forms of racism and the elimination of racism. Data will be presented and discussed from social psychological and sociological studies. The ideas of a variety of authors writing about the topic of racism and effects will also be enumerated upon. Myers, Subtle prejudice may be defined as exaggerating ethnic differences, rejecting minorities for supposed nonracial reasons and feeling less admiration and affection for minorities. I will define modern racism as a subtle form of prejudice. I define it as modern because though some overt forms of racism appear to be on the decline Myers, other more subtle forms still exist. Subtle forms entail a subconscious attitude that the holder may be fully unaware of, or one that is known of but repressed, but yet influences their thoughts and behavior. This attitude may become more conscious through education and self-exploration. Sherman believes modern racism has evolved from aggressive prejudicial behavior to a more subtle form. This behavior is more difficult to see, yet is seen as more severe. Companies may promise equal opportunity, yet there is little doubt that this occurs. Subtle and modern forms of racism are thought of as creating an image that is more politically correct. Previously, racism was easier to define and institutionalized. Sherman, Aronson, Wilson and Akert define modern racism as acting unprejudiced while maintaining prejudiced attitudes. They believe that prejudice has become more subtle. People will hide prejudice to avoid being called racist, but when a situation becomes safe, their prejudice will be expressed. An example of this is, most Americans say they are opposed to school desegregation, but most white parents oppose busing their children to desegregate schools. Modern prejudice can best be studied using unobtrusive or subtle methods. Jones and Sigall use what they call the bogus pipeline, which is a fake lie detector machine. More racial prejudice was present when the bogus pipeline was used. Modern racism also exists in other countries. In studies done in France, the Netherlands and Great Britain, it was found that the behavior of natives toward immigrants can be predicted from scores of both blatant and subtle measures of prejudice. People whom score high on the subtle racism scale but low on the blatant scale tend to reject immigrants in more subtle and socially acceptable ways. Attitude researchers like Dovidio state that the attitudes of prejudice persist in subtle forms. Critics of the existence of subtle prejudice may reply that policies opposing busing and affirmative action are enforcing the values of individual choice and self-reliance and are not prejudicial. Devine has shown that automatic emotional prejudicial reactions linger. A low prejudice person will consciously suppress prejudicial feelings and thoughts. Resentments in essence still lurk beneath the surface, though open racial prejudice has declined. Myers, Sue and Sue believe that ethnocentric monoculturalism is dysfunctional in a pluralistic society like the U. Its five components are a belief in superiority, a belief in the inferiority of others, the power to impose to standards upon less powerful groups, its manifestation in institutions and the invisible veil. People are all products of cultural conditioning. This world view contains biased and prejudiced belief systems. People are taught to hate and fear others that are different. Corey, Corey and Callanan discuss how many psychology students enter training with monocultural tunnel vision. They may state implicitly or explicitly that minority groups are unresponsive to professional psychological intervention due to a lack of motivation to change or due to some sort of resistance in seeking professional help. Sue, Ivey and Pedersen state that many therapeutic practices are biased against racial minorities and may reflect racism. Sue claims that these practices have damaged the chance for equal access and have oppressed those culturally different in society. Crawford summarizes the opposition to Official English by stating that opponents claim the English only movement justifies racist and nativist biases below a cover of American patriotism. Secretary of education Bennett spoke in , calling the Bilingual Education Act a failure and waste of money. Most of the supporting letters had less to do with education and

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had more statements about illegal aliens on welfare, communities being overrun by minorities, foreigners trying to impose their culture on Americans and the out-of-control birthrates of linguistic minorities. Opponents of bilingual education state that teaching in languages other than English will cause dissension and division and that speaking English is American and other languages un-American. Simply speaking the majority language will not suddenly change racism. The negative attitudes of majority peoples tend to be based on the fear of a different group and a fear of the loss of economic power. Some state that multicultural education may leave the racist fabric of society unaltered. When education about racism and anti-racism are left out of a multicultural program, the program may tranquilize action against racism, and divert confrontation against racism into harmless channels. Anti-racist multicultural programs should include a discussion of the structural reason why racism exists, including the institutionalization of racism. The roots of racism tend to be in fear and misunderstanding, as well as the unequal distribution of economic rewards and power. Making students bilingual in itself may not be enough to reverse the injustices and inequalities in society. Cummins believes that bilingual education only becomes effective when it becomes anti-racist education. A language minority might need to be secure in itself before its becoming multicultural. Baker, An interesting question derived from this is, are people that are more insecure in their own identity more likely to be racist? Could modern racism be an intellectual ego defense mechanism used by those insecure of their own cultural identity? A consideration of language usage may also help explain how modern racism has continued into society. Fromkin and Rodman discuss how racial and national epithets tell us something about the users of these words. In this case, it reflects upon that attitude of the speaker. They also mention that many pejorative terms exist for women, but that there are far fewer for men. If a person views Hispanics or Blacks as inferior, then their special characteristics of speech will be seen as inferior. What the society institutionalizes, the language reflects. This causes an ambivalence between racial biases and a desire to be egalitarian and racially tolerant. Some social psychologists state that aversive racists believe they are nonprejudiced and not overtly racist. But when aversive racists are uncertain about what the right thing to do is, or if they can justify their actions on something different from race, their negative feelings toward Blacks will come out. When the continuum was made more subtle, Whites were more often consistently rated better than Blacks. The researchers believed that aversive racists see Blacks as not worse, but Whites as better. When white college students were asked to rate weakly qualified Black and White job candidates, both were rejected, showing no bias. When applicants had moderate qualifications, Whites were evaluated a little bit better than Blacks. When the candidates had strong qualifications, there was a significant difference in the ratings. The bias was even more obvious when a Black person was rated in a position superior to the White person evaluating them. The researchers postulated that the bias was even greater because the possibility of being in a subordinate position to a Black person threatened deeply held but possibly unconscious notions of White superiority. Tatum, Clayton and Tangri believe the reason there is a pattern of underestimating Black candidates is due to the fact that if an evaluator expects a weak performance but sees a strong one, the strong performance is attributed to luck or effort, which can change. Strong performances based on ability can be repeated the explanation used in this theory by White evaluators for White candidates. There are too many chances for evaluator bias to be manifested. Tatum, The evidence strongly suggests that segregation continues because of continuing racial discrimination in the banking industries and in real estate, the continuation of white prejudice against black neighbors and discriminatory public policies. The quality of life in White neighborhoods has not changed very much over the years, but poor Black neighborhoods have negatively changed greatly. In many metropolitan areas, three-quarters of Black Americans are highly segregated. Intense segregation causes a concentration of poverty 27 percent worse than would occur under complete integration. White Americans may endorse open housing in principle, yet they are reluctant to live in neighborhoods with high numbers of Blacks. The main issue is how race and class interact to create walls to Black socioeconomic progress that are intense, severe and durable. Sherman describes one type of modern racism, the glass ceiling effect. This describes the invisible differences in appraisal, salary and position between men and women.

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Modern racism may also be seen in the myths that certain races may be better or worse in certain abilities, such as Blacks being better at jumping and running. Due to a lack of familiarity with other races, people are more likely to unconsciously discriminate against others. Sherman, Axelson discusses the ramifications of racism. He defines racism as the belief that some races are inherently superior to other races. Prejudice is defined as the emotional aspect of racism. The way a culture or a nation names themselves or other nations, may betray their prejudices. Farb states that when U. Racial prejudice, defined as a psychosocial process, can be used to make one feel superior to others by making erroneous assumptions based on racial characteristics. The reality is, statistically speaking, the genetic differences between two different geographical populations are the same as the differences within one population. Racial preconceptions will hinder the development of the higher levels of personality functioning, for those perceiving it and those perceived by it. Racism plus power equals control. Racism plus power plus control equals intergroup and interpersonal conflict. A perpetuation of racial superiority helps the dominant group maintain things they way they are to keep their advantages over the subdominant groups. These benefits include the gains manifested in personal psychological feelings. Axelson defines culture lag as the period of time it takes for a society to reach one of its valued goals. The elimination of racism may be one of these goals. Axelson, Axelson defines three forms of racism, individual, institutional and cultural. The person perceived as inferior may develop a self-fulfilling prophecy in relation to this, until this cycle is broken. Individualistic racist beliefs include those that state that all people are treated fairly and equally and can pull themselves up by themselves, denying the existence of racism entirely and laughing at racist jokes.

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### Chapter 8 : Multicultural Workforce Multiculturalism Is Rapidly Becoming The Essay - Words

*Four Strategies for Becoming Multicultural My conclusion is that my culture and my language is not what is dictating feelings of disconnection and my sense of "not belonging" and it's such a.*

Whether we are talking about ethnic cleansings, group hatred or retraction of equity laws under the guise that these are unfair, the underlying issue is the same. One group, threatened by the perceived loss of power, exercises social, economic and political muscle against the Other to retain privilege by restructuring for social advantage. Such actions and efforts call for an understanding of the basic concepts of prejudice and racism, and how to lessen their destructive effect. At the heart of prejudice lies two concepts: All of us tend to have prejudicial attitudes towards others. This type of prejudice or "pre-judgment" is based on ignorance. It is a normal human response to racial, social, sexual and other forms of differences, because all human beings tend to prejudge others on the basis of limited knowledge, especially if they are different from us. Thus we are all prejudiced, and virtually none are exempt. Most of what passes for prejudice in society is the result of ignorance of other groups and their way of life and social condition. Because of the way American society is presently structured, most Whites have almost no conceptual idea nor first-hand experience of life in the African American and Latino communities. In light of such a common human condition, the advice of a former seminary professor of mine is most helpful and worthy of practice: What makes racial prejudice so sinister is not just the act of prejudging a person or a group. Prejudice is an inflexible, rational attitude that, often in a disguised manner, defends privilege, and even after evidence to the contrary will not change, so that the post-judgment is the same as the pre-judgment.. In the definition of prejudice, the indictment is greater for post-judgment than for pre-judgment. This is the due to the fear of losing the power of privilege. In prejudice people are basically defending privilege of position and thus stand to gain emotionally, culturally, socially and economically from an attitude of prejudice towards others. Whenever people sense that these privileges are threatened they become fearful of the Other and react. The old adage applies here: People find great social and economical benefit from being prejudiced. And as long as these gains are forthcoming, people will continue to maintain their prejudice, in spite of the evidence to the contrary, for prejudice is more visceral than cerebral. Prejudice operates on three levels: Stereotypes are a set of exaggerated and inaccurate generalizations about a group or category of people that is either favorable or unfavorable, which are often emotionally toned and not susceptible of modification through empirical evidence. Stereotypes are the social scripts we have in our heads about others and the roles we believe they should play in our socially constructed world. These may be negative feelings of fear, dread, caution, fight or flight; or positive feelings of joy, solidarity, and we-ness, depending on how the Other is viewed. The deep well out of which these feelings rise is filled with early memories of encounters with others or with behaviors and beliefs we were socialized, which surge to the surface when the Other is encountered. It has crippled them and limited their humanity. The result is an attack on multiculturalism and the need for a sense of psychological superiority expressed in prejudice at the affective level. Discrimination is the unequal treatment of individuals or groups on the basis of some, usually categorical, attribute, such as race, ethnicity, gender, religion, sexual orientation, age, or social class membership. Prejudice is an attitude, however. When it results in an action, it becomes discrimination. Both together form the basis for racism. Prejudice is an attitudinal bias, while discrimination is a behavioral bias. The privilege that prejudice rationally defends is a product of racism. Racism, however, is more than just prejudice and discrimination combined. Racism and prejudice are not mental illnesses or psychological problems people have. Neither are they the product of "psychological abnormalities. Racism goes beyond prejudice an attitude to structure this power advantage politically, economically, culturally and religiously within a social system, whether it be simple as in personal bias or complex as in the role apartheid played in South Africa , which gives social advantage to some at the expense of others perceived to be inferior and undeserving. In its essence, racism is culturally sanctioned strategies that defend the advantages of power,

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privilege and prestige which "Whites have because of the subordinated position of racial minorities. It has behind it the moral force of an ideology of supremacy, an ill-will that claims racial superiority and pride of position. By ideology I mean a system of ideas and beliefs about the universe, to which a people adhere in order to justify their attitudes and actions. This ideology can have a religious or a scientific basis, depending on which one shapes our worldview. Nevertheless the outcome is the same, where one group benefits and the other does not. Ever since the European restructuring of the world from the 16th century on, racism has become affirmative action for whites. It is both an attitude and an act of structural superiority, which justifies its very existence by giving biological differences, such as skin color, texture of the hair, physical features; or cultural differences such as language, religion, ethnicity, or accent, a negative value and meaning. This negative meaning then legitimizes treating the Other as inferior to oneself or one's group. The result is an objective visible, measurable, tangible, differential there is an obvious difference between groups, and unequal treatment the difference in treatment is not the same, where one group gets consistently short-changed. The working definition for both racism and sexism is the same. Both refer to evil perpetrated against others. The only difference is that in racism color is the excuse for oppression, while in sexism it is gender. But racism has very little to do with color, just like sexism has little to do with sex or gender. Biological differences are not the problem; they are merely the excuse for oppression. No person of color has ever suffered discrimination because of the color of their skin. If color were the problem then the solution would be to change your skin color, an action which persons of color throughout history have often attempted, because of the wrong assumption that the problem was the color of their skin. Yet, the problem is not skin color, but systems that perpetrate evil against others and then justify that evil by blaming the victims. There is nothing wrong with the color black, brown or yellow. It is not skin color that forms the basis for discrimination, but the negative meaning given to the color of skin. If gender were the problem then the solution would also be to have a sex-change operation. But the problem is not gender but systems which benefit men at the expense of women and then justify the evil perpetrated by putting the blame on gender. Women are discriminated against because of the negative meaning given to their gender. It is not our gender or skin color that we have to change, but systems of oppression that benefit some groups at the expense of others. This whole process is what William Ryan calls "blaming the victim. The logical outcome of analyzing social problems in terms of the deficiencies of the victim is a simple formula for action: For example, the congestion in an elevator or crowded subway is called "intimacy" at a party. This theorem has far-reaching implications for an understanding of race relations as well as the role of women in the church and in society, for "all social reality is defined, [and] power comes from the ability to control the definition of situations. They end up being relegated to secondary roles, thereby making true in reality the definition enunciated. It also holds true in race relations. If African Americans and Latinos are defined as lazy, incompetent, unintelligent, culturally deficient and lacking leadership skills, they too will be relegated to a secondary status in society and not given the opportunity to advance, resulting in consequences which are real thereby justifying the original definition of their situation. Thus the meaning that people give to their reality, whether or not true, causes people to behave in a manner that makes the original meaning actually come true. None of us sees the world exactly as it is, for the reality that we see is literally an invention of the brain, actively constructed from a constantly changing flood of information we take into our minds, which is then interpreted through our experiences. The visual field is made up of the light, colors and figures recorded by the retina. The visual world is made up of all the sociocultural experiences stored in the mind that define the image in the retina, giving it an interpretive meaning called "perception. What people actually "see" is not the reality of the image, but the reality of the perception. Thus, American writer, Anais Nin is correct when she says: And however one defines the world, that is how it will be. Take a piece of cloth such as a handkerchief. What is the function of a handkerchief? Is the meaning of these functions in the cloth? It is in culture, in our human society which has taught us to view and regard a handkerchief in this way. You can take the same piece of cloth and make it into a shirt or a blouse and give it the functions of both protecting and celebrating our

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bodies. You can also take this same piece of cloth, add some red, some blue and some stars and turn it into a flag, and it becomes the signature of a people, symbolizing their group identity and nationality. And many are willing to die and kill for it, and others to stand at attention with tears in their eyes in a moment of triumph, like the many athletes at the Olympic Games as their national flag is raised in celebrated honor of their world-record victories. After the team won the gold medal at the games in Los Angeles, Kiraly declared: Over a mere piece of colored cloth! Not just any cloth, however, but a cloth imbued with meaning, significance and national symbolism and in which we invest emotions that bring spin-tingling sensations in moments of victory or patriotism, or outrage when desecrated, such as the political flap over the burning of the American flag. The problem is that for too long in American society we have been placing meaning not just on cloth, but on the perception of physical characteristics such as skin color, hair texture, gender, age, sexual orientation; or on social differences such as religion, ethnicity, language and social class. We have relegated some people to be the handkerchiefs of life, and others to be the blouses and shirts, all the while securing a prominent place for those whom we chose to celebrate as flags. We even publish magazines and sleaze newspapers so that we can keep up with the daily life of our favorite human flags. I submit to you that the United States is not only a multicultural nation, but also a nation in conflict with its values, values of freedom, equality, liberty and justice for all. For the meaning is not in the cloth, the meaning is not in the gender, the meaning is not in the hair, the meaning is not in the color of the skin nor in the ethnic origin or language of a people, nor in the sexual orientation; the meaning is in the culture and in the socioreligious values transmitted from one generation to the next. The importance of all of this to society is that we often treat others, especially those who differ from us whether by race, class or gender, as below us and regard them as handkerchiefs, as menial and insignificant; while we regard others, our colleagues and friends, as shirts and blouses; and still others, such as leaders and those in positions of power, as flags before whom we do obeisance and pay our due respect. What we have in American society is the problem of a homogeneous value system operating within a heterogeneous society. It is the problem of maintaining stereotypes and actions of discrimination which dehumanize, and in many ways make less of human beings. Yet, if we are good enough for God, we ought to be good enough for each other. The Issue is Power: Both Material and Moral: Racism, however, is more than an ideology, a belief system or a negative attitude towards others arising out of prejudice. If that alone were the case, then racism would be "reduced to something which takes place inside human heads, and the implicit presupposition here is that a change of attitude which will put an end to racial oppression can be brought about by dialogue, by an ethical appeal for a change of mentality. They can thus afflict anyone of any gender, color, community, culture, or country, who craves power above the need to respect the Other. Power in its essence is the capacity to act..

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### Chapter 9 : Inferiority complex - Wikipedia

*what Adler called "the fundamental fact of life" according to Adler's final theoretical position, it is not the search for the power necessary to overcome feelings of inferiority that motivates humans; rather, it is the constant search for perfection or superiority. however, Adler stressed the perfection of society rather than individual perfection.*

Globalization has forced companies to begin marketing worldwide and the result is that companies must diversify their workforce in order to successfully compete on the world stage. A multicultural workforce can mean different things to different people but at its core it would include employees from a variety of different religious, ethnic, racial, and gender backgrounds. In the past such diversification was unusual in most businesses but globalization and the recognition that a combination of cultural influences can improve the overall quality of a company has forced business owners and managers to change their hiring practices. In America there has always been a blending of cultures. Immigration was an important part of the American landscape and, without it; there is little likelihood that American business would have emerged as the world leader. The Irish, the Germans, the Chinese, and many others played a major part in the development of the American economy. Each of these cultural groups brought something new to what became the American "melting pot" but until very recently these groups were expected to assimilate, that is, discard or modify their cultural heritages in order to become a part of the American culture. This often times resulted in the members of these immigrant cultures, whether Irish, German or Chinese, abandoning their own language, rituals and customs in order to fit in; in order to become Americanized. This process of assimilation was not unique to America. It occurred in other nations to a greater and lesser degree as well. Until the onset of globalization it was the rule rather than the exception. In order to succeed in the business world, it was necessary for an individual to become one with the culture in which he or she lived. With globalization, however, this proposition has been altered. Prior to the recent surge in multiculturalism around the world, the classic example of the concept at work was the United Kingdom. Because of its long history of colonization the United Kingdom was exposed to a wide variety of cultures. Immigrants from British colonies throughout the world found themselves working within the British economy and doing so while maintaining their cultural identity. The British government openly promoted multiculturalism to some degree as an alternative to the cultural assimilation practiced in the United States and elsewhere. People living in the United Kingdom were encouraged to live according to their own cultural customs and mores. A tolerance for bilingual communication and loose immigration control was the standard throughout the British rule. What was once a concept limited to practice in only the British Empire has now become the standard throughout most of the world. Prior to the evolution of the computer, the cell phone, and jet-propelled transit, economies developed in a microcosm. Companies were limited to specified markets in their own little corner of the world. International commerce was extremely limited. Trade occurred between differing nations but it was highly specialized. Rubber came from India, cheap toys came from Japan, and watches came from Switzerland. For years this was how the world worked. Beginning with the end of the Second World War and continuing onward the entire landscape of world trade has been altered. Improved communication technology and transportation has opened up the possibilities for world trade. Information that once took days and weeks to exchange now occurs almost instantly and travel that once required days can now be completed in hours. The world of business is entirely different than it once was. Klein, Businesses that still operate within the microcosm that once existed face the very real possibility that they will not survive. Parochial thought and required assimilation are monikers for failure. Multiculturalism and the diversity that accompanies it are an accepted part of international trade. Proponents of multiculturalism argue that diversity generates better decision making. Differing viewpoints and methods allows for the expression of ideas that might otherwise be foreclosed and overlooked. In a recent psychological study published in *Personality and Social Psychology Bulletin* the authors found that living successfully in another culture helps one to be more creative in a variety

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of circumstances Maddux, Businesses can take advantage of this factor by integrating employees from a variety of cultural backgrounds into their company framework. Managing a global corporation can bring with it some unusual cultural adaptations Thomas, There exist substantial differences between cultures and a failure to recognize and honor these differences can have disastrous results for businesses attempting to transact business across these cultures. For instance, in western cultures such as the United States or Europe, business relationships are based on contracts. Western-based businesses are accustomed to relying upon these contracts to establish the parameters of their business activities. In eastern cultures, however, business relationships are much more personal. Business persons in such cultures are not accustomed rigid adherence to contracts. They look to their long standing relationship with the business people involved to adjust their business decisions. Until that relationship is established and developed business persons in eastern cultures are reluctant to go forward with the closing of the deal. Americans and Europeans may view this apparent reluctance as disinterest while in reality it is just the eastern cultures way of placing the relationship in front of the contract. Similarly, western cultures, particularly Americans, look upon their own language, English, as the language of choice in business negotiations. There is general expectation, based on years of experience, that English will be used but as the United States and other western nations economies become less dominant internationally other nations are beginning to expect business to be conducted in their own language. For westerners unfamiliar with the nuances of such languages they run the risk of offending or alienating such business relations without meaning to do so. The use of personnel familiar with both cultures can ease any potential misunderstandings and can actually promote a deeper understanding. Non-verbal communication is also an important element of transacting business. What may be acceptable in one culture may be totally unacceptable in another. For example, eastern cultures tend to be more reserved and quiet in their approach while western cultures are more outgoing and gregarious. To a business person from an eastern culture, a vociferous, aggressive manner is likely to be considered impolite and almost certain to stall any negotiations. For the westerner, the apparent laid back manner of a Chinese or Indian business person may be construed as disinterest. It is incumbent for any company contemplating active participation in international business to utilize the multicultural talents of personnel sensitive to these differences in approach. Another area where there are strong differences between cultures involved in international business is in the area of the importance of the individual. In western cultures individualism is promoted. Group concerns are not afforded much consideration and the interest of the individual is paramount. This individualism tends to manifest itself in the workforce where workers tend to be highly independent and reluctant to work in groups to affectuate groups. In eastern cultures groups and institutions are afforded much more respect. In these cultures the focus is on conformity and cooperation. The individual is considered far less important than the group and, in fact, the pursuit of personal goals and aspirations is viewed quite negatively. In the multicultural company, therefore, employees come to a group setting with different idea of how a given task should be approached. These different ideas are deep seeded and the members of the group may not even be consciously aware of how their thinking is affected by these ideas. It is incumbent that a company engaged in international business be sensitive to these differences and utilize the talents of personnel experienced in the coordination of such differences. Otherwise, serious breakdowns can occur in communication between the participants WT, Although there are problems in the use of a multicultural workforce there are also considerable advantages. One of the advantages has already been addressed in the fact that the resultiing diversity tends to increase the creativity. This diversity also opens the company to greater acceptance among differing groups and nationalities. When differenting ideas and approaches are considered and representatives from differing cultures are represented at the negotiating table the likelihood of constructive business being accomplished is increased. As more and more companies begin participation in the international marketplace differences between cultures must be afforded greater consideration. The moral and intellectual superiority that has been demonstrated by some world economic powers must be curtailed. The attitude that "we" are right and "they" are wrong must be abandoned Gudykunst, Such attitudes lead to feelings of exclusion in those considered

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wrong and feelings of superiority and prejudice in those considering themselves right.