



# Educate & Motivate!

## Ages and Stages: Cultural Identity Edition, User's Guide

### Overview

An understanding of ages and stages and cultural identity development will help you think about each child's strengths, resources, and challenges, and how you can best help them through educational programming. You can expand your educational programming by utilizing your intercultural competence. Intercultural competence is defined as the capability to adapt and shift your behavior to cultural commonalities and differences (IDI, LLC). The cultural lens through which you view the world directly relates to how you build educational programming. Do you support youth and families based on how you view the world or do you consider that they may have different values, beliefs, behaviors, and perceptions? In other words, when you hear about other cultures you may think, "that's not normal." However, everyone's "normal" is different because of their cultural, economic, language, and demographic background.

Using an intercultural mindset when interacting with, and developing programs for, new audiences will create a sense of belonging, and boost youth's cultural self-esteem when they see some of their cultural views reflected back to them. One of the reasons it is important to develop culturally sensitive programming that is both intentional and culturally relevant is because youth who have a strong sense of cultural self-esteem have demonstrated higher levels of resilience when confronted with adversity.

The examples found in this cultural edition of Ages and Stages reflect specific youth and their cultural views. Keep in mind this is not supposed to be generalized to all youth from that culture. Furthermore, it is important to think of these examples not as a "one size fits all" method but rather

a strong tool to help you think about and relate to a variety of cultural commonalities and differences.

As a reminder, a generalization is looking at the behavior of a particular group of people and noting similarities to understand them better in a way that is flexible and helpful. A stereotype has the potential to be harmful because it is seeking to take one perception about a cultural group and generalize it to all the group members. Having this limited and judgmental view of a particular group limits your ability to be open and understanding to them.

This framework is not meant to overgeneralize or stereotype the populations represented in the examples; rather, they illustrate a more traditional worldview. For individuals identifying from ethnically or racially non-dominant cultures, traditional worldviews reflect a strong connection to the individual's cultural of origin reflected through language, values, beliefs, behaviors, and perceptions more so than an affiliation with a cultural identification connected to a dominant cultural group.

The examples in this activity are a snapshot of what it may be like to work with a youth with a culturally traditional worldview. These cultural beliefs are researched-based and a framework to inform practice of building an understanding of one type of cultural identity into your programming. This world view is just one of the many views surrounding cultural identity; after all, cultural identity is on a continuum, meaning it can evolve, change, and fluctuate over the course of a lifetime. For example, you may not think about your cultural identity in the same way you did five years ago because the exploration of your own self and others is always changing. Your life experiences make you see the world differently and as a result, the way you might



identify may change as well. These cards reflect potential encounters you could have when working with youth from a diverse background.

## The Different Characteristics of Ages and Stages: Positive Youth Development

Remember, 4-H club or project group members will develop at their own pace, but there are some characteristics that each age or cultural group may share. Cultural identity is an important part of every 4-H participant and embracing it will strengthen the 4-H program. It is important to be aware of your verbal and nonverbal reactions to this exercise because youth are perceptive. Additionally, youth learn by example; therefore, if the staff and volunteers show an interest in and respect for all members, youth will follow suit. And, perhaps more importantly, youth will learn to value the cultural identity of themselves and others.

These characteristics and their implications for you, whether you are a volunteer, a camp counselor, a board member, faculty or staff, may be helpful to consider in planning a project, group or club activity, or guiding volunteers.

- Physical — Physical development has to do with the growth and maturity of their body.
- Social — Social development is how children interact with others and how they respond in social settings.
- Emotional — Emotional development is how they deal with their feelings and how they express them to others.
- Cognitive — Cognitive development is the process of growth and change in intellectual/mental abilities such as thinking, reasoning and understanding.
- Cultural Identity — Cultural identity development is how they navigate cultural differences and commonalities within themselves and others while creating a healthy sense of cultural self-esteem.

The learning outcomes of this exercise are to:

- Conceptualize youth according to their developmental age and stage and cultural identity.
- Create programming from an intercultural mindset.
- Instill a healthy, cultural identity development in youth.
- Explore teaching youth how to discuss their identity positively and articulate their identity with other youth.
- Explore teaching youth how to build self advocacy skills.
- Gain an ethical understanding and interaction with diversity.

## Age Groups

Early Childhood, 7 to 8 years	Middle Childhood, 9 to 11 years
Young Teens, 12 to 14 years	Teens, 15 to 18 years

## Cultural Groups

African American	Latinos/Latinas
American Indian	Asian American
Biracial or multiracial	DisABILITY
Autism	LGBTQA
Socio-economic	

## Group Rules:

To help all participants feel comfortable sharing and to create a feeling of safety in the group discussing ages and stages and cultural identity, it is a good practice to have the group develop common goals before beginning the activity. In this way, group members can be encouraged to refer to the group rules throughout the exercise if they feel the need to do so. Make sure the group rules are placed in an area visible to the entire group as they are working through their activity on cultural sensitivity. Some examples of group rules are as follows, but are not limited to this list: be respectful; you can pass; uphold the dignity of all involved, even those who are not present; be honest with yourself and others; have fun; and it's OK to disagree. You may share what you learn with others but remember that personal experiences shared by others are private. Participants should be encouraged to explore and add their own group-specific rules to this list. Please note that everyone should be in agreement with the final list of group rules before the training begins.

**Resources:** Each group will have an Ages and Stages user guide and the Ages and Stages: Cultural Edition cards.

**Suggestions for creating a small group:** it is suggested that groups do not exceed 12 participants. Ideally, there should be small groups composed of four to six participants per group.

- Your small group is going to more closely study one age group (ages 7 to 8, 9 to 11, 12 to 14 or 15 to 18) and will then teach about this group to the other groups. In addition, there will be some cultural layers for you to consider as well.
- You will teach about this age group with cultural layer one and this age group with cultural layer two. Essentially you are making two mini presentations. Think about some of the activities and lessons you currently teach and how you would adapt them for different cultural and age groups. The reference points and cultural adaptation specialist information on the cards will help you.
- Cultural Reference Points — Within the deck of cards, you will find cultural reference points. A cultural reference point refers to previous knowledge of historical or cultural terms that may be relevant to a particular population. These can change and shift as your ability to understand, hear, and accept others' cultural reference

points evolves. As previously mentioned, while cultural reference points are helpful and give a foundation for cultural knowledge and a starting point for further learning, they cannot be used to overgeneralize or stereotype characteristics of a specific population.

### Do this for both groups:

1. Think about the child. What is the name of the child? *(Remember to practice cultural sensitivity when choosing a name for your youth. Using names of stereotypical images or pop culture references related to a cultural group does not create an environment of cultural responsiveness. Ask your group's facilitator for support when you need it.)*
2. Think about what is significant about this child's characteristics as you plan educational programming for them and others similar or like them.
3. Apply this knowledge and design an educational program for this group.
4. Identify how you will engage a cultural adaptation specialist to be part of your recruitment, retention, and/or programming efforts. *(Please see the description "Cultural Adaptation Specialist" below.)*
5. Post your program idea on a piece of flip chart paper.
6. Be ready to share your knowledge with the other groups.

### Cultural Adaptation Specialist

To be successful when working with different cultures, it is advisable to elicit the help of someone who already knows the community you want to serve well. This person is called a **cultural adaptation specialist** or CAS. A CAS is a professional with knowledge of the cultural adaptation process of existing programs and youth and families being served (Moodie & Ramos, 2014).

A cultural adaptation specialist can be a person living and/or working within the community you want to serve; they are a respected member of the community and are trusted. They speak the language and know the culture; however, it's important to remember that just because a person speaks the language, is racially or ethnically similar to the population being served, or identifies as a member of the LGBTQA community does not mean that they are automatically a CAS.

To start connecting with a cultural adaptation specialist, visiting a local church, school, or neighborhood community center is effective. Joining or visiting an organization that works within the community would also be helpful. Another place to start connecting with a potential CAS is with a parent who is very already very active within the community.

A cultural adaptation specialist can help with cultural programming ideas for youth and family as well as help gain parental buy-in and involvement. A CAS can help engage the community more easily, in part by assisting with interpretation and translation of documents and other program information.

A CAS is a valuable asset for program design input and collaboration. A CAS is not someone that you will use once and move on to benefit yourself. It is important to build a rapport with the CAS and be mindful of any history the CAS may have with the group. It is also important to be transparent with the CAS about their time commitment and your expectations and hopes for your program.

**Remember:** Youth and families need to see themselves in the values and beliefs that are being reflected in the program. Not feeling a cultural sense of belonging impacts retention in youth development programs. Here is a step-by-step process to create a culturally responsive youth development program:

1. The youth and families need to be consulted from the beginning stages of the programming planning process. That means that starting with the initial planning session, the CAS or group of cultural advocates, needs to be involved and contributing to the conversation during the program's development and design (Moodie & Ramos, 2014, p. 10).
2. The materials, documents, and strategies being used need to be adapted so that they are a good fit to the youth and families' culture. After doing some editing with the help of the CAS, revise the work and make sure it has potential to be effective (Moodie & Ramos, 2014, p. 10).
3. Finalize any changes made to the program materials and/or strategies and remember to discuss these with the CAS. Again, the CAS is there to ensure that the concept of the program works how it was intended to (Moodie & Ramos, 2014, p. 10).

### References:

- Ages and Stages of Youth Development handout from University of Missouri Extension, Youth Development Academy. <http://extension.missouri.edu/FNEP/LG782.pdf>
- 4H1097, Educate and Motivate! Ages and Stages, Cultural Edition. Within these cards you have the framework to work with this group, cultural reference points and cultural adaptation specialist information. Aliah Mestrovich Seay, Kansas 4-H Youth Development. Available at [www.bookstore.ksre.ksu.edu/pubs/4H1097.pdf](http://www.bookstore.ksre.ksu.edu/pubs/4H1097.pdf).
- 4H1078, Educate & Motivate! Social Justice Conversation Cards. The decks cover several diversity dimensions. Each deck includes a series of discussion points, facts, and questions around a specific topic. The user guide includes guidelines for using the decks. Full set includes six decks and the user guide. Aliah Mestrovich Seay, Kansas 4-H Youth Development. <https://www.bookstore.ksre.k-state.edu/pubs/4H1078.pdf>
- Hinshaw, B., & Mestrovich, A. S. (2016). Foundations of Youth Development and 4-H Program Management Training.
- Moodie, S., & Ramos, M. (2014). Culture counts: Engaging black and Latino parents of young children in family support programs. Child Trends. Retrieved from <https://www.childtrends.org/wp-content/uploads/2014/10/2014-44BCultureCountsFullReport.pdf>

## Ages and Stages of 4-H Youth Development

As a leader you will be working with 4-H members. You can have an important role in helping 4-H members grow and develop. Start where members are in their development and encourage them to grow physically, socially, intellectually, and emotionally.

Remember, 4-H club or project group members will develop at their own pace, but there are some characteristics that each age group may share. These characteristics and their implications for you, as a volunteer, may be helpful to consider in planning a project group or club activity.

<b>Early Childhood</b>	
<b>Characteristics</b>	<b>Implications for Volunteers</b>
<b>Characteristics</b>	
Learn best if physically active	Provide experiences that encourage physical activity: running, playing games, painting, etc.
Have better control of large muscles than small muscles.	Use projects that can be completed successfully by beginners. Craft projects could end up messy.
Period of slow, steady growth.	Provide opportunities to practice skills.
<b>Social</b>	
Learning how to be friends. May have several "best friends."	Small group activities are effective for practicing social skills and allow for individual attention.
Beginning to experience empathy for others, but are still selfish.	Make-believe and role-play activities help children to understand how others might think or feel.
Boys and girls may enjoy playing together, but prefer same gender groups by the end of this developmental period.	Engage young children in mixed-gender activities.
<b>Intellectual</b>	
Easily motivated and eager to try something new, but have short attention spans.	Plan a wide variety of activities that take a short time to complete.
More interested in doing activities than completing them.	Focus activities on the process rather than producing a product.
Thinking is concrete. Must have seen it, heard it, felt it, tasted it, or smelled it in order to think about it.	Demonstrate activities. Use the senses to help youths experience things.
Naturally curious and want to make sense of their world.	Allow for exploration and spontaneity in activities. Be flexible.
<b>Emotional</b>	
Sensitive to criticism. Don't accept failure well.	Find ways to give positive encouragement and assistance. Plan activities in which success can be experienced. Facilitate cooperation, not competition.
Becoming less dependent upon parents, but still seek adult approval and affection.	Offer support and plan small group activities, with an adult supervising every 3 to 4 youths.
<b>Middle Childhood</b>	
<b>Characteristics</b>	<b>Implications for Volunteers</b>
<b>Characteristics</b>	
Spirited, with boundless energy.	Provide active learning experiences.
Girls will be maturing faster than boys; some may be entering puberty.	Avoid competition between girls and boys.
Large and small muscle development, strength, balance, and coordination are increasing.	Plan activities that allow youth to move about and use their bodies.
<b>Social</b>	
Enjoy group activities and cooperation. Feel loyal to group or club.	Emphasize group learning experiences and form groups to plan activities together.
Prefer to be with members of the same sex.	Plan learning experiences to be done with members of the same sex.
Admire and irritate older boys and girls.	Encourage experiences with and mentoring by older youth.

Need guidance from adults to stay on task and to perform at their best.	Work closely with this age group and enlist older youth to help you with this task.
<b>Intellectual</b>	
Interests often change rapidly and do best when work is presented in small pieces.	Allow for many brief learning experiences and give simple, short directions.
Vary greatly in academic abilities, interests, and reasoning skills.	Offer activities appropriate for a wide range of abilities so that all children have a chance to succeed.
Easily motivated and eager to try new things.	Provide a variety of different activities.
<b>Emotional</b>	
Comparisons with other youth is difficult and erodes self-confidence. Prefer recognition and praise for doing good work.	Instead of comparing youth with each other, help youth identify their own successes by comparing present and past performances for the individual.
<b>Young Teens</b>	
<b>Characteristics</b>	<b>Implications for Volunteers</b>
<b>Characteristics</b>	
Experience rapid changes in physical appearance, with growth spurt happening earlier for girls than boys.	Be willing to talk about physical changes because new teens are often uncomfortable with and embarrassed by their changing bodies.
Have intense sexual feelings and a keen interest in their own bodies.	Provide honest information to the sexual questions they have. Prepare opportunities to help youth discuss body development as a natural, normal process. Listen to their fears without judging or trivializing.
Interested in sports and active games.	Encourage active, fun learning experiences.
<b>Social</b>	
Concerned about social graces, grooming, and being liked by their peers.	Encourage learning experiences related to self-discovery, self-understanding, and getting along with others. Be patient with grooming behaviors that may seem excessive.
Moving away from dependency on parents to dependency on opinions of peers.	Parents may need help in understanding that this shift is a sign of growing maturity, not rejection of family.
Becoming interested in activities that involve boys and girls.	Provide opportunities for boys and girls to mix without feeling uncomfortable. It seems to work best if youth plan activities themselves.
<b>Intellectual</b>	
Tend to reject solutions from adults in favor of their own.	Involve young teens in setting rules and planning activities for your group or program.
Beginning to think more abstractly and hypothetically. Can think about their own thinking and are becoming skilled in the use of logic and cause-and-effect.	Ask questions that encourage predicting and problem solving. Help youth to find solutions on their own by providing supervision without interference.
Can take responsibility for planning and evaluation of their own work.	Allow young teens to plan activities and expect follow through. Help them to evaluate the outcome.
<b>Emotional</b>	
Can be painfully self-conscious and critical. Vulnerable to bouts of low self-esteem.	Plan many varied opportunities to achieve and have their competence recognized by others. Concentrate on developing individual skills.
Changes in hormones and thinking contribute to mood swings.	Remember that early adolescents are known for their drama and feelings that seem extreme to adults. Accept their feelings and be careful not to embarrass or criticize.
Desire independence, yet need their parents' help.	Encourage youth to work with adults and older teens.

## Teens

Characteristics	Implications for Volunteers
<b>Characteristics</b>	
Most have overcome the awkwardness of puberty, but some boys are still growing at a fast pace. Many are concerned with body image.	Avoid comments that criticize or compare stature, size, or shape.
<b>Social</b>	
Strong desire for status in their peer group.	Establish a climate that is conducive to peer support.
Interested in coeducational activities. Dating increases.	Allow teens to plan coeducational and group-oriented projects and activities.
Often want adult leadership roles.	Provide opportunities for teens to plan their own programs.
Want to belong to a group, but also want to be recognized as unique individuals.	Place emphasis on personal development whenever possible.
<b>Intellectual</b>	
Reach high levels of abstract thinking and problem solving.	Put youth into real life problem-solving situations. Allow them to fully discover ideas, make decisions, and evaluate outcomes.
Developing community consciousness and concern for the well-being of others.	Encourage civic projects that are a service to others.
Increasing self-knowledge: personal philosophy begins to emerge.	Allow time and plan activities for youth to explore and express their own philosophies.
Need life planning guidance as they are beginning to think about leaving home for college, employment, etc.	College visits, field trips to businesses, and conversations with college students or working adults can be helpful activities.
<b>Emotional</b>	
Feelings of inferiority and inadequacy are common.	Encourage youth by helping them see their positive self-worth.
Gaining independence and developing firm individual identity.	Give teens responsibility and expect them to follow through. Provide opportunities that help teens explore their identity, values, and beliefs.

Adapted from: "Volunteers ... the foundation of youth development," University of Missouri Extension, Jamie Tomek, Extension Agent; Mary Jo Williams, State 4-H Youth Development Specialist

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**Educate & Motivate!**  
**Ages and Stages:**  
**Cultural Identity Edition**

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Card 1

See the way I dance,  
foot out, feather-wrapped,  
I grab your hand,  
you are shy like me.  
Your family doesn't stomp like mine,  
they outstretch hands, use soft-feet  
to let the music flow,  
through colored scarves,  
we are fluid as we move together,



to a beat different than mine.  
You can't hear my beat  
it's in the way I move my hands.  
We all link arms,  
we all move differently  
do you see how different rhythms  
can make a whole song?  
– Minadora Macheret, 2015

“It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences.”  
– Audre Lorde

## Card 2

### Sections

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## Card 3

### Ages & Stages: Cultural Development Instructions

#### **Cultural Disclaimer:**

These examples reflect **cultural trends and a framework** to inform practice. This framework is not meant to overgeneralize or stereotype. The following are potential encounters you could have when working with youth from a diverse background. Keep in mind that cultural identity development exists on a continuum and is subject to change over time. These examples illustrate a **traditional** worldview.

For individuals identifying from ethnically or racially non-dominant cultures, traditional worldviews reflect a strong connection to the individual's culture of origin reflected through language, values, beliefs, behaviors and perceptions more so than an affiliation with a cultural identification connected to a dominant cultural group.

It is important to be on the lookout for cultural “markers.” If you already have a framework it will be easier to adapt your programming and personal communication skills.

#### **Outcome:**

Instilling a healthy, cultural identity development in youth.

Ethical understanding and interaction with diversity.

Raising your intercultural competence.





## African American Youth

### Cultural Adaptation Specialist

When working with different cultures, to be successful, you cannot do it alone. It is strongly advisable to elicit help from someone who already knows the community you want to serve well.

This person is called a cultural adaptation specialist (CAS).

Definition of a CAS: A professional with knowledge of the cultural adaptation process of existing programs and youth and families being served.



## **Characteristics of a CAS**

Lives and/or works within the community you want to serve.

Speaks the language and knows the culture.

Is a respected member of the community you want to reach and is trusted.

**\*Note:** Just because the person speaks the language is racially or ethnically similar to the population being served or identifies as a member of the LGBTQA community does not mean that they are automatically a CAS.

## **How can I connect with a CAS?**

Go to a local church, school, or neighborhood community center.

Join/visit an organization that works within the community.

Find a parent that is very active within the community.

## **What can the CAS help me with?**

Programming ideas that are culturally relevant outside of food, festivals, and cultural celebrations that relate to fundamental values, beliefs, behaviors, and perceptions.

Help you engage the community more easily.

Connect with youth and family.

Help with parental buy-in and involvement.

Translation/Interpretation.

Match up cultural value system with programming.

Collaboration in program design.

Explain cultural differences.



Card 5

## **African American Youth**

“I learn best when you tell a story. Be my storyteller!”

“Please take time to learn my name and pronounce it correctly.”

“I come from a call and response culture.”

“I speak with affect and tend to use prolonged, direct eye contact when speaking.”

“I respond quickly, which may sound like interrupting, but I just like to take turns in a conversation.”

“Learning about African American history, literature, music, dance, and art is very important to me.”

**“Please emphasize my cultural strengths. My non-standard English can be rich and very helpful in settings in my community and professionally.”**

**“Empower me intellectually, socially, emotionally, and politically by using cultural referents to share knowledge, skills, and attitudes.”**

**“My parents may benefit from tapping into community resources through my youth development programming like job development, medical care, and child care. Could you connect them with these resources?”**

Card 6

## **African American Youth and Families**

*Cultural reference points and vocabulary to research and ask about:*

**Ebonics**

**Martin Luther King, Jr.**

**Civil Rights Movement**

**Rosa Parks**

**Underground Railroad**

**Malcolm X**

**Harriet Tubman**

**Fredrick Douglass**

**Toni Morrison**

**Maya Angelou**

**Selma**

**“I Have a Dream” speech**



Rap and Hip Hop  
Black Lives Matter  
Bob Marley  
Gentrification

Collectivist  
Jazz, Funk, and Soul Music  
Ragtime and Blues  
Wage difference

## Latino/a Youth and Families

### Cultural Adaptation Specialist

When working with different cultures, to be successful, you cannot do it alone. It is strongly advisable to elicit help from someone who already knows the community you want to serve well.

This person is called a cultural adaptation specialist (CAS).

Definition of a CAS: A professional with knowledge of the cultural adaptation process of existing programs and youth and families being served.



## **Characteristics of a CAS**

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Go to a local church, school, or neighborhood community center.

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## **What can the CAS help me with?**

Programming ideas that are culturally relevant outside of food, festivals, and cultural celebrations that relate to fundamental values, beliefs, behaviors, and perceptions.

Help you engage the community more easily.

Connect with youth and family.

Help with parental buy-in and involvement.

Translation/Interpretation.

Match up cultural value system with programming.

Collaboration in program design.

Explain cultural differences.

## Card 8

### Latino/a Youth and Families

“Please remember that just because I speak Spanish, I may come from a country other than Mexico.”

“I may speak Spanish to my family in your presence and I am not being rude.”

“Please take time to learn my name and pronounce it correctly.”

“The people in my youth development program are more important to me than the structure of the program itself.”

“Hispanic and Latino don’t mean the same thing.”

“If you don’t provide information in Spanish, my parents might not be involved in my learning.”

“I learn best when you tell me a story.”

“My family is very important to me and I like to bring them to extension events.”

“My parents aren’t comfortable with me staying overnight at events without them.”



“If my family and I show up ‘late’ to a social/4-H event, this is considered very normal and it’s not rude.”

“We are taught to honor our time with every person we meet.”

“I tend to speak softly. Please don’t ask me to speak up.”

“I will wait to respond. Please give me time.”

“My parents may need help finding a job, ESL and citizenship classes, medical care, and child care. Can you please help them with this?”

“Latino cultures are each unique and different. Latino people do not represent one cultural ethnicity.”

“Learning about Latino history, literature, music, dance, and art is very important to me.”

“Empower me intellectually, socially, emotionally, and politically by using cultural referents to share knowledge, skills, and attitudes.”



Card 9

## **Bilingual Latino/a Youth and Families**

*Cultural reference points and vocabulary to research and ask about:*

**Day of the Dead**

**Cinco de Mayo**

**Las Posadas**

**Piñata**

**La Cena de Noche Buena**

**Significance of December 24th**

**Quinceañera**

**Money Dance**

**Collectivist**

**Las Mañanitas**

**Traditional Greeting**





## Indigenous Youth and Families

### **Cultural Adaptation Specialist**

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Definition of a CAS: A professional with knowledge of the cultural adaptation process of existing programs and youth and families being served.



## **Characteristics of a CAS**

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Match up cultural value system with programming.

Collaboration in program design.

Explain cultural differences.

## Card 11

# Indigenous Youth and Families

“Please do not expect me to make direct eye contact with you. That’s how you know I respect you as we do this in our culture.”

“Please do not ask me what my real name is.”

“I may start my work slowly, but finish faster.”

“I’m very comfortable with long periods of silence.”

“Please give me feedback privately and not in front of the entire class.”

“Elders are highly respected in my culture.”

“I economize my words.”

“Please do not ask me direct questions, but rather questions of the whole group.”



“Expect about a 3-second delay before I respond to you. This is how I show respect in my culture.”

“I respond best to indirect commands.”

“I like a lot of small group-work.”

“Learning about Indigenous history, literature, music, dance, and art is very important to me.”

“Empower me intellectually, socially, emotionally, and politically by using cultural referents to share knowledge, skills, and attitudes.”

“I learn best when you tell me a story.”

“Being connected to nature is important to me.”

“I’d prefer not to show at the 4-H Fair. I’d prefer to show my cultural artifacts at a Pow-Wow.”

“I like activities that help my family, community, and elders.”

“My family struggles with trusting people outside our cultural community/heritage.”

“American Indian tribes/cultures are each unique and different. Native people do not represent one cultural ethnicity.”

“If you want to get to know my culture/community, ask to help out at an event. Then, you might be asked back again. Please don’t come with an agenda.”

Card 12

## **Indigenous\* Youth and Families**

*Cultural reference points and vocabulary to research and ask about:*

**The Importance of Gift Giving**

**Medicine Wheel**

**Smudging**

**Summer Solstice**

**Winter Solstice**

**“Every Living Thing is Our Relation”**

**“Ho” – Term of Agreement**

**Ceremony**

**Pow-Wow**

**Sweat Lodge**

**Animal Medicine**

**Making an Offering**

**Totem Animal**

**Traditional Greeting**

\*Which is representative of a range of Indigenous cultures and not limited to those of: Cherokee, Navajo, Sioux, Kickapoo, etc.







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Card 14

## **Asian American Youth and Families**

“Please do not ask me what my real name is.”

“I normally wait a moment to respond when you have finished speaking. That way, I don’t interrupt you.”

“I don’t always look directly in your eyes or at you, especially when you’re older than me. That’s so you know I respect you.”

“When I go home I don’t speak English.

“I have a traditional greeting I use to show respect towards the elders in my family and in my culture that is different than how I greet you.”

“I come from a collectivist culture and a multigenerational family.”



“I am used to eating family style.”

“Please don’t ask me to speak up. I naturally speak softly.”

“I would prefer not to sell myself. I was taught to be modest.”

“I value my family unit over my individual needs.”

“Learning about Asian American history, literature, music, dance, and art is very important to me.”

“Empower me intellectually, socially, emotionally, and politically by using cultural referents to share knowledge, skills, and attitude.

“Asian American cultures are each unique and different. Asian American people do not represent one cultural ethnicity.”

Card 15

## **Asian American\* Youth and Families**

*Cultural reference points and vocabulary to research and ask about:*

Lunar New Year

Family Loyalty

Lunisolar Calendar

Asian Religions: Buddhism and  
Hinduism

Red Envelopes

Asian Philosophies: Daoism and  
Confucianism

Traditional Family Structure

Patriarchal Family Structure

Family Hierarchy

Gender Roles

Age, Gender, Social Status

Collectivist

Importance of Age

Martial Arts

Traditional Greeting

Traditional Food Preferences

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## **Biracial/Multiracial Youth**

**“Please do not refer to me as half this or half that or ‘mixed.’ I am a whole person.”**

**“Please don’t assume I am one race or the other.”**

**“Please do not ask me what I am. I’m human.”**

**“I may be open to sharing about my multiracial heritage with you or I might not be comfortable talking about how I am different.”**

**“How I identify myself can change throughout my lifetime. Please do not assume anything of me.”**

**“Just because I look a certain way, doesn’t mean that’s how I identify.”**

**“I may identify differently than how society or even my parents see me.”**

“Please don’t make me choose one race or the other; I love both my parents, I may not want to choose just one.”

“If I know more than one language, please respect and encourage that language development in me.”

“Find activities like history, music, dance, and art that encompass both my backgrounds.”

Card 18

## **Biracial/Multiracial Youth**

*Cultural reference points and vocabulary to research and ask about:*

**Biracial Identity Development**

**Color-blindness**

**The Multiracial Bill of Rights**

**Mulatto**

**Power and Privilege**

**Racial Dissonance**

**Sense of Self**

**Formation of identity is not static**

**Interracial/Monoracial**

**Note:** When assisting biracial/multiracial children in developing a positive racial self-concept, emphasis must be placed on the linkage between school, home, and community.





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## Youth with Disabilities

“Please do not try to help by touching me, especially without asking first.”

“My service dog, scooter, wheel chair, cane, etc. are part of my personal space.”

“Please speak directly to me, not just to my attendant or interpreter.”

“I am not a victim or sufferer, I am a person (who happens to have a disability).”

“If I am blind or have low-vision, please give specific, non-visual directions.”

“If I am deaf or hard of hearing, please do not assume that I can read lips.”

“I do not like the words ‘handicapped’ or ‘crippled.’”



“If you do not understand something I say, please ask me to write it down or let’s figure out another way to communicate.”

“Sometimes, I make involuntary sounds or movements; please wait until I am done or allow me the option to leave the conversation.”

“I learn differently and may need you to teach me differently.”

“I may need accommodations to be able to be engaged. Please work with someone in the community that understands my disability to make this happen.”



## Card 21

### Youth with Disabilities

*Cultural reference points and vocabulary to research and ask about:*

**ADA**

**Equal Employment Opportunity  
Commission**

**Reasonable Accommodation**

**Individual Education Plan (IEP)**

**Disability Rights and  
Advocacy**

**Kansas Human Rights  
Commission**

**Filing an Office of Civil  
Rights (OCR) Complaint**

**Accessible Technology**

Types: Physical, mental, neurological, medical, intellectual/developmental, learning, visual, hearing . . . etc.





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Card 23

## Youth on the Autism Spectrum

“Sometimes I will need instructions or directions in writing.”

“Please set clear expectations. I respond well to routine.”

“I can become overly stimulated by noise and visual things in my environment.”

“I may need to be assigned a safe person and a quiet space.”

“Speak directly to me. Make eye contact and use my name often.”

“Ask me simple questions. I might not fully understand your body language and social or verbal cues.”



“I have several areas of interest that allow me to connect with the world. Please engage me by asking me about my areas of interest.”

“I may need to be redirected a lot.”

“I will need to take breaks.”

“If I don’t understand something, please give me visual examples of what works.”

“Please don’t forget to smile and to be encouraging even though you are telling me what to do.”

Card 24

## Youth on the Autism Spectrum

*Cultural reference points and vocabulary to research and ask about:*

April is Autism Awareness Month

Autism Speaks Organization

Light it Up Blue

Autism Society of the Heartland

Stemming – Flat Affect – Nonverbal Body Language – Jokes –  
Literal Meaning

Echolalia – Perseveration – Rituals – Lack of Perceptive Language





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Card 26

## LGBTQA Youth\*

“I can tell you who I am. Please ask me if you have questions.”

“How I identify myself to others can change throughout my lifetime. Please do not assume anything about my identity.”

“Learning about LGBTQA history, literature, music, dance, and art is very important to me.”

“Please allow me to use the restroom that corresponds to my gender identity. Please don’t make me use a single-user restroom.”

“I want to play sports with other youth of the gender that corresponds to my identity.”

\*LGBTQA stands for Lesbian, Gay, Bisexual, Transgender, Queer, and Asexual.



**“I like gender neutral language.”**

**“If you don’t know what pronouns to use, you can use ‘they’ or ‘their’ to refer to me or just ask me!”**

**“Please don’t ask me if I have a boyfriend or girlfriend if you are not certain of my sexual orientation.”**

**“Please do not ask me what my real name is if I am Transgender.”**

**“I am part of the 86% of LGBTQA high school students that have been harassed at school. I feel unsafe.”**

## LGBTQA Youth

*Cultural reference points and vocabulary to research and ask about:*

**Glossary of Terms (Kansas State University, LGBT Resource Center):**

Ally	FTM	Lesbian	Rainbow Flag
Asexual	Gay	LGBT	Transgender
Bi or Bisexual	Gender Identity	MTF	Transsexual
Cisgender	Genderqueer	Queer	Ze
Coming Out	Hir	Pansexual	
	Intersex	Pink Triangle	





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Card 29

## **Socio-Economic Status**

**“I have never been on a family vacation.”**

**“I am being raised by a single mother and live below the poverty line.”**

**“I am one of 7% of children who live in high-poverty areas.”**

**“I am one of 10,378 homeless children in Kansas.”**

**“I am proud that I take care of my younger brother and sisters when my adult guardian/caregiver has to work a double shift.”**

**“I am embarrassed of my clothes and where I live.”**

**“I live in a motel room with my family. There is only one bed.”**



“Sometimes I miss school because my family moves around a lot.”

“My parents work nights and weekends.”

“I have never been to summer camp.”

“I can prepare my own food and can live without video games.”

“My family doesn’t have health insurance.”

“Fruits and vegetables cost too much so we mostly eat pizza.”

“I often feel hungry, but there’s nothing to eat.”

“People often assume I’m lazy. I work hard to take care of my siblings and my parents work two to three jobs to provide for us.”

Card 30

## **Socio-economic Status**

*Cultural reference points and vocabulary to research and ask about:*

**Kansas Action for Children – Kids Count**

**The Local Breadbasket**

**KSRE Poverty Simulation Workshop**

**Feeding America**

**[www.circlesusa.org](http://www.circlesusa.org)**

**Share Our Strength**

**Reduced Lunch Program**

**WIC (Women, Infants & Children) Food and Nutrition Service**

**Action Against Hunger**





## Card 31

## Acknowledgments

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