The threat associated with cultural differences experienced at Defense is neutralised at Minimisation by subsuming differences into familiar categories. Emphasis is placed on the similarity of people in terms of biological nature and commonality of values.

At Minimisation, individuals expect similarities and they may become insistent about correcting others’ behaviour to match their own expectations; this pertains especially to members of dominant cultures as Minimisation tends to mask recognition of their own culture and the institutional privileges it affords them. For non-dominant culture members, Minimisation can take the form of a strategy to ‘go along to get along’ in order to succeed.

The missing piece in Minimisation, and the issue that needs to be resolved to move into ethnorelativism, is the recognition of one’s own culture. Only when we see that all our beliefs, behaviours, and values are influenced by the particular context in which we were socialised can we fully imagine alternatives to them.

**Ethnocentrism**

The experience of one’s own culture as ‘central to reality’. Beliefs and behaviours that people receive in their primary socialisation are unquestioned.

**Ethnorelativism**

The experience of one’s own beliefs and behaviours as just one organisation of reality among many viable possibilities.

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**‘ALL THE RACE THAT MATTERS IS THE HUMAN RACE!’**

*Source: Milton J. Bennett, ‘Towards Ethnorelativism’*

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